

CONTENTS

Dom Guéranger, abbot of Solesmes from 1837-1875, was one of the leading monastics and liturgists of his generation, and his writings were highly influential both in France and abroad. He is perhaps best known today through the pages of his *L'Année Liturgique* - The Liturgical Year - which he began in 1841 in order to make the riches of the liturgy more widely known by the faithful. In fifteen volumes (which he did not live to complete) he follows the cycle of the liturgical year, illuminating the traditional liturgy with interpretations, commentaries, and riches collected from other liturgies both of Eastern and Western Christendom.

Introduction by Cardinal Manning

General Preface

Advent

Christmas

Septuagesima

Lent

Passiontide and Holy Week

Paschal Tide

Time after Pentecost

INTRODUCTION

The name of Dom Guéranger, abbot of Solesmes, needs no recommendation. He has been long known, both in his own country and in England, by his pious and edifying works.

The work which is now put within the reach of those who use only our own language is truly Benedictine in its aim and spirit. The sons of St. Dominic have attached themselves to the scientific theology of the Church, and their mission is to cry aloud in the streets as preachers, and to stand in the breach as defenders of the faith. The sons of St. Benedict have a more tranquil mission, within the walls of the sanctuary, and on the steps of the altar. The *Année Liturgique* is the fruit of this interior and peaceful spirit. It is a prolonged meditation on the wonderful order of divine worship, which has formed itself around the presence of the Incarnate Word. It is 'the adoration of the Father in spirit and in truth' in the circle of His divine acts for the redemption of the world. The calendar of the Church renews before our spiritual and intellectual vision - it may almost be said before our eyes of sense - the supreme worship of the ever blessed Trinity, in the communion of the saints. Into this interior world of heavenly beauty, splendour, and peace, the liturgy of the Church admits us day by day. And the Abbot of Solesmes has rendered a signal help to all who love this prelude of a better world, and this avenue to the vision of peace, by his beautiful and spiritual commentary on our seasons and solemnities. Our thanks are also due to the Rev. Father Shepherd, O.S.B., for the patience and care with which he has undertaken this translation.

+ HENRY EDWARD,
Archbishop of Westminster.

LONDON,
Feast of the Maternity of the Blessed Virgin Mary, 1867.

GENERAL PREFACE

Prayer is mans richest boon. It is his light, his nourishment, and his very life, for it brings him into communication with God, who is light [St. John viii. 12], nourishment [*Ibid.* vi. 35], and life [*Ibid.* xiv. 6]. But of ourselves we know not what we should pray for as we ought [Rom. viii. 26]; we must needs, therefore, address ourselves to Jesus Christ, and say to Him as the apostles did: Lord, teach us how to pray. [St. Luke xi. 1] He alone can make the dumb speak, and give eloquence to the mouths of children; and this prodigy He effects by sending His Spirit of grace and of prayers [Zach. xii. 10], who delights in helping our infirmity, asking for us with unspeakable groanings [Rom. viii. 26].

Now it is in the holy Church that this divine Spirit dwells. He came down to her as an impetuous wind, and manifested Himself to her under the expressive symbol of tongues of fire. Ever since that day of Pentecost, He has dwelt in this His favoured bride. He is the principle of everything that is in her. He it is that prompts her prayers, her desires, her canticles of praise, her enthusiasm, and even her mourning. Hence her prayer is as uninterrupted as her existence. Day and night is her voice sounding sweetly in the ear of her divine Spouse, and her words are ever finding a welcome in His Heart.

At one time, under the impulse of that Spirit, who animated the admirable psalmist and the prophets, she takes the subject of her canticles from the Books of the old Testament; at another, showing herself to be the daughter and sister of the holy apostles, she intones the canticles written in the Books of the new Covenant; and finally, remembering that she, too, has had given to her the trumpet and harp, she at times gives way to the Spirit who animates her, and sings her own new canticle [Ps. cxliii. 9]. From these three sources comes the divine element which we call the liturgy.

The prayer of the Church is, therefore, the most pleasing to the ear and heart of God, and therefore the most efficacious of all prayers. Happy, then, is he who prays with the Church, and unites his own petitions with those of this bride, who is so dear to her Lord that He gives her all she asks. It is for this reason that our blessed Saviour taught us to say our Father, and not my Father; give us, forgive us, deliver us, and not give me, forgive me, deliver me. Hence we find that, for upwards of a thousand years, the Church, who prays in her temples seven times in the day and once again during the night, did not pray alone. The people

kept her company, and fed themselves with delight on the manna which is hidden under the words and mysteries of the divine liturgy. Thus initiated into the sacred cycle of the mysteries of the Christian year, the faithful, attentive to the teachings of the Spirit, came to know the secrets of eternal life; and, without any further preparation, a Christian was not unfrequently chosen by the bishops to be a priest, or even a bishop, that he might go and pour out on the people the treasures of wisdom and love, which he had drunk in at the very fountain-head.

For whilst prayer said in union with the Church is the light of the understanding, it is the fire of divine love for the heart. The Christian soul neither needs nor wishes to avoid the company of the Church, when she would converse with God, and praise His greatness and His mercy. She knows that the company of the bride of Christ could not be a distraction to her. Is not the soul herself a part of this Church, which is the bride? Has not Jesus Christ said: Father, may they be one, as We also are one? [St. John xvii. 11]. And, when many are gathered in His name, does not this same Saviour assure us that He is in the midst of them? [St. Matt. xviii. 20]. The soul, therefore, may converse freely with her God, who tells her that He is so near her; she may sing praise, as David did, in the sight of the angels, [Ps. cxxxvii. 1] whose eternal prayer blends with the prayer which the Church utters in time.

But now for many ages past, Christians have grown too solicitous about earthly things to frequent the holy vigils, and the mystical Hours of the day. Long before the rationalism of the sixteenth century had become the auxiliary of the heresies of that period by curtailing the solemnity of the divine service, the people had ceased to unite themselves exteriorly with the prayer of the Church, except on Sundays and festivals. During the rest of the year, the solemn and imposing grandeur of the liturgy was gone through, and the people took no share in it. Each new generation increased in indifference for that which their forefathers in the faith had loved as their best and strongest food. Social prayer was made to give way to individual devotion. Chanting, which is the natural expression of the prayers and even of the sorrows of the Church, became limited to the solemn feasts. That was the first sad revolution in the Christian world.

But even then Christendom was still rich in churches and monasteries; and there, day and night, was still heard the sound of the same venerable prayers which the Church had used through all the past ages. So many hands lifted up to God drew down upon the earth the dew of heaven, averted storms, and won victory for those who were in battle. These servants of God, who thus kept up an untiring choir that sang the divine praises, were considered as solemnly deputed by the people,

which was still Catholic, to pay the full tribute of homage and thanks giving due to God, His blessed Mother, and the saints. These prayers formed a treasury which belonged to all. The faithful gladly united themselves in spirit to what was done. When any affliction, or the desire to obtain a special favour, led them to the house of God, they were sure to hear, no matter at what hour they went, that untiring voice of prayer which was for ever ascending to heaven for the salvation of mankind. At times they would give up their worldly business, and cares, and take part in the Office of the Church, and all still understood, at least in a general way, the mysteries of the liturgy.

Then came the so-called reformation, and at the outset it attacked the very life of Christianity: it would put an end to mans sacrifice of praise to God. It strewed many countries with the ruins of churches: the clergy, the monks, and virgins consecrated to God were banished or put to death; and in the churches which were spared the divine Offices were not permitted. In other countries, where the persecution was not so violent, many sanctuaries were devastated and irremediably ruined, so that the life and voice of prayer grew faint. Faith, too, was weakened; rationalism became fearfully developed; and now our own age seems threatened with what is the result of these evils - the subversion of all social order.

For, when the reformation had abated the violence of its persecution, it had other weapons wherewith to attack the Church. By these several countries which continued to be Catholic were infected with that spirit of pride which is the enemy of prayer. The modern spirit would have it that prayer is not action; as though every good action done by man were not a gift of God: a gift which implies two prayers, one of petition that it may be granted, and another of thanksgiving because it is granted. There were found men who said: Let us abolish all the festival days of God from the earth [Ps. lxxiii. 8]; and then came upon us that calamity which brings all others with it, and which the good Mardochai besought God to avert from his nation, when he said: Shut not, O Lord, the mouths of them that sing to Thee! [2 Esther xiii. 17].

But by the mercy of God we have not been consumed [Is. x. 20-22]; there have been left remnants of Israel [Acts v. 14]; and the number of believers in the Lord has increased [Lam. iii. 22]. What is it that has moved the heart of our God to bring about this merciful conversion? Prayer, which had been interrupted, has been resumed. Numerous choirs of virgins consecrated to God, and, though far less in number, of men who have left the world to spend themselves in the divine praises, make the voice of the turtle-dove heard in our land [Cant. ii. 12]. This voice is every day gaining more power: may it find acceptance from our

Lord, and move Him to show the sign of His covenant with us, the rainbow of reconciliation! May our venerable cathedrals again re-echo those solemn formulae of prayer, which heresy has so long suppressed! May the faith and munificence of the faithful reproduce the prodigies of those past ages, which owed their greatness to the acknowledgement paid by all, even the very civic authorities, to the all-powerfulness of prayer!

But this liturgical prayer would soon become powerless were the faithful not to take a real share in it, or at least not to associate themselves to it in heart. It can heal and save the world, but only on the condition that it be understood. Be wise, then, ye children of the Catholic Church, and obtain that largeness of heart which will make you pray the prayer of your mother. Come, and by your share in it fill up that harmony which is so sweet to the ear of God. Where would you obtain the spirit of prayer if not at its natural source? Let us remind you of the exhortation of the apostle to the first Christians: Let the peace of Christ rejoice in your hearts; let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. [Col. iii. 15, 16].

For a long time, a remedy has been devised for an evil which was only vaguely felt. The spirit of prayer, and even prayer itself, has been sought for in methods and prayer-books, which contain, it is true, laudable, yea, pious thoughts, but after all only human thoughts. Such nourishment cannot satisfy the soul, for it does not initiate her into the prayer of the Church. Instead of uniting her with the prayer of the Church, it isolates her. Of this kind are so many of those collections of prayers and reflections, which have been published under different titles during the last two hundred years, and by which it was intended to edify the faithful, and suggest to them, either for hearing Mass, or going to the Sacraments, or keeping the feasts of the Church, certain more or less common place considerations and acts, always drawn up according to the manner of thought and sentiment peculiar to the author of each book. Each manual had consequently its own way of treating these important subjects. To Christians already formed to piety, such books as these would, indeed, serve a purpose, especially as nothing better was offered to them; but they had not influence sufficient to inspire with the spirit of prayer such as had not otherwise received it.

It may perhaps be objected that, were all practical books of Christian piety to be reduced to mere explanations of the liturgy, we should run the risk of impoverishing, and even destroying, by excessive formalities,

the spirit of prayer and contemplation, which is such a precious gift of the Holy Ghost to the Church of God. To this we answer, firstly, that by asserting the immense superiority of liturgical over individual prayer, we do not say that individual methods should be suppressed; we would only wish them to be kept in their proper place. Then secondly, we answer that in the divine psalmody there are several degrees: the lowest are near enough to the earth to be reached by souls that are still plodding in the fatigues of the purgative way; but in proportion as a soul ascends this mystic ladder, she feels herself illuminated by a heavenly ray; and still higher, she finds union and rest in the sovereign Good. Whence, for instance, did the holy doctors of the early ages, and the venerable patriarchs of the desert, acquire their spiritual knowledge and tender devotion, of which they have left us such treasures in their writings and their works? It was from those long hours of psalmody, during which truth, simple yet, manifold, unceasingly passed before the eyes of their soul, filling it with streams of light and love. What was it that gave to the seraphic Bernard that wonderful unction, which runs in streams of honey through all his writings? To the author of the *Imitation of Christ* that sweetness, that hidden manna, which seems ever fresh? To Louis Blossius, that in expressible charm and tenderness which move the heart of every reader? It was the daily use of the liturgy, in the midst of which they spent their days, intermingling their songs of joy with those of their sorrow.

Let not then the soul, the bride of Christ, that is possessed with a love of prayer, be afraid that her thirst cannot be quenched by these rich streams of the liturgy, which now flow calmly as a streamlet, now roll with the loud impetuosity of a torrent, and now swell with mighty heavings of the sea. Let her come and drink this clear water which springeth up unto life everlasting [St. John iv. 14]; for this water flows from the very fountains of her Saviour [Is. xii. 3]; and the Spirit of God animates it by His virtue, rendering it sweet and refreshing to the panting stag [Ps. xli. 2]. Neither let a soul that is in love with the charms of contemplation be afraid of the pomp and harmony of the chants of liturgical prayer, as though they could distract her; for what is this soul herself but an instrument of harmony responding to the touch of that divine Spirit who possesses her? Would she, when she wishes to enjoy the heavenly interview, comport herself differently from the royal psalmist himself, that model of all true prayer, recognized as such by God and the Church? Yet he, when he would enkindle the sacred flame within his breast, has recourse to his harp: My heart is ready, he says; O God, my heart is ready: I will sing, I will give forth a psalm. Arise, my glory! arise, psaltery and harp! I will arise in the morning early. I will praise Thee, O Lord, among the people; and I will sing unto Thee among the nations. For Thy mercy is great above the heavens, and Thy truth

even unto the clouds. [Ps. cvii. 2-5]. At other times, if, in the interior recollection of the senses, he have entered into the powers of the Lord [*Ibid.* lxx. 16], then, in his meditation, a fire flameth out [*Ibid.* xxxviii. 4], a fire of holy excitement; and, to assuage the heat which is burning within him, he bursts out into another canticle, saying: My heart hath uttered a good word; I speak my works to the King; and publishes again and again the beauty and victories of the Bridegroom, and the graces of the bride [Ps. xlv. 2]. So true is it, that for contemplative souls liturgical prayer is both the principle and the consequence of the visits they receive from God.

But in nothing is the excellency of the liturgy so apparent, as in its being milk for children, and solid food for the strong; thus resembling the miraculous bread of the desert, and taking every kind of taste according to the different dispositions of those who eat. It is, indeed, a divine property, which has not unfrequently been noticed even by those who are not of the true fold, and has forced them to acknowledge that the Catholic Church alone knows the secret of prayer. Nay, might it not be said that the reason that the Protestants have no ascetic writers, is that they have no real liturgical prayer? It is true that a sufficient explanation of the absolute want of unction, which characterizes all that the reformation has produced, is to be found in its denying the holy Sacrament of the Eucharist, which is the centre of all religion: but this is virtually the same as saying that Protestants have no liturgical prayer, inasmuch as the liturgy is so essentially and intimately connected with the Eucharist. So true is this, that wheresoever the dogma of the real Presence has ceased to be believed, there also have the canonical Hours ceased, and could not but cease.

It is therefore Jesus Christ Himself who is the source as well as the object of the liturgy; and hence the ecclesiastical year, which we have undertaken to explain in this work, is neither more nor less than the manifestation of Jesus Christ and His mysteries, in the Church and in the faithful soul. It is the divine cycle, in which appear all the works of God, each in its turn: the seven days of the creation; the Pasch and Pentecost of the Jewish people; the ineffable visit of the Incarnate Word; His sacrifice and His victory; the descent of the Holy Ghost; the holy Eucharist; the surpassing glories of the Mother of God, ever a Virgin; the magnificence of the angels; the merits and triumphs of the saints. Thus the cycle of the Church may be said to have its beginning under the patriarchal Law, its progress under the written Law, and its completion under the Law of love, in which, at length, having attained its last perfection, it will disappear in eternity, as the written Law gave way the day on which the invincible power of the Blood of the Lamb rent asunder the veil of the temple.

Would that we might worthily describe the sacred wonders of this mystical calendar, of which all others are but images and humble auxiliaries! Happy indeed should we deem ourselves, if we could make the faithful understand the grand glory which is given to the blessed Trinity, to our Saviour, to Mary, to the angels, and to the saints, by this annual commemoration of the wondrous works of our God! If, every year, the Church renews her youth as that of the eagle [Ps. cii. 5], she does so because, by means of the cycle of the liturgy, she is visited by her divine Spouse, who supplies all her wants. Each year she again sees Him an Infant in the manger, fasting in the desert, offering Himself on the cross, rising from the grave, founding His Church, instituting the Sacraments, ascending to the right hand of His Father, and sending the Holy Ghost upon men. The graces of all these divine mysteries are renewed in her; so that, being made fruitful in every good thing, the mystic garden yields to the Spouse, in every season, under the influence of the Spirit He breathes into her, the sweet perfume of aromatic spices [Cant. iv. 16]. Each year the Spirit of God re takes possession of His well-beloved and gives her light and love; each year she derives an increase of life from the maternal influence which the blessed Virgin exercises over her, on the feasts of her joys, her dolours, and her glories; and lastly, the brilliant constellation formed by the successive appearance of the nine choirs of the angels, and of the saints in their varied orders of apostles, martyrs, confessors, and virgins, sheds on her, each year, powerful help and abundant consolation.

Now, what the liturgical year does for the Church at large, it does also for the soul of each one of the faithful that is careful to receive the gift of God. This succession of mystic seasons imparts to the Christian the elements of that supernatural life, without which every other life is but a sort of death, more or less disguised. Nay, there are some souls, so far acted upon by the divine succession of the Catholic cycle, that they experience even a physical effect from each evolution: the supernatural life has gained ascendancy over the natural, and the calendar of the Church makes them forget that of astronomers.

Let the Catholic who reads this work be on his guard against that coldness of faith, and that want of love, which have well-nigh turned into an object of indifference that admirable cycle of the Church, which heretofore was, and always ought to be, the joy of the people, the source of light to the learned, and the book of the humblest of the faithful.

The reader will rightly infer, from what we have said, that the object we have in view is not, in any way, to publish some favourite or clever method of our own with regard to the mysteries of the ecclesiastical

year, nor to make them subjects for eloquence, philosophy, or intellectual fancy. We have but one aim, and we humbly ask of God that we may attain it; it is to serve as interpreter to the Church, in order thus to enable the faithful to follow her in her prayer of each mystic season, nay, of each day and hour. God forbid that we should ever presume to put our human thoughts side by side with those which our Lord Jesus Christ, who is the Wisdom of God, dictates by the Holy Ghost to His well-beloved bride the Church! All that we would do is to show what is the spirit which the Holy Ghost has put into each of the several periods of the liturgical year; and for this purpose, to study attentively the most ancient and venerable liturgies, and embody in our explanation the sentiments of the holy fathers and the oldest and most approved liturgists. With these helps, we hope to give to the faithful the flowers of ecclesiastical prayer, and thus unite, as far as possible, practical usefulness with the charm of variety.

In this work we shall lay great stress on the cultus of the saints, inasmuch as it is always needed, but now more than ever. Devotion to the adorable Person of our Saviour has revived amongst us with a vigorous development; devotion to our blessed Lady has wonderfully spread and increased; let the saints also receive our honour and our confidence, and then the last traces of the unhappy spirit introduced by Jansenism will disappear. But, since we cannot introduce all the saints into our calendar, we shall limit ourselves, almost exclusively, to those inserted in that of Rome.

Nevertheless, the Roman liturgy is not the only one we intend to give; though of course it will be the most prominent, as being the very basis of our Liturgical Year. The Ambrosian, the Gallican, the Gothic or Mozarabic, the Greek, the Armenian, the Syriac liturgies will, each in its turn, give us of their riches and form our treasury of prayers; and thus, never will the voice of the Church have been fuller and more impressive. The western Churches, during the middle ages, have inserted into the liturgy of some of the feasts *Sequences* so admirable for their unction and doctrine, that we shall consider it a duty to give them to the faithful as often as occasion serves.

The plan we shall follow in the several volumes of this Liturgical Year will depend upon the subjects which must be treated of in each. Everything that relates to the merely scientific bearing of the liturgy, will be reserved for our Liturgical Institutions. The present work will be limited to those details, which the faithful must necessarily understand in order to enter into the spirit of the Church during the several mystic seasons of the year. The sacred formula will be explained and adapted to the use of the laity by means of a commentary, in which we shall

endeavour to avoid both the imprudence of a literal translation, and the dullness of a tedious and insipid paraphrase.

Since, as we have already said, our aim is to present to the faithful the most solid and useful portions of the liturgies, we have excluded from our selection all such as seemed to us not to answer our purpose. This observation refers mainly to the portions selected from the Offices of the Greek Church. Nothing is finer and more impressive than this liturgy, when read in chosen extracts; but nothing is so disappointing when taken as a whole. The monotony of phrases is insupportable, and the endless repetitions of the same idea spoil the real unction contained in it. We have therefore selected only the richest flowers of this overstocked garden: more than these would have been a burden. These remarks apply especially to the *Menoea* and *Anthologia* of the Greek Church. The liturgical books of the other eastern Churches are generally drawn up with better taste and more discretion.

In order to conform with the wishes of the holy See, we do not give, in any of the volumes of our Liturgical Year, the literal translation of the *Ordinary* and *Canon of the Mass*; we have in its place endeavoured to give, to such of the laity as do not understand Latin, the means of uniting in the closest possible manner with everything that the priest says and does at the altar.

The first part of the Liturgical Year is devoted to Advent. The second contains the explanation of the divine service from Christmas to the Purification. The third takes us from the Purification as far as Lent, and is called Septuagesima. The fourth comprises the four first weeks of Lent. The fifth consists of Passion-week and Holy Week. The sixth includes the time of Easter. The seventh will explain the Office of the Church from the feast of the most holy Trinity to the end of the time after Pentecost.

The year thus planned for us by the Church herself produces a drama the sublimest that has ever been offered to the admiration of man. God intervening for the salvation and sanctification of men; the reconciliation of justice with mercy; the humiliations, the sufferings, and the glories of the God-Man; the coming of the Holy Ghost, and His workings in humanity and in the faithful soul; the mission and the action of the Church - and are there portrayed in the most telling and impressive way. Each mystery has its time and place by means of the sublime succession of the respective anniversaries. A divine fact happened nineteen hundred years ago; its anniversary is kept in the liturgy, and its impression is thus reiterated every year in the minds of the faithful, with a freshness, as though God were then doing for the

first time what He did so many ages past. Human ingenuity could never have devised a system of such power as this. And those writers who are bold and frivolous enough to assert that Christianity has no longer an influence in the world, and is now but the ruin of an ancient thing - what would they say at seeing these undying realities, this vigour, this endlessness of the liturgical year? For what is the liturgy, but an untiring affirmation of the works of God? a solemn acknowledgement of those divine facts, which, though done but once, are imperishable in mans remembrance, and are every year renewed by the commemoration he makes of them? Have we not our writings of the apostolic age, our acts of the martyrs, our decrees of ancient Councils, our writings of the fathers, our monuments, taking us to the very origin of Christianity, and testifying to the most explicit tradition regarding our feasts? It is true that the liturgical cycle has its integrity and its development nowhere but in the Catholic Church; but the sects which are separated from her, whether by schism or by heresy, all pay the homage of their testimony to the divine origin of the liturgy by the pertinacity with which they cling to the remnants they have preserved - remnants, by the way, to which they owe whatever vitality they still retain.

But though the liturgy so deeply impresses us by annually bringing before us the dramatic solemnization of those mysteries which have been accomplished for the salvation of man and for his union with his God, it is nevertheless wonderful how the succession of year after year diminishes not one atom of the freshness and vehemence of those impressions, and each new beginning of the cycle of mystic seasons seems to be our first year. Advent is ever impregnated with the spirit of a sweet and mysterious expectation. Christmas ever charms us with the incomparable joy of the birth of the divine Child. We enter, with the well-known feeling, into the gloom of Septuagesima. Lent comes, and we prostrate ourselves before Gods justice, and our heart is filled with a salutary fear and compunction, which seem so much keener than they were the year before. The Passion of our Redeemer, followed in every minutest detail, does it not seem as though we never knew it till this year? The pageant of Easter makes us so glad, that our former Easters appear to have been only half kept. The triumphant Ascension discloses to us, upon the whole economy of the Incarnation, secrets which we never knew before this year. When the Holy Ghost comes down at Pentecost, is it not the case that we so thrill with the renewal of the great Presence that our emotions of last Whit Sunday seem too tame for this? However habituated we get to the ineffable gift which Jesus made us on the eve of His Passion, the bright dear feast of Corpus Christi brings a strange increase of love to our heart; and the blessed Sacrament seems more our own than ever. The feasts of our blessed Lady come

round, each time revealing something more of her greatness; and the saints - with whom we fancied we had become so thoroughly acquainted - each year as they visit us, seem so much grander, we understand them better, we feel more sensibly the link there is between them and ourselves.

This renovative power of the liturgical year, to which we wish to draw the attention of our readers, is a mystery of the Holy Ghost, who unceasingly animates the work which He has inspired the Church to establish among men; that thus they might sanctify that time which has been given to them for the worship of their Creator. The renovation works also a twofold growth in the mind of man: the increase of knowledge of the truths of faith, and the development of the supernatural life. There is not a single point of Christian doctrine which, in the course of the liturgical year, is not brought forward, nay, is not inculcated with that authority and unction where with our holy mother the Church has so deeply impregnated her words and her eloquent rites. The faith of the believer is thus enlightened more and more each year; the theological *sensus* is formed in him; prayer leads him to science. Mysteries continue to be mysteries; but their brightness becomes so vivid, that the mind and heart are enchanted, and we begin to imagine what a joy the eternal sight of these divine beauties will produce in us, when the glimpse of them through the clouds is such a charm to us.

Yes, there must needs be a great progress in a Christian soul, when the object of her faith is ever gaining greater light; when the hope of her salvation is almost forced upon her by the sight of all those wonders which Gods goodness has wrought for His creatures; and when charity is enkindled within her under the breath of the Holy Ghost, who has made the liturgy to be the centre of His working in mens souls. Is not the formation of Christ within us [Gal. iv. 19] the result of our uniting in His various mysteries, the joyful, the sorrowful, and the glorious. These mysteries of Jesus come into us, are incorporated into us each year, by the power of the special grace which the liturgy produces by communicating them to us the new man gradually grows up, even on the ruins of the old. Then again, in order that the divine type may the more easily be stamped upon us, we need examples; we want to see how our fellow-men have realized that type in themselves: and the liturgy fulfil this need for us, by offering us the practical teaching and the encouragement of our dear saints, who shine like stars in the firmament of the ecclesiastical year. By looking upon them we come to learn the way which leads to Jesus, just as Jesus is our Way which leads to the Father. But above all the saints, and brighter than them all, we have Mary, showing us, in her single person, the Mirror of Justice, in which is reflected all the sanctity possible in a pure creature.

Finally, the Liturgical Year, the plan of which we have been explaining, will bring continually before us the sublimest poetry that the human mind has conceived. Not only will it enable us to understand the divine songs of David and the prophets, on which mainly the liturgy has formed her own; but the cycle will elicit from the Church, according as the different seasons and feasts come round, canticles and hymns the finest, the sublimest, and the worthiest of the subject. We shall hear the several countries, united as they are in one common faith, pouring forth their admiration and love in accents, wherein are blended the most perfect harmony of thought and sentiment with the most marked diversity of genius and expression. We exclude from our collection, as duty requires we should, certain modern compositions which had too close a resemblance to pagan literature, and which, as they had not received the sanction of the Church's acceptance, were likely to be short-lived: but the productions of liturgical genius, no matter of what age in the Church, are profusely admitted; from Sedulius and Prudentius, down to Adam of Saint Victor and his contemporaries, for the Latin Church; and from Saint Ephrem, down to the latest Catholic Byzantine hymnologists, for the Greek Church. A rich vein of poetry will be found as well in the prayers which have been composed in simple prose, as in those which are presented to us in the garb of measure and rhythm. Poetry, being the only language adequate to the sublime thought which is to be expressed, is to be found everywhere in the liturgy, as it is in the inspired writings; and a complete collection of the formulae of public prayer would be, at the same time, the richest selection of Christian poetry, of that poetry which sings on earth the mysteries of heaven and prepares us for the canticles of eternity.

In concluding this General Preface, we beg the mind our readers, that in a work like the present, the success of, the writer is absolutely dependent upon the holy Spirit, who breatheth where He willeth [St. John iii. 8], and that the most which man can do is to plant and water [1 Cor. iii. 6]. We venture therefore to ask the children of the Church, who desire to see her prayer loved and used above all others, to aid us by recommending our work to God, that so our unworthiness may not be an obstacle to what we have undertaken, and which we feel to be so much above our strength.

We have only to add that we submit our work, both in its substance and its form, to the sovereign and infallible judgement of the holy Roman Church, which alone is the guardian both of the words of eternal life, and of the secret of prayer.

ADVENT - CONTENTS

ADVENT

- I. THE HISTORY OF ADVENT
- II. THE MYSTERY OF ADVENT
- III. PRACTICE DURING ADVENT
- IV. MORNING AND NIGHT PRAYERS FOR ADVENT
- V. ON HEARING MASS DURING ADVENT
- VI. ON HOLY COMMUNION DURING ADVENT
- VII. ON THE OFFICE OF VESPERS DURING ADVENT
- VIII. ON THE OFFICE OF COMPLINE DURING ADVENT

PROPER OF THE TIME

Introduction to Proper of the Time

THE FIRST SUNDAY OF ADVENT

Mass

Vespers

Monday of the First Week of Advent

Tuesday of the First Week of Advent

Wednesday of the First Week of Advent

Thursday of the First Week of Advent

Friday of the First Week of Advent

Saturday of the First Week of Advent

THE SECOND SUNDAY OF ADVENT

Mass

Vespers

Monday of the Second Week of Advent

Tuesday of the Second Week of Advent

Wednesday of the Second Week of Advent

Thursday of the Second Week of Advent

Friday of the Second Week of Advent

Saturday of the Second Week of Advent

THE THIRD SUNDAY OF ADVENT

Mass

Vespers

Monday of the Third Week of Advent

Tuesday of the Third Week of Advent

Wednesday in Ember Week

Thursday of the Third Week of Advent
Friday in Ember Week
Saturday in Ember Week

THE FOURTH SUNDAY OF ADVENT

Mass

Vespers

Monday of the Fourth Week of Advent
Tuesday of the Fourth Week of Advent
Wednesday of the Fourth Week of Advent
Thursday of the Fourth Week of Advent
Friday of the Fourth Week of Advent

PROPER OF THE SAINTS

NOVEMBER 30: St. Andrew, Apostle

DECEMBER 1

DECEMBER 2: St. Bibiana, Virgin and Martyr

DECEMBER 3: St. Francis Xavier, Confessor, Apostle of the Indies

DECEMBER 4: St. Peter Chrysologus, Bishop and Doctor of the Church

DECEMBER 4: St. Barbara, Virgin and Martyr

DECEMBER 5: Commemoration of St. Sabas, Abbot

DECEMBER 8: St. Nicholas, Bishop of Myra, and Confessor

DECEMBER 7: St. Ambrose, Bishop and Doctor of the Church

DECEMBER 8: THE IMMACULATE CONCEPTION OF THE MOST BLESSED VIRGIN

First Vespers

Mass

Second Vespers

DECEMBER 9: Second day within the Octave of the Immaculate Conception

DECEMBER 10: Third day within the Octave of the Immaculate Conception

DECEMBER 10: St. Melchiades, Pope and Martyr

DECEMBER 10: The Translation of the Holy House of Loretto

DECEMBER 10: St. Eulalia, Virgin and Martyr

DECEMBER 11: St. Damasus, Pope and Confessor

DECEMBER 12: Fifth day within the Octave of the Immaculate Conception

DECEMBER 13: St. Lucy, Virgin and Martyr

DECEMBER 13: St. Odilia, Virgin and Abbess

DECEMBER 14: Seventh day within the Octave of the Immaculate Conception

DECEMBER 15: Octave of the Immaculate Conception

DECEMBER 16: St. Eusebius, Bishop of Vercelli and Martyr

DECEMBER 17: The Commencement of the Great Antiphons

DECEMBER 17: O Sapientia!

DECEMBER 18: O Adonai!

DECEMBER 18: The Expectation of the Blessed Virgin Mary

DECEMBER 19: O Radix Jesse!

DECEMBER 20: O Clavis David!

DECEMBER 21: St. Thomas, Apostle

DECEMBER 21: O Oriens!

DECEMBER 22: O Rex Gentium!

DECEMBER 23: O Emmanuel!

DECEMBER 24: Christmas Eve

Mass

CHAPTER THE FIRST

THE HISTORY OF ADVENT

The name *Advent* [From the Latin word *Adventus*, which signifies a *coming*] is applied, in the Latin Church, to that period of the year, during which the Church requires the faithful to prepare for the celebration of the feast of Christmas, the anniversary of the birth of Jesus Christ. The mystery of that great day had every right to the honour of being prepared for by prayer and works of penance; and, in fact, it is impossible to state, with any certainty, when this season of preparation (which had long been observed before receiving its present name of Advent) was first instituted. It would seem, however, that its observance first began in the west, since it is evident that Advent could not have been looked on as a preparation for the feast of Christmas, until that feast was definitively fixed to the twenty-fifth of December; which was done in the east only towards the close of the fourth century; whereas it is certain that the Church of Rome kept the feast on that day at a much earlier period.

We must look upon Advent in two different lights: first, as a time of preparation, properly so called, for the birth of our Saviour, by works of penance; and secondly, as a series of ecclesiastical Offices drawn up for the same purpose. We find, as far back as the fifth century, the custom of giving exhortations to the people in order to prepare them for the feast of Christmas. We have two sermons of Saint Maximus of Turin on this subject, not to speak of several others which were formerly attributed to St. Ambrose and St. Augustine, but which were probably written by St. Cesarius of Aries. If these documents do not tell us what was the duration and what the exercises of this holy season, they at least show us how ancient was the practice of distinguishing the time of Advent by special sermons. Saint Ivo of Chartres, St. Bernard, and several other doctors of the eleventh and twelfth centuries, have left us set sermons *de Adventu Domini*, quite distinct from their Sunday homilies on the Gospels of that season. In the *capitularia* of Charles the Bald, in 846, the bishops admonish that prince not to call them away from their Churches during Lent or Advent, under pretext of affairs of the State or the necessities of war, seeing that they have special duties to fulfil, and particularly that of preaching during those sacred times.

The oldest document in which we find the length and exercises of Advent mentioned with anything like clearness, is a passage in the

second book of the *History of the Franks* by St. Gregory of Tours, where he says that St. Perpetuus, one of his predecessors, who held that see about the year 480, had decreed a fast three times a week, from the feast of St. Martin until Christmas. It would be impossible to decide whether St. Perpetuus, by his regulations, established a new custom, or merely enforced an already existing law. Let us, however, note this interval of forty, or rather of forty-three days, so expressly mentioned, and consecrated to penance, as though it were a second Lent, though less strict and severe than that which precedes Easter.

Later on, we find the ninth canon of the first Council of Mâcon, held in 582, ordaining that during the same interval between St. Martins day and Christmas, the Mondays, Wednesdays, and Fridays, should be fasting days, and that the Sacrifice should be celebrated according to the lenten rite. Not many years before that, namely in 567, the second Council of Tours had enjoined the monks to fast from the beginning of December till Christmas. This practice of penance soon extended to the whole forty days, even for the laity: and it was commonly called St. Martins Lent. The *capitularia* of Charlemagne, in the sixth book, leave us no doubt on the matter; and Rabanus Maurus, in the second book of his *Institution of clerics*, bears testimony to this observance. There were even special rejoicings made on St. Martins feast, just as we see them practised now at the approach of Lent and Easter.

The obligation of observing this Lent, which, though introduced so imperceptibly, had by degrees acquired the force of a sacred law, began to be relaxed, and the forty days from St. Martins day to Christmas were reduced to four weeks. We have seen that this fast began to be observed first in France; but thence it spread into England. as we find from Venerable Bedes history; into Italy, as appears from a diploma of Astolphus, king of the Lombards, dated 753; into Germany, Spain, &c., of which the proofs may be seen in the learned work of Dom Martène, *On the ancient rites of the Church*. The first allusion to Advents being reduced to four weeks is to be found in the ninth century, in a letter of Pope St. Nicholas I to the Bulgarians. The testimony of Ratherius of Verona, and of Abbo of Fleury, both writers of the tenth century, goes also to prove that, even then, the question of reducing the duration of the Advent fast by one-third was seriously entertained. It is true that St. Peter Damian, in the eleventh century, speaks of the Advent fast as still being for forty days; and that St. Louis, two centuries later, kept it for that length of time; but as far as this holy king is concerned, it is probable that it was only his own devotion which prompted him to this practice.

The discipline of the Churches of the west, after having reduced the

time of the Advent fast, so far relented, in a few years, as to change the fast into a simple abstinence; and we even find Councils of the twelfth century, for instance Selingstadt in 1122, and Avranches in 1172, which seem to require only the clergy to observe this abstinence. The Council of Salisbury, held in 1281, would seem to expect none but monks to keep it. On the other hand (for the whole subject is very confused, owing, no doubt, to there never having been any uniformity of discipline regarding it in the western Church), we find Pope Innocent III, in his letter to the bishop of Braga, mentioning the custom of fasting during the whole of Advent, as being at that time observed in Rome; and Durandus, in the same thirteenth century, in his *Rational on the Divine Offices*, tells us that, in France, fasting was uninterruptedly observed during the whole of that holy time.

This much is certain, that, by degrees, the custom of fasting so far fell into disuse, that when, in 1362, Pope Urban V endeavoured to prevent the total decay of the Advent penance, all he insisted upon was that all the clerics of his court should keep abstinence during Advent, without in any way including others, either clergy or laity, in this law. St. Charles Borromeo also strove to bring back his people of Milan to the spirit, if not to the letter, of ancient times. In his fourth Council, he enjoins the parish priests to exhort the faithful to go to Communion on the Sundays, at least, of Lent and Advent; and afterwards addressed to the faithful themselves a pastoral letter, in which, after having reminded them of the dispositions wherewith they ought to spend this holy time, he strongly urges them to fast on the Mondays, Wednesdays, and Fridays, at least, of each week in Advent. Finally, Pope Benedict XIV, when archbishop of Bologna, following these illustrious examples, wrote his eleventh *Ecclesiastical Institution* for the purpose of exciting in the minds of his diocesans the exalted idea which the Christians of former times had of the holy season of Advent, and of removing an erroneous opinion which prevailed in those parts, namely, that Advent concerned religious only and not the laity. He shows them that such an opinion, unless it be limited to the two practices of fasting and abstinence, is, strictly speaking, *rash* and *scandalous*, since it cannot be denied that, in the laws and usages of the universal Church, there exist special practices, having for their end to prepare the faithful for the great feast of the birth of Jesus Christ.

The Greek Church still continues to observe the fast of Advent, though with much less rigour than that of Lent. It consists of forty days, beginning with November 14, the day on which this Church keeps the feast of the apostle St. Philip. During this entire period, the people abstain from flesh-meat, butter, milk, and eggs; but they are allowed, which they are not during Lent, fish, oil, and wine. Fasting, in its strict

sense, is binding only on seven out of the forty days; and the whole period goes under the name of St. Philips Lent. The Greeks justify these relaxations by this distinction: that the Lent before Christmas is, so they say, only an institution of the monks, whereas the Lent before Easter is of apostolic institution. But, if the exterior practices of penance which formerly sanctified the season of Advent, have been, in the western Church, so gradually relaxed as to have become now quite obsolete except in monasteries [Our recent English observance of fast and abstinence on the Wednesdays and Fridays in Advent, may, in some sense, be regarded as a remnant of the ancient discipline. *Note of the Tr.*], the general character of the liturgy of this holy time has not changed; and it is by their zeal in following its spirit, that the faithful will prove their earnestness in preparing for Christmas.

The liturgical form of Advent as it now exists in the Roman Church, has gone through certain modifications. St. Gregory seems to have been the first to draw up the Office for this season, which originally included five Sundays, as is evident from the most ancient sacramentaries of this great Pope. It even appears probable, and the opinion has been adopted by Amalarius of Metz, Berno of Reichnau, Dom Martène, and Benedict XIV, that St. Gregory originated the ecclesiastical precept of Advent, although the custom of devoting a longer or shorter period to a preparation for Christmas has been observed from time immemorial, and the abstinence and fast of this holy season first began in France. St. Gregory therefore fixed, for the Churches of the Latin rite, the form of the Office for this Lent-like season, and sanctioned the fast which had been established, granting a certain latitude to the several Churches as to the manner of its observance.

The sacramentary of St. Gelasius has neither Mass nor Office of preparation for Christmas; the first we meet with are in the Gregorian sacramentary, and, as we just observed, these Masses are five in number. It is remarkable that these Sundays were then counted inversely, that is, the nearest to Christmas was called the first Sunday, and so on with the rest. So far back as the ninth and tenth centuries, these Sundays were reduced to four, as we learn from Amalarius, St. Nicholas I, Berno of Reichnau, RATHERIUS of Verona, &c., and such also is their number in the Gregorian sacramentary of Pamelius, which appears to have been transcribed about this same period. From that time, the Roman Church has always observed this arrangement of Advent, which gives it four weeks, the fourth being that in which Christmas day falls, unless December 25 be a Sunday. We may therefore consider the present discipline of the observance of Advent as having lasted a thousand years, at least as far as the Church of Rome is concerned; for some of the Churches in France kept up the number of five Sundays as

late as the thirteenth century.

The Ambrosian liturgy, even to this day, has six weeks of Advent; so has the Gothic or Mozarabic missal. As regards the Gallican liturgy, the fragments collected by Dom Mabillon give us no information; but it is natural to suppose with this learned man, whose opinion has been confirmed by Dom Martène, that the Church of Gaul adopted, in this as in so many other points, the usages of the Gothic Church, that is to say, that its Advent consisted of six Sundays and six weeks.

With regard to the Greeks, their rubrics for Advent are given in the Menaea, immediately after the Office for November 14. They have no proper Office for Advent, neither do they celebrate during this time the Mass *of the Presanctified*, as they do in Lent. There are only in the Offices for the saints, whose feasts occur between November 14 and the Sunday nearest Christmas, frequent allusions to the birth of the Saviour, to the maternity of Mary, to the cave of Bethlehem, &c. On the Sunday preceding Christmas, in order to celebrate the expected coming of the Messiah, they keep what they call the feast of the holy fathers, that is the commemoration of the saints of the old Law. They give the name of *Ante-Feast of the Nativity* to December 20, 21, 22, and 23; and although they say the Office of several saints on these four days, yet the mystery of the birth of Jesus pervades the whole liturgy.

CHAPTER THE SECOND

THE MYSTERY OF ADVENT

If, now that we have described the characteristic features of Advent which distinguish it from the rest of the year, we would penetrate into the profound mystery which occupies the mind of the Church during this season, we find that this mystery of the coming, or *Advent*, of Jesus is at once simple and threefold. It is simple, for it is the one same Son of God that is coming; it is threefold, because He comes at three different times and in three different ways.

In the first coming, says St. Bernard, He comes in the flesh and in weakness; in the second, He comes in spirit and in power; in the third, He comes in glory and in majesty; and the second coming is the means whereby we pass from the first to the third. [Fifth sermon for Advent].

This, then, is the mystery of Advent. Let us now listen to the explanation of this threefold visit of Christ, given to us by Peter of Blois, in his third Sermon *de Adventu*: There are three comings of our Lord; the first in the flesh, the second in the soul, the third at the judgement. The first was at midnight, according to those words of the Gospel: At midnight there was a cry made, Lo the Bridegroom cometh! But this first coming is long since past, for Christ has been seen on the earth and has conversed among men. We are now in the second coming, provided only we are such as that He may thus come to us; for He has said that if we love him, He will come unto us and will take up His abode with us. So that this second coming is full of uncertainty to us; for who, save the Spirit of God, knows them that are of God? They that are raised out of themselves by the desire of heavenly things, know indeed when He comes; but whence He cometh, or whither He goeth, they know not. As for the third coming, it is most certain that it will be, most uncertain when it will be; for nothing is more sure than death, and nothing less sure than the hour of death. When they shall say, peace and security, says the apostle, then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape. So that the first coming was humble and hidden, the second is mysterious and full of love, the third will be majestic and terrible. In His first coming, Christ was judged by men unjustly; in His second, He renders us just by His grace; in His third, He will judge all things with justice. In His first, a lamb; in His last, a lion; in the one between the two, the tenderest of friends. [*De Adventu*, Sermon III.]

The holy Church, therefore, during Advent, awaits in tears and with ardour the arrival of her Jesus in His first coming. For this, she borrows the fervid expressions of the prophets, to which she joins her own supplications. These longings for the Messiah expressed by the Church, are not a mere commemoration of the desires of the ancient Jewish people; they have a reality and efficacy of their own, an influence in the great act of Gods munificence, whereby He gave us His own Son. From all eternity, the prayers of the ancient Jewish people and the prayers of the Christian Church ascended together to the prescient hearing of God; and it was after receiving and granting them, that He sent, in the appointed time, that blessed Dew upon the earth, which made it bud forth the Saviour.

The Church aspires also to the second coming, the consequence of the first, which consists, as we have just seen, in the visit of the Bridegroom to the bride. This coming takes place, each year, at the feast of Christmas, when the new birth of the Son of God delivers the faithful from that yoke of bondage, under which the enemy would oppress them. [Collect for Christmas day]. The Church, therefore, during Advent, prays that she may be visited by Him who is her Head and her Spouse; visited in her hierarchy; visited in her members, of whom some are living, and some are dead, but may come to life again; visited, lastly, in those who are not in communion with her, and even in the very infidels, that so they may be converted to the true light, which shines even for them. The expressions of the liturgy which the Church makes use of to ask for this loving and invisible coming, are those which she employs when begging for the coming of Jesus in the flesh; for the two visits are for the same object. In vain would the Son of God have come, nineteen hundred years ago, to visit and save mankind, unless He came again for each one of us and at every moment of our lives, bringing to us and cherishing within us that supernatural life, of which He and His holy Spirit are the sole principle.

But this annual visit of the Spouse does not content the Church; she aspires after a third coming, which will complete all things by opening the gates of eternity. She has caught up the last words of her Spouse, Surely I am coming quickly [Apoc. xxii. 20]; and she cries out to Him, Ah! Lord Jesus! come! [*Ibid.*]. She is impatient to be loosed from her present temporal state; she longs for the number of the elect to be filled up, and to see appear, in the clouds of heaven, the sign of her Deliverer and her Spouse. Her desires, expressed by her Advent liturgy, go even as far as this; and here we have the explanation of these words of the beloved disciple in his prophecy: The nuptials of the Lamb are come, and His wife hath prepared herself. [*Ibid.* xix. 7].

But the day of this His last coming to her will be a day of terror. The Church frequently trembles at the very thought of that awful judgement, in which all mankind is to be tried. She calls it a day of wrath, on which, as David and the Sibyl have foretold, the world will be reduced to ashes; a day of weeping and of fear. Not that she fears for herself, since she knows that this day will for ever secure for her the crown, as being the bride of Jesus; but her maternal heart is troubled at the thought that, on the same day, so many of her children will be on the left hand of the Judge, and, having no share with the elect, will be bound hand and foot, and cast into the darkness, where there shall be everlasting weeping and gnashing of teeth. This is the reason why the Church, in the liturgy of Advent, so frequently speaks of the coming of Christ as a terrible coming, and selects from the Scriptures those passages which are most calculated to awaken a salutary fear in the mind of such of her children as may be sleeping the sleep of sin.

This, then, is the threefold mystery of Advent. The liturgical forms in which it is embodied, are of two kinds: the one consists of prayers, passages from the Bible, and similar formula, in all of which, words themselves are employed to convey the sentiments which we have been explaining; the other consists of external rites peculiar to this holy time, which, by speaking to the outward senses, complete the expressiveness of the chants and words.

First of all, there is the number of the days of Advent. Forty was the number originally adopted by the Church, and it is still maintained in the Ambrosian liturgy, and in the eastern Church. If, at a later period, the Church of Rome, and those which follow her liturgy, have changed the number of days, the same idea is still expressed in the four weeks which have been substituted for the forty days. The new birth of our Redeemer takes place after four weeks, as the first nativity happened after four thousand years, according to the Hebrew and Vulgate chronology.

As in Lent, so likewise during Advent, marriage is not solemnized, lest worldly joy should distract Christians from those serious thoughts wherewith the expected coming of the sovereign Judge ought to inspire them, or from that dearly cherished hope which the friends of the Bridegroom [St. John iii. 29] have of being soon called to the eternal nuptial-feast.

The people are forcibly reminded of the sadness which fills the heart of the Church, by the sombre colour of the vestments. Excepting on the feasts of the saints, purple is the colour she uses; the deacon does not wear the dalmatic, nor the sub-deacon the tunic. Formerly it was the custom, in some places, to wear black vestments. This mourning of the

Church shows how fully she unites herself with those true Israelites of old who, clothed in sackcloth and ashes, waited for the Messias, and bewailed Sion that she had not her beauty, and Juda, that the sceptre had been taken from him, till He should come who was to be sent, the expectation of nations. [Prov. viii. 31]. It also signifies the works of penance, whereby she prepares for the second coming, full as it is of sweetness and mystery, which is realized in the souls of men, in proportion as they appreciate the tender love of that divine Guest, who has said: My delights are to be with the children of men. [Gen. xlix. 10]. It expresses, thirdly, the desolation of this bride who yearns after her Beloved, who is long a-coming. Like the turtle dove, she moans her loneliness, longing for the voice which will say to her: Come from Libanus, my bride! come, thou shalt be crowned. Thou hast wounded my heart. [Cant. iv. 8, 9].

The Church also, during Advent. excepting on the feasts of saints, suppresses the angelic canticle, *Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis*; for this glorious song was sung at Bethlehem over the crib of the divine Babe; the tongues of the angels are not loosened yet; the Virgin has not yet brought forth her divine Treasure; it is not yet time to sing, it is not even true to say, Glory be to God in the highest, and peace on earth to men of good will.

Again, at the end of Mass, the deacon does not dismiss the assembly of the faithful by the words: *Ite missa est*. He substitutes the ordinary greeting: *Benedicamus Domino!* as though the Church feared to interrupt the prayers of the people, which could scarce be too long during these days of expectation.

In the night Office, the holy Church also suspends, on those same days, the hymn of jubilation, *Te Deum laudamus*. [The monastic rite retains it. *Tr.*] It is in deep humility that she awaits the supreme blessing which is to come to her; and, in the interval, she presumes only to ask, and entreat, and hope. But let the glorious hour come, when in the midst of darkest night the Sun of justice will suddenly rise upon the world: then indeed she will resume her hymn of thanksgiving, and all over the face of the earth the silence of midnight will be broken by this shout of enthusiasm: We praise Thee, O God! we acknowledge Thee to be our Lord! Thou, O Christ, art the King of glory, the everlasting Son of the Father! Thou being to deliver man didst not disdain the Virgins womb!

On the ferial days, the rubrics of Advent prescribe that certain prayers should be said kneeling, at the end of each canonical Hour, and that the choir should also kneel during a considerable portion of the Mass. In

this respect, the usages of Advent are precisely the same as those of Lent.

But there is one feature which distinguishes Advent most markedly from Lent: the word of gladness, the joyful *Alleluia*, is not interrupted during Advent, except once or twice during the ferial Office. It is sung in the Masses of the four Sundays, and vividly contrasts with the sombre colour of the vestments. On one of these Sundays, the third, the prohibition of using the organ is removed, and we are gladdened by its grand notes, and rose-coloured vestments may be used instead of the purple. These vestiges of joy, thus blended with the holy mournfulness of the Church, tell us, in a most expressive way, that though she unites with the ancient people of God in praying for the coming of the Messiah (thus paying the debt which the entire human race owes to the justice and mercy of God), she does not forget that the Emmanuel is already come to her, that He is in her, and that even before she has opened her lips to ask Him to save her, she has been already redeemed and predestined to an eternal union with Him. This is the reason why the *Alleluia* accompanies even her sighs, and why she seems to be at once joyous and sad, waiting for the coming of that holy night which will be brighter to her than the most sunny of days, and on which her joy will expel all her sorrow.

CHAPTER THE THIRD

PRACTICE DURING ADVENT

If our holy mother the Church spends the time of Advent in this solemn preparation for the threefold coming of Jesus Christ; if, after the example of the prudent virgins, she keeps her lamp lit ready for the coming of the Bridegroom; we, being her members and her children, ought to enter into her spirit, and apply to ourselves this warning of our Saviour: Let your loins be girt, and lamps burning in your hands, and ye yourselves be like unto men who wait for their Lord! [St. Luke xii. 35, 36]. The Church and we have, in reality, the same hopes. Each one of us is, on the part of God, an object of mercy and care, as is the Church herself. If she is the temple of God, it is because she is built of living stones; if she is the bride, it is because she consists of all the souls which are invited to eternal union with God. If it is written that the Saviour hath purchased the Church with His own Blood [Acts xx. 28], may not each one of us say of himself those words of St. Paul, Christ hath loved me, and hath delivered Himself up for me [Gal. ii. 20]. Our destiny being the same, then, as that of the Church, we should endeavour during Advent, to enter into the spirit of preparation, which is, as we have seen, that of the Church herself.

And firstly, it is our duty to join with the saints of the old Law in asking for the Messiah, and thus pay the debt which the whole human race owes to the divine mercy. In order to fulfil this duty with fervour, let us go back in thought to those four thousand years, represented by the four weeks of Advent, and reflect on the darkness and crime which filled the world before our Saviours coming. Let our hearts be filled with lively gratitude towards Him who saved His creature man from death, and who came down from heaven that He might know our miseries by Himself experiencing them, yes, all of them excepting sin. Let us cry to Him with confidence from the depths of our misery; for, notwithstanding His having saved the work of His hands, He still wishes us to beseech Him to save us. Let therefore our desires and our confidence have their free utterance in the ardent supplications of the ancient prophets, which the Church puts on our lips during these days of expectation; let us give our closest attention to the sentiments which they express.

This first duty complied with, we must next turn our minds to the coming which our Saviour wishes to accomplish in our own hearts. It is,

as we have seen, a coming full of sweetness and mystery, and a consequence of the first; for the good Shepherd comes not only to visit the flock in general, but He extends His solicitude to each one of the sheep, even to the hundredth which is lost. Now, in order to appreciate the whole of this ineffable mystery, we must remember that, since we can be pleasing to our heavenly Father only inasmuch as He sees within us His Son Jesus Christ, this amiable Saviour deigns to come into each one of us, and transform us, if we will but consent, into Himself, so that henceforth we may live, not we, but He in us. This is, in reality, the one grand aim of the Christian religion, to make man divine through Jesus Christ: it is the task which God has given to His Church to do, and she says to the faithful what St. Paul said to his Galatians: My little children, of whom I am in labour again, until Christ be formed within you! [Gal. iv. 19].

But as, on His entering into this world, our divine Saviour first showed Himself under the form of a weak Babe, before attaining the fulness of the age of manhood, and this to the end that nothing might be wanting to His sacrifice, so does He intend to do in us; there is to be a progress in His growth within us. Now, it is at the feast of Christmas that He delights to be born in our souls, and that He pours out over the whole Church a grace of being born, to which, however, not all are faithful.

For this glorious solemnity, as often as it comes round, finds three classes of men. The first, and the smallest number, are those who live, in all its plenitude, the life of Jesus who is within them, and aspire incessantly after the increase of this life. The second class of souls is more numerous; they are living, it is true, because Jesus is in them; but they are sick and weakly, because they care not to grow in this divine life; their charity has become cold! [Apoc. ii. 4]. The rest of men make up the third division, and are they that have no part of this life in them, and are dead; for Christ has said: I am the Life. [St. John xiv.6].

Now, during the season of Advent, our Lord knocks at the door of all mens hearts, at one time so forcibly that they must needs notice Him; at another, so softly that it requires attention to know that Jesus is asking admission. He comes to ask them if they have room for Him, for He wishes to be born in their house. The house indeed is His, for he built it and preserves it; yet He complains that His own refused to receive Him [*Ibid.* i. 11]; at least the greater number did. But as many as received Him, He gave them power to be made the sons of God, born not of blood, nor of the flesh, but of God. [*Ibid.* 12, 13].

He will be. born, then, with more beauty and lustre and might than you have hitherto seen in Him, O ye faithful ones, who hold Him within you

as your only treasure, and who have long lived no other life than His, shaping your thoughts and works on the model of His. You will feel the necessity of words to suit and express your love; such words as He delights to hear you speak to Him. You will find them in the holy liturgy.

You, who have had Him within you without knowing Him, and have possessed Him without relishing the sweetness of His presence, open your hearts to welcome Him, this time, with more care and love. He repeats His visit of this year with an untiring tenderness; He has forgotten your past slights; He would that all things be new. [Apoc. xxi. 5]. Make room for the divine Infant, for He desires to grow within your soul. The time of His coming is close at hand: let your heart, then, be on the watch; and lest you should slumber when He arrives, watch and pray, yea, sing. The words of the liturgy are intended also for your use: they speak of darkness, which only God can enlighten; of wounds, which only His mercy can heal; of a faintness, which can be braced only by His divine energy.

And you, Christians, for whom the good tidings are as things that are not, because you are dead in sin, lo! He who is very life is coming among you. Yes, whether this death of sin has held you as its slave for long years, or has but freshly inflicted on you the wound which made you its victim, Jesus, your Life, is coming: why, then, will you die? He desireth not the death of the sinner, but rather that he be converted and live. [Ezechiel xviii. 31, 32]. The grand feast of His birth will be a day of mercy for the whole world; at least, for all who will give Him admission into their hearts: they will rise to life again in Him, their past life will be destroyed, and where sin abounded, there grace will more abound. [Rom. v. 20].

But, if the tenderness and the attractiveness of this mysterious coming make no impression on you, because your heart is too weighed down to be able to rise to confidence, and because, having so long drunk sin like water, you know not what it is to long with love for the caresses of a Father whom you have slighted - then turn your thoughts to that other coming, which is full of terror, and is to follow the silent one of grace that is now offered. Think within yourselves, how this earth of ours will tremble at the approach of the dread Judge; how the heavens will flee from before His face, and fold up as a book [Apoc vi. 14]; how man will wince under His angry look; how the creature will wither away with fear, as the two-edged sword, which comes from the mouth of his Creator [*Ibid.* i. 16], pierces him; and how sinners will cry out, Ye mountains, fall on us! ye rocks, cover us! [St. Luke xxiii. 30]. Those unhappy souls who would not know the time of their visitation [*Ibid.*

ix. 44], shall then vainly wish to hide themselves from the face of Jesus. They shut their hearts against this Man-God who, in His excessive love for them, wept over them: therefore, on the day of judgement they will descend alive into those everlasting fires, whose flame devoureth the earth with her increase, and burneth the foundations of the mountains [Deut. xxxii. 22]. The worm that never dieth [St. Mark ix. 43], the useless eternal repentance, will gnaw them for ever.

Let those, then, who are not touched by the tidings of the coming of the heavenly Physician and the good Shepherd who giveth His life for His sheep, meditate during Advent on the awful yet certain truth, that so many render the redemption unavailable to themselves by refusing to co-operate in their own salvation. They may treat the Child who is to be born [Is. ix. 6] with disdain; but He is also the mighty God, and do they think they can withstand Him on that day, when He is to come, not to save, as now, but to judge? Would that they knew more of this divine Judge, before whom the very saints tremble! Let these, also, use the liturgy of this season, and they will there learn how much He is to be feared by sinners.

We would not imply by this that only sinners need to fear; no, every Christian ought to fear. Fear, when there is no nobler sentiment with it, makes man a slave; when it accompanies love, it is a feeling which fills the heart of a child who has offended his father, yet seeks for pardon; when, at length, love casteth out fear [1 St. John iv. 18], even then this holy fear will sometimes come, and, like a flash of lightning, pervade the deepest recesses of the soul. It does the soul good. She wakes up afresh to a keener sense of her own misery and of the unmerited mercy of her Redeemer. Let no one, therefore, think that he may safely pass his Advent without taking any share in the holy fear which animates the Church. She, though so beloved by God, prays to Him to give her this fear; and in her Office of Sext, she thus cries out to Him: Pierce my flesh with Thy fear. It is, however, to those who are beginning a good life, that this part of the Advent liturgy will be peculiarly serviceable.

It is evident, from what we have said, that Advent is a season specially devoted to the exercises of what is called the purgative life, which is implied in that expression of St. John, so continually repeated by the Church during this holy time: Prepare ye the way of the Lord! Let all, therefore, strive earnestly to make straight the path by which Jesus will enter into their souls. Let the just, agreeably to the teaching of the apostle, forget the things that are behind [Phil. iii. 13], and labour to acquire fresh merit. Let sinners begin at once and break the chains which now enslave them. Let them give up those bad habits which they have contracted. Let them weaken the flesh, and enter upon the hard

work of subjecting it to the spirit. Let them, above all things, pray with the Church. And when our Lord comes, they may hope that He will not pass them by, but that He will enter and dwell within them; for He spoke of all when He said these words: Behold I stand at the gate and knock: if any man shall hear My voice will open to Me the door, I will come in unto him. [Apoc. ii. 20].

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS FOR ADVENT

During Advent, the Christian, on awaking in the morning, will unite himself with the Church, who, in her Office of Matins, says to us these solemn words, which choirs of religious, men and women, throughout the universe, have been chanting during the deep silence of the night:

Regem venturum Dominum, venite, adoremus.
Come, let us adore the King our Lord, who is to come!

He will profoundly adore this great King, whose coming is so near at hand: and with this idea deeply impressed upon his mind, he will perform the first acts of religion, both interior and exterior, wherewith he begins the day. The time for morning Prayer being come, he may use the following method, which is formed upon the very prayers of the Church:-

MORNING PRAYERS

First, praise and adoration of the most holy Trinity:-

V. Benedicamus Patrem, et Filium, cum sancto Spiritu.
B. Laudemus et superexaltemus eum in saecula.
V. Gloria Patri et Filio et Spiritui sancto.
R. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.
Amen.
V. Let us bless the Father, and the Son, and the Holy Ghost.
R. Let us praise him and extol him above all for ever.
V. Glory be to the Father, and to the Son, and to the Holy Ghost.
R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then, praise to our Lord and Saviour, Jesus Christ:-

V. Adoramus te, Christe, et benedicimus tibi.
R. Quia per crucem tuam redemisti mundum.
V. We adore thee, O Christ, and we bless thee.
R. Because by thy cross thou hast redeemed the world.

Thirdly, invocation of the Holy Ghost:-

Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, you will recite the Lords Prayer, asking of God, the Father of our Lord Jesus Christ, to grant that *His holy name may be glorified on earth* by sending His Son, who will found the *kingdom of God*; and that He will vouchsafe to give us this Saviour who is our *Bread* and who will obtain for us, by the mediation so long looked for, *the forgiveness of our sins*; finally, that He will *deliver* us from sin, which is the sovereign *evil*.

THE LORDS PRAYER

Pater noster, qui es in coelis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation: but deliver us from evil. Amen.

Then address the angelical salutation to Mary, who is, in these days which precede the Nativity, so truly *full of grace*, since she has in her chaste womb Him who is the author of all grace. The Lord, *the fruit of her womb*, is with her; and we may already give her the sublime and unshared title of *Mother of God*.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

After this, recite the symbol of faith; and as you pronounce the words, *who was conceived by the Holy Ghost*, dwell on them with special attention, adoring the Saviour, who is as yet concealed in Marys womb.

THE APOSTLES CREED.

Credo in Deum, Patrem omnipotentem, Creatorem coeli et terrae. Et in Jesum Christum Filium ejus unicum Dominum nostrum: qui conceptus est de Spiritu sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad coelos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

I believe in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost: the holy Catholic Church; the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

After having thus made the profession of your faith, excite within yourself sentiments of penance, by the remembrance of the sins you have committed; of gratitude to the Lamb of God, who is coming in order to save us; and of fear of the last day. For this end, say with the Church the following hymn taken from the Office of Lauds for Advent.

HYMN

En clara vox redarguit,
Obscura quaeque personans;
Procul fugentur somnia:
Ab alto Jesus promicat.

Mens jam resurgat torpida,
Non amplius jacens humi:
Sidus refulget jam novum,
Ut tollat omne noxium,

En Agnus ad nos mittitur

Laxare gratis debitum:
Omnes simul, cum lacrymis,
Precemur indulgentiam.

Ut cum secundo fulserit
Metuque mundum cinxerit,
Non pro reatu puniat,
Sed nos pius tunc protegat.

Virtus, honor, laus, gloria,
Deo Patri cum Filio,
Sancto simul Paraclito,
In saeculorum saecula.
Amen.

The solemn voice of the Precursor is heard, explaining the obscurity of the ancient figures; let our slumbers cease; Jesus is rising on our horizon.

Let the sluggish soul now rise, and stay no more upon this earth; a new star is shining which will take all sin away.

Lo! the Lamb is sent to forgive us freely our debt: let us unite in tears and prayers, that we may obtain pardon.

That when he comes the second time, filling the world with fear, he may not have to punish us for our sins, but may protect us in mercy.

Power, honour, praise, and glory, be to the Father, and to the Son, and to the holy Paraclete, for ever and ever.
Amen.

Here make a humble confession of your sins, reciting the general formula made use of by the Church.

THE CONFESSION OF SINS

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, et omnes sanctos, orare pro me ad Dominum Deum nostrum.
Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducatur nos ad vitam æternam. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum
tribuat nobis omnipotens et misericors Dominus. Amen.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May almighty God have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper place for making your meditation, as no doubt you practise this holy exercise. During Advent, its principal object ought to be the removing from ourselves those hindrances, which would oppose Jesus coming and reigning within us. The love of sensual pleasures, avarice, and pride, that triple concupiscence which St. John so strongly condemns in his first Epistle, must be withstood, else our preparation for Christmas is useless. And as the chief thing in every prayer or meditation is to turn our thoughts to Jesus Christ, we must, during Advent, contemplate Him in the womb of Mary, where He remains hidden, giving us, by this His state of abasement, a most telling lesson of devotedness to His Fathers glory, of obedience to the divine decrees, and of humility; but, at the same time, He gives us a most powerful proof of the greatness of His love of us. This thought will naturally suggest to us a variety of motives and resolutions for breaking these ties which keep us from a virtuous life. But should they not produce sufficient impression on us, we must then consider Jesus as our Judge, in the dread magnificence of His majesty, and all the severity of His inevitable vengeance.

The next part of your morning prayer must be to ask of God, by the following prayers, grace to avoid every kind of sin during the day you are just beginning. Say, then, with the Church, whose prayers must always be preferred to all others:

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant

eloquia, dirigantur cogitationes et opera. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti, Deus, per omnia saecula saeculorum. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us Pray

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law. Through Jesus Christ our Lord. Amen.

Then beg the divine assistance for the actions of the day, that you may do them well; and say thrice:

V. Deus, in adiutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adiutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adiutorium meum intende.

R. Domine, ad adjuvandum me festina.

Oremus

Dirigere et sanctificare, regere et gubernare dignare, Domine Deus, Rex coeli et terrae, hodie corda et corpora nostra, sensus, sermones et actus nostros in lege tua, et in operibus mandatorum tuorum, ut hic et in aeternum, te auxiliante, salvi et liberi esse mereamur, Salvator mundi. Qui vivis et regnas in saecula saeculorum.

R. Amen.

V. Incline unto my aid, O God.

R. Lord, make haste to help me.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Let us pray

Lord God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions in conformity to thy law, and strict obedience to thy commands; that by the help of thy grace, O Saviour of the world, we may be fenced and freed from all evils. Who livest and reignest for ever and ever.

R. Amen.

After this, uniting yourself with the Church, which, both in the Divine Office, and during the holy Sacrifice, prays for the coming of Jesus

Christ, say:

V. Veni ad liberandum nos, Domine Deus virtutum.

R. Ostende faciem tuam, et salvi erimus.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Super te, Jerusalem, orietur Dominus.

R. Et gloria ejus in te videbitur.

V. O Lord God of hosts, come and deliver us.

R. Show thy face, and we shall be saved.

V. Show us, O Lord, thy mercy.

R. And grant us the Saviour, whom we expect from thee.

V. The Lord shall rise upon thee, O Jerusalem.

R. And his glory shall be seen upon thee.

(First week)

Oremus.

Excita, quaesumus, Domine, potentiam tuam et veni; ut ab imminentibus peccatorum nostrorum periculis, te mereamur protegente eripi, te liberante salvari. Qui vivis et regnas, Deus, per omnia saecula saeculorum. R. Amen.

Let us pray.

Exert, we beseech thee, O Lord, thy power and come; that by thy protection we may be freed from the imminent dangers of our sins, and be saved by thy mercy; who livest and reignest God, world without end. R. Amen.

(Second week)

Oremus.

Excita, Domine, corda nostra ad praeparandas Unigeniti tui vias: ut per ejus adventum, purificatis tibi mentibus servire mereamur. Qui tecum vivit et regnat in saecula saeculorum. R. Amen.

Let us pray.

Stir up, O Lord, our hearts to prepare the ways of thy only-begotten Son: that by his coming we may be enabled to serve thee with pure minds; who livest and reignest God, world without end. R. Amen.

(Third week)

Oremus.

Aurem tuam, quaesumus, Domine, precibus nostris accommoda: et mentis nostrae tenebras gratia tuae visitationis illustra. Qui vivis et regnas Deus, per omnia saecula saeculorum. R. Amen.

Let us pray.

Bend thine ear, O Lord, we beseech thee, to our prayers, and enlighten the darkness of our minds by the grace of thy visitation; who livest and reignest God, world without end. R. Amen.

(Fourth week)

Oremus.

Excita, quaesumus, Domine, potentiam tuam et veni, et magna nobis virtute succurre: ut, per auxilium gratiae tuae, quod nostra peccatis praepediunt indulgentia tuae propitiationis acceleret. Qui vivis et regnas Deus, per omnia saecula saeculorum. R. Amen.

Let us pray.

Exert, we beseech thee, O Lord, thy power and come; and succour us by thy great might; that by the assistance of thy grace, thy indulgent mercy may hasten what is delayed by our sins; who livest and reignest God, world without end. R. Amen.

It would be well to add the special prayer which the Church says, during Advent, in honour of the blessed Mother of God.

Oremus.

Deus, qui de beatae Mariae Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti; praesta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem Christum Dominum nostrum. R. Amen.

Let us pray.

O God, who wast pleased that thy Word, when the angel delivered his message, should take flesh in the womb of the blessed Virgin Mary; give ear to our humble petitions, and grant that we, who believe her to be truly the Mother of God, may be helped by her prayers. Through the same Christ our Lord. R. Amen.

During the day, you may use the instructions and prayers which you will find in this volume for each day of Advent, both for the proper of the time, and the proper of the saints. In the evening, you may use the following prayers.

NIGHT PRAYERS

After having made the sign of the cross, adore the divine Majesty, who has so mercifully preserved you during this day, and so plentifully bestowed upon you, every hour, His grace and protection. Begin by reciting the hymn which the Church sings at Vespers during Advent.

HYMN

Creator alme siderum,
Aeterna lux credentium,
Jesu, Redemptor omnium,
Intende votis supplicum.

Qui daemonis ne fraudibus
Periret orbis, impetu
Amoris actus, languidi
Mundi medela factus es.

Commune qui mundi nefas
Ut expiaries, ad crucem,
E Virginis saerario
Intacta prodis victima.

Cujus potestas gloriae
Nomenque quum primum sonat,
Et coelites et inferi
Tremante curvantur genu.

Te deprecamur, ultime
Magnum diei judicem,
Armis supernae gratiae
Defende nos ab hostibus.

Virtus, honor, laus, gloria,
Deo Patri cum Filio,
Sancto simul Paraclito,
In saeculorum saecula.
Amen.

O Jesus, thou kind Creator of the heavens, eternal light of believers, and Redeemer of all mankind, hear the prayers of thy suppliants.

Lest the world should perish by the fraud of the devil, thou, impelled by the vehemence of thy love for us, didst thyself become the remedy of all our weakness.

To expiate the sin of the whole world, thou didst come from the sanctuary of the Virgins womb, a victim destined to the cross.

How glorious is thy power, when, at the very sound of thy name, heaven and hell bend the trembling knee.

We beseech thee, dread Judge of the last day, defend us from our enemies by the armour of thy heavenly grace.

Power, honour, praise, and glory, be to the Father, and to the Son, and to the holy Paraclete, for ever and ever, Amen.

After this hymn, say the Our Father, the Hail Mary, and the Apostles Creed, as in the morning.

Then make the examination of conscience, going over in your mind all the faults you may have committed during the day; think how unworthy sin makes us of the merciful visit of our Saviour, and make a firm resolution to avoid sin for the future, to do penance for it, and to avoid the occasions which might lead you into it.

The examination of conscience concluded, recite the *Confiteor* (or 'I confess') with heartfelt contrition, and then give expression to your sorrow by the following act, which we have taken from the Venerable Cardinal Bellarmine's Catechism:

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent of the sins I have committed: I hate and abhor them above every other evil, not only because, by so sinning, I have lost heaven and deserved hell, but still more because I have offended thee. O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the acts of faith, hope, and charity, to the recitation of which Pope Benedict XIV. has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the holy, Catholic, apostolic, Roman Church requires me to believe: I believe it because thou hast revealed it to her, thou who art the very truth.

ACT OF HOPE

O my God, knowing thy almighty power, and thy infinite goodness and mercy, I hope in thee that, by the merits of the Passion and death of our Saviour Jesus Christ, thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do with the help of thy grace.

ACT OF CHARITY

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather lose all things than offend thee. For thy love also, I love, and desire to love, my neighbour as myself.

Then say to our blessed Lady, in honour of the ineffable dignity of her maternity, the following anthem.

ANTHEM OF THE BLESSED VIRGIN

Alma Redemptoris Mater, quae pervia coeli
Porta manes, et stella maris, succurre cadenti,
Surgere qui curat, populo: tu quae genuisti,
Natura mirante, tuum sanctum Genitorem,
Virgo prius ac posterius, Gabrielis ab ore,
Sumens illud Ave, peccatorum miserere.

V. Angelus Domini nuntiavit Mariae.

R. Et concepit de Spiritu sancto.

Oremus.

Gratiam tuam, quaesumus, Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi Filii tui Incarnationem cognovimus, per Passionem ejus et crucem ad Resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. R. Amen.

Sweet Mother of our Redeemer, gate whereby we enter heaven, and star of the sea! help us, we fall; yet do we long to rise. Nature looked upon thee with admiration, when thou didst give birth to thy divine Creator, thyself remaining, before and after it, a pure Virgin. Gabriel spoke his Hail to thee; we sinners crave thy pity.

V. The angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we to whom the Incarnation of Christ thy Son was made known by the message of an angel, may by his Passion and cross be brought to the glory of his Resurrection. Through the same Christ our Lord. R. Amen.

You would do well to add the litany of our Lady. An indulgence of three hundred days, for each time it is recited, has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN

Kyrie, eleison.

Christe, eleison.
Kyrie, eleison.
Christe, audi nos.
Christe, exaudi nos.
Pater de coelis, Deus, miserere nobis.
Fili, Redemptor mundi Deus, miserere nobis.
Spiritus sancte, Deus, miserere nobis.
Sancta Trinitas, unus Deus, miserere nobis.
Sancta Maria, ora pro nobis.
Sancta Dei Genitrix, ora, &c.
Sancta Virgo virginum,
Mater Christi,
Mater divinae gratiae,
Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,
Mater admirabilis,
Mater boni consilii,
Mater Creatoris,
Mater Salvatoris,
Virgo prudentissima,
Virgo veneranda,
Virgo praedicanda,
Virgo potens,
Virgo clemens.
Virgo fidelis,
Speculum justitiae,
Sedes sapientiae,
Causa nostrae laetitiae,
Vas spirituale.
Vas honorabile,
Vas insigne devotionis,
Rosa mystica,
Turris Davidica,
Turris eburnea,
Domus aurea,
Foederis area,
Janua coeli,
Stella matutina,
Salus infirmorum,
Refugium peccatorum,
Consolatrix afflictorum,
Auxilium Christianorum,

Regina angelorum,
Regina patriarcharum,
Regina prophetarum,
Regina apostolorum,
Regina martyrum,
Regina confessorum,
Regina virginum,
Regina sanctorum omnium,
Regina sine labe originali concepta,
Regina sacratissimi rosarii,
Regina pacis,

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Christe, audi nos.

Christe, exaudi nos.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

Concede nos famulos tuos, quaesumus, Domine Deus, perpetua mentis et corporis sanitate gaudere; et gloriosa beatæ Mariæ semper Virginis intercessionem, a praesenti liberari tristitia, et aeterna perfrui laetitia. Per Christum Dominum nostrum. Amen.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mother of God, pray,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

Mother most amiable,

Mother most admirable,

Mother of good counsel,

Mother of our Creator,

Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Singular vessel of devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,
Queen of the most holy rosary,
Queen of peace,
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us,
O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.
Let us pray.
Grant, O Lord, we beseech thee, that we thy servants may enjoy

constant health of body and mind, and by the glorious intercession of blessed Mary, ever a Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the holy angels, whose protection is indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church:

Sancti angeli, custodes nostri, defendite nos in praelio, ut non pereamus in tremendo iudicio.

V. Angelis suis Deus mandavit de te.

R. Ut custodiant te in omnibus viis tuis.

Oremus.

Deus qui ineffabili providentia sanctos angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et aeterna societate gaudere. Per Christum Dominum nostrum. Amen.

Holy angels, our loving guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgement.

V. God hath given his angels charge of thee.

R. That they may guard thee in all thy ways.

Let us pray.

O God, who in thy wonderful providence hast been pleased to appoint thy holy angels for our guardians: mercifully hear our prayer, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the saints by the following antiphon and prayer of the Church:

Ant. Ecce Dominus veniet, et omnes sancti ejus cum eo: et erit in die illa lux magna, alleluia.

V. Ecce apparebit Dominus super nubem candidam.

R. Et cum eo sanctorum millia.

Oremus.

Conscientias nostras, quaesumus, Domine, visitando purifica: ut veniens Jesus Christus Filius tuus Dominus noster, cum omnibus sanctis suis, paratam sibi in nobis inveniatur mansionem. Qui tecum vivit, etc.

Ant. Behold, the Lord will come, and with him all his saints; and on that day there shall be a great light, alleluia.

V. Behold, the Lord shall appear upon a white cloud.

R. And with him thousands of saints.

Let us pray.

Visit, we beseech thee, O Lord, and purify our hearts by thy grace: that when our Lord Jesus Christ thy Son shall come, together with all his

saints, he may find us ready to give him a place within us: who liveth and reigneth with thee for ever and ever. Amen.

And here you may add a special mention of the saints to whom you bear a particular devotion, either as your patrons or otherwise; as also of those whose feast is kept in the Church that day, or who have been at least commemorated in the Divine Office.

This done, remember the necessities of the Church suffering, and beg of God that He will give to the souls in purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

PSALM 129

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.
Fiant aures tuae intendentes: in vocem deprecationis meae.
Si iniquitates observaveris, Domine: Domine, quis sustinebit?
Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.
Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.
A custodia matutina usque ad noctem: speret Israel in Domino.
Quia apud Dominum misericordia: et copiosa apud eum redemptio.
Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Requiem aeternam dona eis, Domine.

Et lux perpetua luceat eis.

V. A porta inferi.

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat

Oremus.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum, remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in saecula saeculorum. Amen.

From the depths I have cried to thee, O Lord; Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord: Lord, who shall endure it?

For with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped In the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord.
And let perpetual light shine upon them.
V. From the gate of hell.
R. Deliver their souls, O Lord.
V. May they rest in peace.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.
Let us pray.

O God the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the faithful departed as have a particular claim upon your charity; after which, ask of God to give you His assistance, whereby you may pass the night free from danger.

Say, then, still keeping to the words of the Church:

Ant. Salva nos, Domine, vigilantes, custodi nos dormientes: Ut vigilemus cum Christo, et requiescamus in pace.

V. Dignare, Domine, nocte ista.

R. Sine peccato nos custo dire.

V. Miserere nostri, Domino.

R. Miserere nostri.

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Visita, quaesumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen

Ant. Save us, O Lord, while awake, and watch us as we sleep: that we may watch with Christ, and rest in peace.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be upon us.

R. As we have hoped in thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And that you may end the day in the same sentiments with which you began it, repeat your prayer for the coming of the Saviour:

V. Rorate, coeli desuper, et nubes pluant Justum.

R. Aperiatuŕ terra et germinet Salvatorem.

V. Drop down dew, ye heavens, from above, and let the clouds rain the Just One.

R. Let the earth be opened, and bud forth the Saviour.

To which add one of the four prayers for Advent, taking the one which belongs to the week (as above), and then retire to rest in the expectation of Him who is to come in the midnight.

CHAPTER THE FIFTH

ON HEARING MASS DURING THE TIME OF ADVENT

There is no exercise which is more pleasing to God, or more meritorious, or which has greater influence in infusing solid piety into the soul, than the assisting at the holy sacrifice of the Mass. If this be true at all the various seasons of the Christian year, it is so, in a very special manner, during the holy time of Advent. The faithful, therefore, should make every effort in order to enjoy this precious blessing, even on those days when they are not obliged to it by the precept of the Church.

With what gratitude ought they to assist at that divine sacrifice, for which the world had been longing for four thousand years! God has granted them to be born after the fulfilment of that stupendous and merciful oblation, and would not put them in the generations of men who died before they could partake of its reality and its riches! This notwithstanding, they must earnestly unite with the Church in praying for the coming of the Redeemer, so to pay their share of that great debt which God has put upon all, whether living before or after the fulfilment of the mystery of the Incarnation. Let them think of this in assisting at the holy sacrifice.

Let them also remember that this great sacrifice, which perpetuates on this earth even to the end of time, though in an unbloody manner, the real oblation of the Body and Blood of Jesus Christ, has this for its express aim: to prepare the souls of the faithful for the mysterious coming of God, who redeemed our souls only that He might take possession of them. It not only prepares, it even effects this glorious advent.

Let them, in the third place, lovingly profit by the presence of, and intimacy with, Jesus, to which this hidden yet saving mystery admits them; that so, when He comes in that other way, whereby He will judge the world in terrible majesty, He may recognize them as His friends, and even then, when mercy shall give place to justice, again save them.

We shall now endeavour to embody these sentiments in our explanation of the mysteries of the holy Mass, and initiate the faithful into these divine secrets; not, indeed, by indiscreetly presuming to translate the

sacred formulae, but by suggesting such acts, as will enable those who hear Mass to enter into the ceremonies and sentiments of the Church and of the priest.

The faithful, in assisting at Mass during Advent, should first know whether it is going to be said according to the Advent rite, or in honour of the blessed Virgin, or of a saint, or, finally, for the dead. The colour of the vestments worn by the priest will tell them all this. Purple is used, if the Mass be of Advent; white or red, if of our Lady or the saints; and black, if for the dead. If the priest be vested in purple, the faithful must excite within themselves the spirit of penance which the Church would signify by this colour. They should do the same, no matter what may be the colour of the vestments; for in every Mass during Advent, with the exception of Masses for the dead, the priest is obliged, even on the greatest feasts, to make a commemoration of Advent three separate times, and thus to make use of the same expressions of repentance and sorrow as he would in a Mass proper to the time of Advent.

On the Sundays, if the Mass at which they assist be the parochial, or, as it is often called, the public Mass, two solemn rites precede it, which are full of instruction and blessing: the *Asperges*, or sprinkling of the holy water, and the procession.

During the *Asperges*, let them ask for that purity of heart, which is necessary for having a share in the twofold coming of Jesus Christ; and in receiving the holy water, the sprinkling of which prepares us assisting worthily at the great sacrifice, wherein is poured forth, not a figurative water, but the very Blood of the Lamb, they should think of that baptism of water, by means of which St. John the Baptist prepared the Jews for that other Baptism, which the power and mercy of the Redeemer were afterwards to give to mankind.

ANTIPHON OF THE ASPERGES

Asperges me, Domino, hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

V. Gloria Patri, &c.

Ant. Asperges me, &c.

V. Ostende nobis, Domino, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Ex clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Exaudi nos, Domine sancte, Pater omnipotens, aeterne Deus: et mittere digneris sanctum angelum tuum de coelis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

R. Amen.

Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Glory, &c.

Ant. Thou shalt sprinkle me, &c.

V. Show us, O Lord, thy mercy.

R. And grant us the Saviour, whom we expect from thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Graciously hear us, O holy Lord, Father almighty, eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.

R. Amen.

The procession, which immediately precedes the Mass, should remind us how we ought to be standing with lamps burning in our hands, ready to go out and meet our Lord, who is coming [St. Luke xii. 35]. The Church is ever advancing towards her Spouse in an unbroken procession, and our souls should be ever hastening towards their sovereign Good, never resting until they have found Him.

But see, Christians, the sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

V. Introibo ad altare Dei.

R. Ad Deum qui laetificat juventutem meam.

Judica me Deus, et discerne causam meam de gente non sancta ab homine iniquo et doloso erue me.

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis

incedo, dum affligit me inimicus?

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea? et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc et semper, et in saecula saeculorum.

Amen.

V. Introibo ad altare Dei.

R. Ad Deum qui laetificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy Church, who comes to seek consolation in Jesus Christ thy Son, who is the true Altar.

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Send me, then, him who is light and truth; it is he that will open to us the way to thy holy mount, to thy heavenly tabernacle.

He is the Mediator and the living Altar; I will draw nigh to him, and be filled with joy.

When he shall have come, I will sing in my gladness. Be not sad, O my soul! why wouldst thou be troubled?

Hope in his coming; he who is thy Saviour and thy God, will soon be with thee.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

I am to go to the altar of God, and feel the presence of him who consoles me!

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

This announcement of the coming of our Lord, excites in the soul of the Priest a lively sentiment of compunction. He cannot go farther in the holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen, with respect, to this confession of Gods Minister, and earnestly ask our Lord to show mercy to him; for the priest is your father: he is answerable for your salvation, for which he every day risks his own. When he has finished,

unite with the servers, or the sacred ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam aeternam.

May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Johanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Johannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee, Father, to pray to our Lord God for me.

Receive with gratitude the paternal wish of the priest, who says to you:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam. R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. R. Amen.

May Almighty God be merciful to you, and, forgiving your sins, bring you to life everlasting. R. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. R. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua laetabitur in te.

V. Ostende nobis, Domine misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. O God, it needs but one look of thine to give us life.

R. And thy people shall rejoice in thee.

V. Show us, O Lord, thy mercy.

R. And give us the Saviour whom thou hast prepared for us.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

The Priest here leaves you to ascend to the altar; but first he salutes you:

V. Dominus vobiscum.

V. The Lord be with you.

Answer him with reverence:

R. Et cum spiritu tuo.

Oremus.

R. And with thy spirit.

Let us pray.

He ascends the steps, and comes to the Holy of Holies. Ask, both for him and yourself, the deliverance from sin.

Aufer a nobis, quaesumus Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence; we ask this of thee by thy divine Son, our Lord.

When the Priest kisses the altar, out of reverence for the relics of the martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiae hic sunt, et omnium Sanctorum, ut indulgere digneris omnia peccata mea. Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven; that so we may like you, approach unto God. Amen.

If it be a High Mass at which you are assisting, the Priest then blesses the incense, saying:

Ab illo benedicaris, in cujus honore cremaberis. Amen.

Mayst thou be blessed by him in whose honour thou art to be burned. Amen.

He then censes the Altar in a most solemn manner. This white cloud which you see ascending from every part of the altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; while the Divine Mediator causes that prayer to ascend, united with His own, to the throne of the majesty of His Father.

The Priest then says the Introit. In the masses proper to Advent, it is a cry made to the Messiah, which has so much the greater power with God as it goes up to Him from the holy altar.

It is followed by nine exclamations which are even more earnest, for they ask for mercy. In addressing them to God, the Church unites herself with the nine Choirs of angels, who are standing round the altar of Heaven, - one and the same with this before which you are kneeling.

To the Father, who is to send us His Son:

Kyrie eleison.

Kyrie eleison.

Kyrie eleison.

Lord, have mercy on us!

Lord, have mercy on us!

Lord, have mercy on us!

To the Son, who is to come to us:

Christe eleison.

Christe eleison.

Christe eleison.

Christ, have mercy on us!

Christ, have mercy on us!

Christ, have mercy on us!

To the Holy Ghost, whose operation is to accomplish the mystery:

Kyrie eleison.

Kyrie eleison.

Kyrie eleison.

Lord, have mercy on us!

Lord, have mercy on us!

Lord, have mercy on us!

If it be a feast, the priest says the angelic hymn, which the Church has made her own ever since the birth of our Saviour: if the Mass be proper to Advent, the Church forbids the joyous canticle until the new birth of her Spouse again comes to gladden her.

THE ANGELIC HYMN.

Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis.
Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias
agimus tibi propter magnam gloriam tuam.

Domine Deus, Rex coelestis, Deus Pater omnipotens.

Domine, Fili unigenite, Jesu Christe.

Domine Deus, Agnus Dei, Filius Patris.

Qui tollis peccata mundi, miserere nobis.

Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad dexteram Patris miserere nobis.

Quoniam tu solus sanctus, tu solus Dominus, tu solus Altissimus, Jesu
Christe, cum Sancto Spiritu, in gloria Dei Patris.

Amen.

Glory be to God on high, and on earth peace to men of good will.

We praise thee: we bless thee: we adore thee: we glorify thee: we give
thee thanks for thy great glory.

O Lord God, heavenly King, God the Father Almighty.

O Lord Jesus Christ, the Only Begotten Son.

O Lord God, Lamb of God, Son of the Father.

Who takest away the sins of the world, have mercy on us.

Who takest away the sins of the world, receive our humble prayer.

Who sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ,
together with the Holy Ghost, art most high, in the glory of God the
Father.

Amen.

The Priest turns towards the people, and again salutes them, as it were
to make sure of their pious attention to the sublime act, for which all
this is but the preparation. The words of this greeting are especially
beautiful during the weeks of Advent: The Lord be with you! Isaias had
foretold that it would indeed be verified, and the angel confirms the
prophecy to Saint Joseph, when he thus says to him: He shall be called
Emmanuel, that is, God with us [St. Matt. i. 23].

Then follows the Collect or Prayer, in which the Church formally
expresses to the divine Majesty the special intentions she has in the
Mass which is being celebrated. You may unite in this prayer, by
reciting with the Priest the Collects which you will find in their proper
places: but on no account omit to join, with the Server of the Mass, in
answering *Amen*.

The Priest then reads the Epistle, which is, generally, a portion of one or
other of the Epistles of the Apostles, or a passage from some Book of the

Old Testament. Listen to this word of Gods messengers with respect and submission, and long for Him who is the eternal Word, and who is soon to be born among men and converse with them.

The Gradual is an intermediate formula of prayer between the Epistle and Gospel. It again brings to our attention the sentiments which were expressed in the Introit. Read it with devotion, so as to get more and more into the spirit of preparation for the coming of your Saviour.

The *Alleluia* is like a thrill of joy, which seizes the soul of the Church, and makes her exult, as she reflects that she already possesses the Spouse, of whom she is in expectation; but this is only for a moment: she resumes her attitude of a suppliant, asking Him to come, for she feels that she needs His new coming.

Until the happy hour when He will come in person, He comes to us by His words, which are spirit and life. The Gospel is about to be read aloud in the assembly of the faithful: the poor are to have the Gospel preached unto them. If it be a High Mass, the deacon prepares to fulfil his noble office, that of announcing the good tidings of Salvation. He prays God to cleanse his heart and lips. Then kneeling, he asks the Priests blessing; and having received it, he at once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus say, together with the priest and deacon:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Alas! these ears of mine are but too often defiled with the worlds vain words; cleanse them, O Lord, that so I may hear the words of Eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever, Amen.

You will stand during the Gospel, as though you were waiting the orders of your Lord; at the commencement, make the sign of the Cross on your forehead, lips, and breast; and then listen to every word of the priest or deacon. Let your heart be ready and obedient. While my

beloved was speaking, says the Bride in the Canticle, my soul melted within me. [Cant. v. 6]. If you have not such love as this, have at least the humble submission of Samuel, and say: Speak, Lord! thy servant heareth. [1 Kings iii. 10].

After the Gospel, if the Priest says the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please him. It is by it that we are now looking for the coming of our Redeemer, whom as yet we do not see; and it is faith which will merit for us the grace of His ineffable visit. Faith is the mark of those true Israelites, who are looking for the Messias and will find Him. Let us then say with the Catholic Church, our Mother:

THE NICENE CREED.

Credo in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de coelis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in coelum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen. I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Only Begotten Son of God. And born of the Father before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial to the Father: by whom all things were made. Who for us men and for our salvation, came down from heaven. *And became Incarnate by the Holy Ghost, by the Virgin Mary;* and was made man. He was crucified also for us, under Pontius Pilate, suffered and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from

the Father and the Son. Who together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Priest and the people should now have their hearts ready: it is time to prepare the offering itself. And it is here that we come to the second part of the holy Mass; it is called the *Oblation*, and immediately follows that which was named the *Mass of the Catechumens*, on account of its being formerly the only part at which the candidates for Baptism had a right to be present.

See then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and yet that is but a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the Apostle expresses it, that which in us is mortal shall put on immortality [1 Cor. xv. 53]. Until that happy change shall be realized, let us offer ourselves to God as often as we see the Bread and Wine presented to him in the holy sacrifice; and let us prepare ourselves for the coming of Jesus, who will transform us, by making us partakers of the divine nature [2 St. Pet. i. 4].

The Priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him and say:

Suscipe, sancte Pater, omnipotens aeternae Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This Bread which we are offering to thee, is to give place in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts, which long to live by thee, and to cease to live their own life of self.

When the Priest puts the wine into the Chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which in a few days is to be manifested to the world; and say:

Deus qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

O Lord Jesus, who art the true Vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the Cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh come, and make us partakers of thy divinity, by showing thyself to us by thy sweet and wondrous visit.

The Priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the Priest:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the worlds salvation.

After having thus held up the sacred gifts towards heaven, the Priest bows down: let us, also, humble ourselves, and say:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine; et sic fiat, sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni Sanctificator omnipotens aeternae Deus, et benedic hoc sacrificium tuo sancto nomini praeparatum.

Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts Him whom they desire.

If it be a High Mass, the priest, before proceeding any further with the Sacrifice, takes the thurible a second time, after blessing the incense in these words:

Per intercessionem beati Michaelis archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

Through the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, may our Lord deign to bless this incense, and to receive it for an odour of sweetness. Through Christ our Lord. Amen.

He then censes first the bread and wine which have just been offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the fragrant incense, more and more fervent, the nearer the solemn moment approaches. St. John tells us that the incense he beheld burning on the altar in heaven is made of the Prayers of the Saints; let us share in those prayers, and with all the ardour of holy desires, let us say with the priest:

Incensum istud, a te benedictum, ascendat ad te Domine, et descendat super nos misericordia tua.

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis; ut non declinet cor meum in verba malitiae, ad excusandas excusationes in peccatis.

May this incense, blessed by thee, ascend to thee, O lord, and may thy mercy descend upon us.

Let my prayer, O Lord, be directed like incense in thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door around my lips; that my heart may not incline to evil words, to make excuses in sins.

Giving back the thurible to the deacon, the priest says:

Accendat in nobis Dominus ignem sui amoris, et flammam aeternae charitatis. Amen.

May the Lord enkindle in us the fire of his love and the flame of eternal charity. Amen.

But the thought of his own unworthiness becomes more intense than ever in the heart of the priest. The public confession which he made at the foot of the altar is not enough; he would now at the altar itself express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity, wherewith he should approach to God. He washes his hands. Our hands signify our works; and the priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your father thus humble himself, do you also make an act of humility, and say with him these verses of the psalm:

PSALM 25.

Lavabo inter innocentes manus meas et circumdabo altare tuum,
Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tua, et locum habitationis gloriae tuae.

Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.
Amen.

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy house, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence, and was restored to thy grace; but have pity on my weakness still: redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down, full of respectful awe, begging of God to receive graciously the sacrifice which is about to be offered to Him, and expresses the intentions for which it is offered. Let us do the same.

Suscipe sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honore beatae Mariae semper Virginis, et beati Johannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: Ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in coelis quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

O Holy Trinity, graciously accept the Sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the blessed Baptist John, the Holy Apostles Peter and Paul, the Martyrs whose relics lie here under our altar awaiting their resurrection, and the Saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The Priest again turns to the people; it is for the last time before the sacred mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: Ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our Almighty Father.

With this request he turns again to the altar, and you will see his face no more, until our Lord himself shall have come down from heaven upon that same altar. Assure the Priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiae suae sanctae.

May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the Priest recites the prayers called the Secrets, in which he presents the petition of the whole Church for Gods acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion, Thanksgiving. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by

the bounty of our heavenly Father, and expressly for the chiefest of all His gifts, the Messias. We are in the season of expectation of a new visit of this Son of God; the priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all his gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia saecula saeculorum!
For ever and ever!

In the same feeling, answer your *Amen!* Then he continues:

V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Sursum corda!
V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts!

Let your response be sincere:

R. Habemus ad Dominum.
R. We have them fixed on God.

And when he adds:

V. Gratias agamus Domino Deo nostro.
V. Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul:

R. Dignum et justum est.
R. It is meet and just.

Then the Priest:

THE PREFACE.
(*For the Sundays*)

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate Personae, sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, since differentia discretionis sentimus. Ut in confessione verae, sempiternaeque Deitatis, et in Personis

proprietas, et in essentia unitas, et in maiestate adoretur aequalitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim; qui non cessant clamare quotidie, una voce dicentes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father Almighty, Eternal God, who together with thy only-begotten Son and the Holy Ghost art one God and one Lord: not in the singularity of one Person, but in the Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore as distinction in the Persons, an unity in the essence, and an equality in the Majesty. Whom the Angels and Archangels, the Cherubim also and Seraphim praise, and cease not daily to cry out with one voice, saying:

THE PREFACE.

(For the Week-days)

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus, per Christum Dominum nostrum; per quem maiestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Coeli, coelorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, Ut admitti jubeas deprecamur, supplici confessione dicentes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O Holy Lord, Father Almighty, Eternal God: through Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Here unite with the Priest, who on his part, unites himself with the blessed spirits, in giving thanks to God for the unspeakable gift: bow down and say:

Sanctus, Sanctus, Sanctus, Dominus, Deus sabaoth!

Pleni sunt coeli et terra gloria tua.

Hosanna in excelsis!

Benedictus qui venit in nomine Domini.

Hosanna in excelsis!

Holy, Holy, Holy, Lord God of hosts!

Heaven and earth are full of thy glory.

Hosanna in the highest!

Blessed be the Saviour who is coming to us in the name of the Lord who sends him.

Hosanna be to him in the highest!

After these words commences the Canon, that mysterious prayer in the midst of which heaven bows down to earth, and God descends unto us. The voice of the Priest is no longer heard; yea, even at the altar, all is silence. It was thus, says the Book of Wisdom, in the quiet of silence, and while the night was in the midst of her course, that the Almighty Word came down from his royal throne [Wisd. xviii. 14,15]. Let us await him in a like silence, and respectfully fix our eyes on what the Priest does in the holy place.

THE CANON OF THE MASS.

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing Priest is for the Catholic Church, his and our Mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus, uti accepta habeas, et benedicas haec dona, haec munera, haec sancta sacrificia illibata, in primis quae tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque catholicae et apostolicae fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries, which thou hast intrusted to thy holy Church, our Mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our Holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic Apostolic Roman Church.

Here pray, together with the Priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio; pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suae; tibiique reddunt vota sua aeterno Deo, vivo et vero.

Permit me, O God, to intercede with thee in more earnest prayer for those for whom thou knowest that I have a special obligation to pray: *

* * Apply to them the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the Saints: they are that portion of the Body of Jesus Christ, which is called the Church Triumphant.

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Johannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Johannis et Pauli, Cosmae et Damiani, et omnium Sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also, who are already in possession of heaven. Therefore it is, that we wish to honour by it the memory of the glorious and ever Virgin Mary; of the Apostles, Confessors, Virgins, and of all the Saints; that so they may assist us, by their powerful intercession, to become worthy to contemplate thee, as they now do, in the mansions of thy glory.

The Priest, who up to this time, had been praying with his hands extended, now joins them, and holds them over the Bread and Wine, as the high Priest of the Old Law did over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we profess our dependence, and which, in a few instants, is to yield its place to the living Host, upon whom all our iniquities are to be laid .

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen. Quam oblationem tu Deus in omnibus quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Vouchsafe, O God to accept this offering which this thy assembled family presents to thee as the homage of its most happy servitude. In

return, give us peace, save us from thy wrath, and number us amongst thy elect, through Him who is coming to us, thy Son our Saviour. Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but bring us into the presence of this divine Son our Saviour.

And here the Priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with all its power and efficacy. Prostrate yourself in profound adoration; for the Emmanuel, the God with us, is coming upon our altar.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in coelum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. HOC EST ENIM CORPUS MEUM.

What, O God of heaven and earth, my Jesus, the long-expected Messiah, what else can I do at this solemn moment but adore thee, in silence, as my sovereign Master, and open my whole heart to thee, as to its dearest King! Come, then, Lord Jesus, come!

The Divine Lamb is now upon our altar. Glory and love be to him for ever! But he has come that He may be immolated; for which reason the priest, who is the minister of the will of the Most High, immediately pronounces over the Chalice those sacred words which will produce the great mystical immolation, by the separation of the Victims Body and Blood. The substances of the bread and wine have ceased to exist: the species alone are left, veiling, as it were, the Body and Blood, lest fear should keep us from a mystery, which God gives us in order to give us confidence. Let us associate ourselves to the angels, who tremblingly gaze upon this deepest wonder.

Simili modo postquam coenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Haec quotiescumque feceritis, in mei memoriam facietis.

O Precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and make me whiter than snow. Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come also and reign in me by thy power and by thy love.

The Priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation now on the altar is no longer an earthly offering, but the Body and Blood, the whole Person, of his divine Son.

Unde et memores Domine, nos, servi tui, sed et plebs tua sancta ejusdem Christi Filii tui Domini nostri tam beatae Passionis, nec non et ab inferis Resurrectionis, sed et in coelos gloriosae Ascensionis: offerimus praeclarae Majestati tuae de tuis donis ac datis: Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitae aeternae et Calicem salutis perpetuae.

Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justii Abel, et sacrificium Patriarchae nostri Abrahæ, et quod tibi obtulit summus Sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Father of infinite holiness, the Host so long expected is here before thee! Behold this thine eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, - Host pure and spotless, - our Meat and Drink of everlasting life.

Heretofore thou didst accept the sacrifice of the innocent lambs offered to thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and lastly the sacrifice, which Melchisedech presented to thee, of bread and wine. Receive our Sacrifice, which is above all those others. It is the Lamb of whom all others could be but figures: it is the undying Victim: it is the Body of thy Son, who is the Bread of Life, and his Blood, which, whilst, a drink of immortality for us, is a tribute adequate to thy glory.

The Priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men.

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime Altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione coelesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen. But, O God of infinite power, these sacred gifts are not only on this altar here below; they are also on that sublime Altar in heaven, which is before the throne of thy divine Majesty. These two Altars are but one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for our making supplication for the Church suffering. Let us therefore ask the divine liberator, who has come down among us, that he mercifully visit, by a ray of his consoling light, the dark abode of purgatory, and permit his Blood to flow, as a stream of mercys dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them who have a claim on our suffrages.

Memento etiam Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis. Ipsi, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy City: even our mortal eyes can see beneath the veil of our delighted faith; and hide not thyself from those brethren of ours, who are imprisoned in the place of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! and who profit so little by the visit which our Saviour pays us, let us together with the priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Johanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum. Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedixisti, et praestas nobis: per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thy infinite mercy will grant us to share in thy kingdom, not, indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this Sacrifice, which we are offering to thee. Remember, too, the merits of thy holy Apostles, of thy holy Martyrs, of thy holy Virgins, and of all thy Saints. Grant us, by their intercession, grace in this world, and glory eternal in the next; which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying these last few words, the priest has taken up the sacred Host, which was on the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both Chalice and Host, he offers to God the most noble and perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the mysteries is broken. The Priest concludes his long prayers, by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia saecula saeculorum.
For ever and ever.

Answer him with faith, and in a sentiment of union with our holy mother the Church:

Amen.

Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is now time to recite the prayer which our Saviour Himself has taught us. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when He Himself who made it for us is in our very hands now whilst we say it. As this Prayer belongs in common to all Gods children, the Priest recites it aloud, and begins by inviting us all to join in it.

Oremus.

Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Let us pray.

Having been taught by a saving precept, and following the form given us by a divine instruction, we thus presume to speak:

THE LORDS PRAYER.

Pater noster, qui es in caelis, santificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that

trespass against us: and lead us not into temptation.

Let us answer with deep feeling of our misery:

Sed libera nos a malo.

But deliver us from evil.

The Priest falls once more into the silence of the holy mysteries. His first word is an affectionate *Amen* to your last petition - *deliver us from evil* - on which he forms his own next prayer: and could he pray for anything more needed? Evil surrounds us everywhere, and the Lamb on our altar has been sent to expiate it and deliver us from it.

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus. How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by our sins, and strengthen her wicked propensities. Evils present, that is, the sins now at this very time upon our soul; the weakness of this poor soul; and the temptations which molest her. There are, also, future evils, that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this host of our Salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy Apostles Peter and Paul, and Andrew. Liberate us, break our chains, give us peace; through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The Priest is anxious to announce the Peace which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia saecula saeculorum.

R. Amen.

World without end.

R. Amen.

Then he says:

Pax Domini sit semper vobiscum.

May the peace of the Lord be ever with you.

To this paternal wish reply:

R. Et cum spiritu tuo.
R. And with thy spirit.

The Mystery is drawing to a close: God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far the priest has announced the death of Jesus; it is time to proclaim his Resurrection. To this end, he reverently breaks the sacred Host, and having divided it into three parts, he puts one into the Chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore, and say:

Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam aeternam. Amen.

Glory be to thee, O Saviour of the world, who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St. John saw on the Altar of Heaven standing, though slain: - say to this your Lord and king:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us Peace.

Peace is the grand object of our Saviours coming into the world: He is the Prince of Peace. The divine Sacrament of the Eucharist ought therefore to be the Mystery of Peace, and the bond of Catholic Unity; for, as the Apostle says, all we who partake of one bread, are all one bread and one body [1 Cor. x. 17]. It is on this account that the priest, now that he is on the point of receiving in Communion the Sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it which is assembled round the altar. Pray with him, and for the same blessing:

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare, et coadunare digneris. Qui vivis et regnas, Deus, per omnia saecula saeculorum. Amen.

Lord Jesus Christ, who saidst to thy Apostles, "my peace I leave with you, my peace I give unto you:" regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy

will. Who livest and reignest God for ever and ever. Amen.

If it be a High Mass, the Priest here gives the kiss of peace to the deacon, who gives it to the subdeacon, and he to the choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies if you have any. Then continue to pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most Sacred Body and Blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following prayer; otherwise prepare yourself to make a spiritual Communion:

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Let not the participation of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through thy mercy may it be a safeguard and remedy both to my soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

When the Priest takes the host into his hands, in order to his receiving it in Communion, say:

Panem caelestem accipiam, et nomen Domini invocabo.
Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same disposition as the centurion of the Gospel, who first used them:

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy thou shouldst enter under my roof; say it only with one word of thine, and my soul will be healed.

Whilst the Priest receives the Sacred Host, if you also are to communicate, adore profoundly your God, who is ready to take up his abode within you, and again say to him with the Bride: Come, Lord Jesus, come!

But should you not be going to receive sacramentally, make a spiritual Communion. Adore Jesus Christ, who thus visits your soul by His grace, and say to Him:

Corpus Domini nostri Jesu Christi, custodiat animam meam in vitam aeternam. Amen.

I give thee, O Jesus, this heart of mine, that thou mayest dwell in it, and do with me what thou wilt.

Then the priest takes the Chalice in thanksgiving and says:

Quid retribuam Domino pro omnibus, quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make to the Lord for all He hath given to me? I will take the Chalice of salvation, and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a sacramental Communion, you should, at this moment of the Priests receiving the precious Blood, again adore the God who is coming to you, and keep to your Canticle: Come, Lord Jesus, come!

If on the contrary, you are going to communicate only spiritually, again adore your divine Master, and say to him:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

I unite myself to thee, my beloved Jesus; do thou unite thyself to me and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for holy Communion during this season of Advent are given in the [next chapter](#).

The Communion being finished, and whilst the Priest is purifying the Chalice the first time, say:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Thou hast visited me, O God, in these days of my pilgrimage; give me grace to treasure up the fruits of this visit for my future eternity.

Whilst the priest is purifying the chalice the second time, say:

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhaereat visceribus meis: et praesta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them, and I be thus rendered less unworthy of thy divine visit.

The priest, having read the antiphon called the Communion, which is the first part of his thanksgiving for the favour just received from God, whereby he has renewed his divine presence among us, turns to the people with the usual salutation; after which, he recites the prayers, called the Postcommunion, which are the completion of the thanksgiving. You will join him here also, thanking God for the unspeakable gift he has just lavished on you, and asking, with most earnest entreaty, for the coming of the Messias, who will accomplish these august mysteries, the renewal of which in the holy Mass is the chief support of the Christian life.

These prayers having been recited, the priest again turns to the people, and, full of joy for the immense favour he and they have been receiving, he says:

Dominus vobiscum.

The Lord be with you.

Answer him:

Et cum spiritu tuo.

And with thy spirit.

Then, if it be the Mass of a feast, the deacon (or the priest himself, if it be not a High Mass) says these words:

Ite, Missa est.

R. Deo gratias.
Go, the Mass finished.
R. Thanks be God.

But if it be a Mass proper to Advent, he does not dismiss the faithful, because, in this holy season, it behoves us to increase our prayers; he therefore says:

V. Benedicamus Domino.
R. Deo gratias.
V. Let us bless the Lord.
R. Thanks be God.

The priest makes a last prayer, before giving you his blessing: pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meae, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihi que, et omnibus, pro quibus illud obtuli, sit te miserante, propitiabile. Per Christum Dominum nostrum.

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour, and, deign to confirm the Blessing, which thy Minister is about to give me in thy Name.

The Priest raises his hand, and thus blesses you:

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.
May the Almighty God, Father, Son, and Holy Ghost, bless you!

He then concludes the Mass by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led him to take upon himself our *flesh*, and to *dwell among us*. Pray that you may be of the number of those, who will *receive Him*, when he comes, this year, into the midst of His people.

Initium sancti Evangelii secundum Johannem.

Cap 1.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt et sine ipso factum est nihil, quod factum est, in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Johannes.

Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
R. Deo gratias.

The beginning of the holy Gospel according to John.

Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made, in him was life, and the life was the light of men and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.
R. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING ADVENT

It is true that everything in Advent is so arranged as to be a preparation for the coming of the Saviour at the feast of Christmas, and that the spirit of the faithful should be one of earnest expectation of this same Saviour; and yet, such is the happy lot of the children of the new Law, that they can, if they wish it, really, and at once, receive this God whom the Church is expecting; and thus, this familiar visit of Jesus will become itself one of the preparations for His great and solemn visit. Let those, then, who are living the life of grace, and to whom the glorious day of the Nativity of our Lord Jesus Christ will bring an increase of spiritual life, not omit to prepare, by Communion, for the reception they intend to give to the heavenly Spouse on the sacred night of His coming. These Communions will be interviews with their divine Lord, giving them confidence, and love, and all those interior dispositions wherewith they would welcome Him who comes to load them with fresh grace, for this Jesus is full of grace and truth.

They will understand this better by reflecting on the sentiments which the august Mother of Jesus had in her blessed soul during the time which preceded the divine birth. This birth is to be an event of more importance, both to the salvation of mankind and to Marys own glory, than even that of the first accomplishment of the Incarnation; for the Word was made Flesh in order that He might be born. The immense happiness of holding in her arms her Son and her God, would make the sacred hour of Jesus birth dearer and happier to Mary, than even that in which she was overshadowed by the Holy Ghost, and received from Him the divine fruit of her womb.

During those nine months, when she knew that her Jesus was so undividedly hers, what must have been the happiness which filled her heart! It was a bliss which was a worthy preparation for that more blissful night of Bethlehem.

Christians! your Communions during Advent are to prepare you for your Christmas joy, by giving you something of the delight which Mary felt before the birth of Jesus. When you are in the house of God, preparing by recollection and prayer for receiving your Saviour in holy Communion, you may perhaps be assisted in your preparation by the sentiments and affections which we have ventured to offer you in the

following acts.

BEFORE COMMUNION

ACT OF FAITH

Knowing that thou art about to enter under my roof, O eternal God, Jesus Son of the Father, I have need of all my faith. Yes, it is thou who art coming to me, thou who didst enter into Marys virginal womb, making it the sanctuary of thy Majesty. Thou didst send thine angel to her, and she believed his word, when he said: Nothing is impossible to God: the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. She believed, and then conceived in her chaste womb him who had created her. Thou hast not sent an angel to me, O my Saviour, to tell me thou art coming into my heart. Thou hast spoken thyself, and thou hast said: I am the living Bread come down from heaven: he that eateth my Flesh and drinketh my Blood, abideth in me and I in him. Thou hast willed that those words of thine, spoken so many hundred years ago, should reach me by thy Church, that thus I might have both the certainty that they are thine, and the merit of bowing down my reason to the deepest of mysteries. I believe then, O Jesus! Help the weakness of my faith. Enable me to submit, as Mary did, to thy infinite wisdom; and since thou desirest to enter under my roof, I bow down my whole being before thee, using her blessed words: May it be done to me according to thy word; for how dare I, who am but nothingness, resist thee, who art all wisdom and power!

ACT OF HUMILITY

But, O my Saviour, when thou didst choose the womb of the glorious Virgin for thy abode, thou hadst but to leave one heaven for another. Thou hadst prepared her, from her conception, with every grace; and she, on her part, had been more faithful to thee than all angels and men together. Whereas my heart has nothing in it which can induce thee to come and make it thy dwelling. How many times has it refused thee admittance, when thou didst stand at the door asking me to receive thee? And even had I been always faithful, what proportion is there between its lowliness and thy infinite greatness? Elizabeth humbled herself when she was visited by Mary, and exclaimed, How comes such an honour to me? And I am to receive a visit, not merely of the Mother of God, but of God himself, and in such an intimate familiar manner, that a greater union cannot be. Thou sayest, He that eateth me, abideth in me and I in him: O Son of God! thou seekest, then, for what is lowest

and poorest, and in that thy heart loves to dwell. I am overwhelmed with admiration at this condescension; but when I reflect that thou art going to show it me, I can do nothing but sink into my own nothingness, and there beseech thee to show me more and more clearly, that I am but nothing; that so, when thou hast come within me, my whole being may proclaim the glory, the mercy, the power of my Jesus.

ACT OF CONTRITION

Happy should I be, O Jesus, if I could feel that this my nothingness was the only obstacle to the glorious union to which thou invitest me! I would then approach to thee, after the example of thy Immaculate Mother, my august Queen, and would dare to partake of the banquet at which she is on thy right hand. But I am worse than nothing - I am a sinner: and surely there can be no union between infinite sanctity and sin, between light and darkness! I have been thine enemy, O my Redeemer! and yet thou wishest to come into my heart, with the sores of its shame and wounds barely closed; and thou tellest me, that thou, who couldst delight to dwell in Marys heart, canst find pleasure in mine! Oh! how this teaches me the malice of my sins, since they offended a God so generous, so wonderful in his love for me! In these few moments, which precede thy descending into the midst of my darkness in order to change it into light, what can I do but renew my sorrow for those many sins whereby I lost thee, as also for those whereby I grieved thee without losing thy grace. Accept this my contrition, O my Saviour! It is thus that I would prepare thy way to my heart, by removing everything which is in opposition to the righteous path of thy holy Law.

ACT OF LOVE

For I would indeed love thee, O my Saviour, as Mary loved thee. Art thou not my God, as thou wast hers? Nay, by forgiving me my sins, hast thou not shown marks of tenderness to me, which Mary could not receive? I love thee, then, sweet Jesus, who art coming into me. Most welcome visit, which is to increase my love! Thy blessed Mother had lived, up to the very moment when thou didst enter her womb, in all holiness and justice; she had loved thee alone, and as no other had loved: but when she felt thee within her, when she felt that now thou wast one and the same with herself, her love redoubled, and lost all sight of limit. May it be so with my heart, when thou comest into it, my God and my all! Yea, come quickly; for though most unworthy of thy visit, yet am I forced to desire it, seeing that thou art the Bread which giveth life unto the world, and our daily Bread, by eating which we

support life until the day of our eternity arrives. Come, then, my Lord Jesus! my heart is ready and trusts in thee.

And thou, O Mary, by the joy thou didst experience in containing within thyself him whom heaven and earth could not contain, help me, in this Communion, to have my heart pure and fervent. Holy angels, who looked with astonishment and awe upon this simple creature carrying God within her, have pity on me, that poor sinner whose heart, so lately the abode of Satan, is this very hour to become the tabernacle of your sovereign Lord. All ye saints of heaven, and ye especially my ever faithful patrons, come to my assistance now that he, in whom ye live for ever, just and immortal, is coming down to me, a sinful mortal. Amen.

In order to make your preparation complete, follow, with a lively faith and attention, all the mysteries of the Mass at which you are to receive Communion using, for this purpose, the method we have given in the preceding chapter. After your Communion, you may sometimes make your thanksgiving by reciting the prayers we here give.

AFTER COMMUNION

ACT OF ADORATION

O sovereign Majesty of God! thou hast, then, mercifully deigned to come down to me! This favour, which thou didst heretofore grant to Mary, has been given to me too! Would that I, during these happy moments, could adore thee as profoundly as she did! The sentiment of her lowliness and unworthiness, at that solemn moment, would have overpowered her, had not thy tender love for her supported her to bear that ineffable union of the Creator with his creature. My lowliness, and still more my unworthiness, are of a very different kind from hers; and yet I find it so hard to feel them. This much at least I know, that in order thus to come to me, and be my own infinite treasure, thou hast had to overcome immense obstacles. What, then, shall I do for thee, that is worthy of thee? How can I best compensate thee for the humiliation thou hast thus borne out of love for me? I can but adore thee, and humble myself to the farthest depths of my own nothingness. And because this my adoration is not worthy of thine acceptance, I presume to offer thee that which Mary herself offered thee the first moment she became Mother of God, and during the nine months thou wast so closely united with her. Thou hast given her to me to be my own Mother; permit me to make this use of her wealth, which she loves to see her children so freely giving to thy greater glory.

ACT OF THANKSGIVING

But thy blessed Mother, O Jesus, was not satisfied with adoring thee interiorly; her glad heart soon gave expression to its intense gratitude. She saw that thou hadst preferred her to all the daughters of her people, nay, to all generations both past and to come; her soul therefore thrilled with delight, and her lips could scarce give utterance to her immense joy. He that is mighty, she said, hath done great things in me; he hath regarded the lowliness of his handmaid; and all generations shall call me blessed. And hast thou not favoured me, O Jesus, above thousands and tens of thousands, in giving me the wonderful gift I now hold within me? Thou hast made me live after the accomplishment of thine Incarnation. This very day, how many pious servants of thine have not had given to them what I have received from thee! I possess thee here within me; I know the worth of thy coming; but how many are there who neither possess thee nor know thee! Thou hast indeed invited all to these graces, but a great number have refused them; and whilst thou hast compelled me, by the powerful yet sweet ways of thy mercy, to come to thee, thou hast, in thy justice, permitted them to continue in their refusal. Mayst thou be for ever blessed, O my God! who lovest, indeed, all the works of thy hands, and wishest all men to be saved; so that none is lost, but he that refuses thy grace: yet, in the superabundant riches of thy mercy, thou dost multiply, for many, the boundless resources of thy love.

ACT OF LOVE

I will love thee, then, O Jesus! because thou hast first loved me; and I will love thee the more because, by this thy visit to me, thou hast so greatly increased my power to love. It was thus with Mary, when thou didst choose her for thy Mother. Up to that time she had been the most faithful of thy creatures, and deserved the preference thou didst give her, above all women, of being honoured with the high privilege of becoming Mother of God. But when thou didst enter her virginal womb, when thy divine Person came into that admirable contact with her nature, which, though holy, was human; Mary, transformed, as it were, into thee, began to love thee as she had never been able to do before. May it be so with me, dear Jesus! May my own life be lost in thine! Is not the visit thou hast paid me that of a God? The visits of creatures are but exterior; thine to me is interior; thou hast not entered my house and blessed it, thou hast penetrated into the deepest recesses of my very soul; so that I live, no, it is not I, but thou livest in me, as thy apostle expresses the mystery. So that if I love myself, I must love thee, since thou abidest in me, and I abide in thee. Can I ever separate from thee

again? No, my divine Master, I desire to have but thee for my love and my very life, now and for ever.

ACT OF OBLATION

But take heed, my soul: let not the love of thy God be mere sentiment. He that loves God, lives for him. Jesus presence produced in Mary, the moment it was effected, far more than the sentiment of total devotedness of herself to the interests and glory of him who was both her God and her Son. It gave her a conformity to all Gods appointments, which stood unshaken, without one moment of faltering, through all the trials of her long life. Thou hast visited me, dear Saviour, and courage is what thou wishest to leave with me. Between this day and that of my death and my judgement, I am to go through many trials and temptations, all difficult, and some of them perhaps severe. If I love thee, I shall triumph over them all. And how can I but love thee, even at the bare remembrance of this thy visit to me, which thou art ready to repeat as often as I wish it! I am thine, O God of my heart, as thou art mine. Thou knowest my great weakness: give me courage and strength. Thou hast given me, this happy hour, the richest pledge of thy mercy; on this infinite mercy I rest all my hope.

O Mary, pray for me that I may profit by this visit of thy divine Son.- Ye holy angels of God, defend me against my enemies, for your Lord has made me his dwelling place.- All ye saints of God, pray for me, that I may never lose this sovereign Good, with whom ye are united for a happy eternity. Amen.

CHAPTER THE SEVENTH

ON THE OFFICE OF VESPERS DURING ADVENT

The limits which necessity requires us to put to this volume will not admit of our inserting any of the day Office beyond Vespers and Compline; moreover, the faithful rarely assist at any other of the Canonical Hours, during this part of the liturgical year.

The Office of Vespers, or Evensong, consists firstly of five psalms with their antiphons. The antiphons of each Sunday are given farther on, in the Proper of the Time.

The Church commences with the supplication, which she makes to God at the beginning of all her Hours:

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

The first psalm is a prophecy of the glory of the Messias. Let us, during this season, the more earnestly proclaim the greatness of the Incarnate Word the more we see Him humbled, out of love for us, during these days which precede His divine birth.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tue emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tue in splendoribus sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, et non poenitebit eum: * Tu es Sacerdos in aeternum secundum ordinem Melchisedech.

Dominus a dextris tuis: * confregit in die irae suae reges.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multo rum.

De torrente in via bibet: * propterea exaltabit caput.

The Lord said to my Lord, *his Son*: Sit thou at my right hand, *and reign*

with me.

Until, *on the day of thy last coming*, I make thy enemies thy footstool.
O Christ! the Lord *thy Father* will send forth the sceptre of thy power out of Sion: from thence rule thou in the midst of thine enemies.
With thee is the principality in the day of thy strength, in the brightness of the saints: *for the Father hath said to thee*: From the womb before the day-star I begot thee.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man*: Thou art a Priest for ever, according to the order of Melchisedech.

Therefore, O Father, the Lord *thy Son*, is at thy right hand: he hath broken kings in the day of his wrath.

He shall also judge among nations: *in that terrible coming*, he shall fill the ruins of the world: he shall crush the heads in the land of many.
He cometh now in humility; he shall drink, in the way, of the torrent of sufferings: therefore shall he lift up the head.

The following psalm commemorates the mercies of God to His people, the promised Covenant, the Redemption, His fidelity to His promises.

PSALM 110

Confitebor tibi, Domine, in toto corde meo: * in consilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in saeculum saeculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in seculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hereditatem Gentium: * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in saeculum saeculi: * facta in veritate et aequitate.

Redemptionem misit populo suo: * mandavit in aeternum testamentum suum

Sanctum et terribile nomen ejus; * initium sapientiae timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in saeculum saeculi.

I will praise thee, O Lord, with my whole heart: in the counsel of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: *and being the Bread of life* he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men*: he *will come and* will show forth to his people the power of his works.

That he may give them, *his Church*, the inheritance of the Gentiles: the works of his hands are truth and judgement.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent Redemption to his people, *and this Redeemer will soon appear*: he hath, *thereby*, commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

The third psalm sings the happiness of the just man, and his hopes on the day of our Lords second coming. It also tells us what will be the confusion of the sinner on that terrible day.

PSALM 111

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

Gloria et divitiae in domo ejus: * et justitia ejus manet in saeculum saeculi.

Exortum est in tenebris lumen rectis: * misericors et miserator, et justus.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: * quia in aeternum non commovebitur.

In memoria aeterna erit justus; * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperi bus, justitia ejus manet in saeculum saeculi: * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness: he is merciful, and compassionate, and just.

Acceptable is the man that sheweth mercy and lendeth: he shall order

his words with judgement: because he shall not be moved for ever.
The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened; he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry: he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

The fourth psalm is a canticle of praise to the Lord, who, from His high heaven, has taken pity on the fallen human race, and raised it up again by the Incarnation.

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in saeculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * et super coelos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in coelo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut colloceat eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum laetantem.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high:

and looketh down on the low things in heaven and on earth?

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

The fifth psalm recalls the memory of the prodigies done under the ancient Covenant; this will naturally awaken within us the hope of seeing those things, which happened to the people of Israel in figure, realized at the coming of the Messias.

PSALM 113

In exitu Israel de Aegypto: * domus Jacob de populo barbaro.

Facta est Judaea sanctificatio ejus: * Israel potestas ejus.

Mare vidit, et fugit: * Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: * et tu Jordanis, quia conversus es retrorsum?

Montes exsultastis sicut arietes: * et colles sicut agni ovium?

A facie Domini mota est terra: * a facie Dei Jacob.

Qui convertit petram in stagna aquarum; * et rupem in fontes aquarum.

Non nobis, Domino, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * nequando dicant gentes: Ubi est Deus eorum?

Deus autem noster in coelo: * omnia quaecumque voluit, fecit.

Simulacra Gentium argentum et aurum: * opera manuum hominum.

Os habent et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent, et non odorabunt t.

Manus habent, et non palpabunt, pedes habent, et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum, et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Benedicti vos a Domino: * qui fecit coelum et terram.

Coelum coeli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in saeculum.

When Israel went out of Egypt: the house of Jacob from a barbarous people.

Judea was made his sanctuary: Israel his dominion.

The sea saw and fled: Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Ye mountains that ye skipped like rams: and ye hills like lambs of the

flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hill into fountains of waters.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy, and for thy truths sake: lest the Gentiles should say: Where is their God ?

But our God is in heaven: he hath done all things whatsoever he would. The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that fear the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lords: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

After these five psalms, a short lesson from the holy Scriptures is sung. It is called the Capitulum, or Little Chapter, because it is always very short. It will be found in its proper place for each Sunday. Then follows the hymn:

HYMN *

Creator alme siderum,
Aeterna lux credentium,
Jesu, Redemptor omnium,

Intende votis supplicum.

Qui daemonis ne fraudibus
Periret orbis, impetu
Amoris actus, languidi
Mundi medela factus es.

Commune qui mundi nefas
Ut expiaries, ad crucem,
E Virginis sacrario
Intacta prodis victima.

Cujus potestas gloriae
Nomenque quum primum sonat,
Et coelites et inferi
Tremante curvantur genu.

Te deprecamur, ultime
Magnum diei judicem,
Armis supernae gratiae
Defende nos ab hostibus.

Virtus, honor, laus, gloria,
Deo Patri cum Filio,
Sancto simul Paraclito,
In saeculorum saecula.
Amen.

O Jesus, thou kind Creator of the heavens, eternal light of believers, and Redeemer of all mankind, hear the prayers of thy supplicants.

Lest the world should perish by the fraud of the devil, thou, impelled by the vehemence of thy love for us, didst thyself become the remedy of all our weakness.

To expiate the sin of the whole world, thou didst come from the sanctuary of the Virgins womb, a victim destined to the cross.

How glorious is thy power, when, at the very sound of thy name, heaven and hell bend the trembling knee.

We beseech thee, dread Judge of the last day, defend us from our enemies by the armour of thy heavenly grace.

Power, honour, praise, and glory, be to the Father, and to the Son, and to the holy Paraclete, for ever and ever, Amen.

V. Rorate, coeli, desuper, et nubes pluant Justum.

R. Aperiat terra et germinet Salvatorem.

V. Drop down dew, ye heavens, from above, and let the clouds rain the Just One.

R. Let the earth be opened, and bud forth a Saviour.

Here is sung the Magnificat antiphon which is given in the proper of each Sunday. After this the Church always sings at Vespers the canticle in which our blessed Lady, all full of the God whom she had within her womb, gave utterance, in the presence of St. Elizabeth, to the transports of her joy and gratitude. This canticle harmonizes most sweetly with the spirit of Advent, for it is during this very time that Mary is almost incessantly before our minds, as the beautiful Mother that bears her precious and divine Fruit. Let us therefore unite with her, in celebrating the matchless honour bestowed on her by God; the merits of that profound humility which rendered her worthy of such an honour; the overthrow of the proud spirits who are driven from heaven; and the exaltation of human nature, of itself so poor and miserable, to that high place from which angels fell.

OUR LADYS CANTICLE

(St. Luke i.)

Magnificat: * anima mea Dominum.

Et exsultavit spiritus meus: * in Deo salutari meo.

Quia respexit humilitatem ancillae suae: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes inplevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum: * recordatus misericordiae suae.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in saecula.

My soul doth magnify the Lord;

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for, behold, from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the

humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.
As he spake to our fathers, to Abraham and to his seed for ever.

The Magnificat antiphon is then repeated. The prayer, or collect, is given in the proper of each Sunday.

The Vespers end with the following versicles:

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animae per misericordiam Dei requiescant in pace.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

* APPENDIX

HYMN

According to the monastic rite, it is as follows :-

R. breve. Ostende nobis Domine, * Misericordiam tuam.

Ostende.

V. Et salutare tuum da nobis: * Misericordiam. Gloria Patti, &c.

Ostende.

Short Resp. Show us, O Lord, * Thy mercy. Show us.

V. And grant us Thy salvation. * Thy mercy.

Glory be to the Father, etc.

Show us.

Conditor alme siderum,
Aeterna lux credentium,
Christe Redemptor omnium,
Exaudi preces supplicum.

Qui condolens interitu
Mortis perire saeculum,
Salvasti mundum languidum,

Donans reis remedium:

Vergente mundi vespere,
Uti sponsus de thalamo,
Egressus honestissima
Virginis matris clausula:

Cujus forti potentiae
Genu curvantur omnia,
Coelestia, terrestria,
Nutu fatentur subdita.

Te deprecamur, agie,
Venture judex saeculi,
Conserva nos in tempore,
Hostis a telo perfidi.

Laus, honor, virtus, gloria,
Deo Patri, et Filio,
Sancto simul Paraclito,
In saeculorum saecula.

CHAPTER THE EIGHTH

ON THE OFFICE OF COMPLINE DURING ADVENT

This Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice, and obtaining Gods help, now that we are going to spend so many hours in the unconscious, and therefore dangerous, state of sleep, which is also such an image of death.

The lector, addressing the priest, says to him:

V. Jube, domne, benedicere.

V. Pray, father, give thy blessing.

The priest answers:

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.

R. Amen.

May the almighty Lord grant us a quiet night and a perfect end.

R. Amen.

The lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens, circuit quaerens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

Brethren, be sober and watch: because your adversary the devil, like a roaring lion, goeth about seeking whom he may devour: whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

The choir answers:

R. Deo gratias.

R. Thanks be to God.

Then the priest:

V. Adjutorium nostrum in nomine Domini.

V. Our help is in the name of the Lord.

The choir:

R. Qui fecit coelum et terram.

R. Who hath made heaven and earth.

Then the Lords Prayer is recited in secret; after which the priest says the Confiteor, and, when he has finished, the choir repeats it.

The priest, having pronounced the general form of absolution, says:

V. Converte nos, Deus, salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, &c.

ANT. Miserere.

V. Convert us, O God, our Saviour.

R. And turn away thine anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory, &c.

ANT. Have mercy.

The first psalm expresses the confidence with which the just man sleeps in peace; but the wicked know not what calm rest is. It also speaks of the eternal Word, the Light of the Father, who is coming to dispel our darkness.

PSALM 4

Cum invocarem exaudivit me Deus justitiae meae: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

Filii hominum, usquequo gravi corde? * ut quid diligitis vanitatem, et quaeritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quae dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiae, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui Domine: * dedisti laetitiam in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his Holy One wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord:

many say, Who showeth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the selfsame, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The Church has introduced here the first six Verses of the thirtieth Psalm, because they contain the prayer which our Saviour made when dying: *Into thy hands, O Lord, O commend my spirit!* words so beautifully appropriate in this Office of the close of day.

[Note - these verses were omitted from the Pope St. Pius X revision of the Divine Office of 1911.]

PSALM 30.

In te, Domine, speravi, non confundar in aeternum: * in justitia tua libera me.

Incline ad me aurem tuam: * accelera ut eruas me.

Esto mihi in Deum protectorem, et in domum refugii: * ut salvum me facias.

Quoniam fortitudo mea, et refugium meum es tu: * et propter nomen tuum deduces me, et enutries me.

Educes me de laqueo hoc, quem absconderunt mihi: * quoniam tu es protector meus.

In manus tuas commendo spiritum meum: * redemisti me, Domine, Deus veritatis.

In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

Bow down thy ear to me: make haste to deliver me.

Be thou unto me a God, a protector, and a house of refuge, to save me.

For thou art my strength, and my refuge: and for thy name's sake thou wilt lead me, and nourish me.

Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

The third psalm gives the motives of the just mans confidence, even during the dangers of the night. Then we have God Himself speaking, and promising to show us our Saviour.

PSALM 90

Qui habitat in adiutorio Altissimi: * in protectione Dei coeli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum: * Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero. Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu, et daemonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: * et retributionem peccatorum videbis

Quoniam tu es, Domine, spes mea: * Altissimum posuisti refugium tuum.

Non accedet ad te malum: * et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: * ut custodiant te in omnibus viis tuis.

In manibus portabunt te: * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: * cum ipso sum in tribulatione, eripiam eum et glorificabo eum.

Longitudine dierum replebo eum: * et ostendam illi salutare meum.

He that dwelleth in the aid of the Most high, shall abide under the protection of the God of heaven.

He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the

sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noon day devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because thou hast said: Thou, O Lord, art my hope: Thou hast made the Most High thy refuge.

There shall no evil come to thee, nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He Will cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

The fourth psalm invites the *servants* of God to persevere with fervour, in the prayers they offer during the *night*. The faithful should say this psalm in a spirit of gratitude to God, for raising up in the Church adorers of His holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: * omnes servi Domini.

Qui statis in domo Domini: * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: * et benedicite Dominum.

Benedicat te Dominus ex Sion: * qui fecit coelum et terram.

ANT. Miserere mei, Domine, et exaudi orationem meam.

Behold now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our

God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN

[See [appendix](#) for version according to Monastic usage.]

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis praesul et custodia.

Procul recedant somnia,
Et noctium phantasmata:
Hostemque nostrum comprime,
Ne polluantur corpora.

Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne saeculum.
Amen.

Before the closing of the light, we beseech thee, Creator of all things!
that, in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us; and do thou
repress our enemy, lest our bodies be profaned.

Most merciful Father! and thou, his only-begotten Son, coequal with
him! reigning for ever with the holy Paraclete! grant this our prayer.
Amen.

CAPITULUM

(Jeremias xiv.)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est
super nos; ne derelinquas nos, Domine Deus noster.

R. In manus tuas, Domine: * commendo spiritum meum.

In manus tuas, Domine: * commendo spiritum meum.

V. Redemisti nos, Domine Deus veritatis. * Commendo spiritum meum.
Gloria Patri.

In manus tuas, Domine: * commendo spiritum meum.

V. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

ANT. Salva nos.

But thou art in us, O Lord, and thy holy name has been invoked upon us: forsake us not, O Lord our God.

R. Into thy hands, O Lord: * I commend my spirit.

Into thy hands, O Lord: * I commend my spirit.

V. Thou hast redeemed us, O Lord God of truth. * I commend my spirit.
Glory be.

Into thy hands, O Lord: * I commend my spirit.

V. Preserve us, O Lord, as the apple of thine eye.

R. Protect us under the shadow of thy wings.

ANT. Save us.

The canticle of the venerable Simeon - who, while holding the divine Infant in his arms, proclaimed Him to be the *light of the Gentiles*, and then slept the sleep of the just - admirably expresses the rest which a good Christian, whose heart is united to God, enjoys in Jesus; for, as the apostle says, whether we wake or sleep, we live together with Him who died for us [1 Thess. v. 10.].

CANTICLE OF SIMEON

(*St. Luke ii.*)

Nunc dimittis servum tuum, Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei: * salutare tuum.

Quod parasti: * ante faciem omnium populorum.

Lumen ad revelationem Gentium: * et gloriam plebis tuae Israel.

Gloria Patri, et Filio, etc.

ANT. Salva nos, Domino, vigilantes: custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

Now dost thou dismiss thy servant, O Lord, according to thy word, in

peace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, etc.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

PRAYERS

Kyrie eleison, Christe elei son. Kyrie eleison.

Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Credo in Deum, &c.

V. Carnis resurrectionem.

R. Vitam aeternam. Amen.

V. Benedictus es, Domine Deus patrum nostrorum.

R. Et laudabilis et gloriosus in saecula.

V. Benedicamus Patrem, et Filium, cum Sancto Spiritu.

R. Laudemus, et superexaltemus eum in saecula.

V. Benedictus es, Domine, in firmamento coeli.

R. Et laudabilis, et gloriosus, et superexaltatus in saecula.

V. Benedicat et custodiat nos omnipotens et misericors Dominus.

R. Amen.

V. Dignare, Domine, nocte ista.

R. Sine peccato nos custodire.

V. Miserere nostri, Domine.

R. Miserere nostri.

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. I believe in God, &c.

V. The resurrection of the body.

R. And life everlasting. Amen.

V. Blessed art thou, O Lord God of our fathers.

R. And praiseworthy and glorious for ever.

V. Let us bless the Father, and the Son, with the Holy Ghost.

R. Let us praise and magnify him for ever.

V. Thou art blessed, O Lord, in the firmament of heaven.

R. And praiseworthy, and glorious, and magnified for ever.

V. May the almighty and merciful Lord bless us and keep us.

R. Amen.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be upon us.

R. As we have hoped in thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

After these prayers (which are omitted if the Office be of a double rite),
the priest says:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS

Visita, quaesumus, Domine, habitationem istam, et omnes insidias
inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in
pace custodiant, et benedictio tua sit super nos semper. Per Dominum
nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in
unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et
Filius, et Spiritus Sanctus.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it
all snares of the enemy: let thy holy angels dwell herein, who may keep
us in peace, and may thy blessing be always upon us. Through Jesus
Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity
of the Holy Ghost, God, world without end. Amen.

V. The Lord be with you.
R. And with thy spirit.
V. Let us bless the Lord.
R. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

R. Amen.

ANTHEM TO THE BLESSED VIRGIN

Alma Redemptoris Mater, quae pervia coeli
Porta manes, et stella maris, succurre cadenti,
Surgere qui curat, populo: tu quae genuisti,
Natura mirante, tuum sanctum Genitorem,
Virgo prius ac posterius, Gabrielis ab ore
Sumens illud Ave, peccatorum miserere.

V. Angelus Domini nuntiavit Mariae.

R. Et concepit de Spiritu sancto.

OREMUS

Gratiam tuam quaesumus, Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi Filii tui Incarnationem cognovimus, per Passionem ejus et crucem ad Resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.*

* In the monastic rite, this response is as follows:-

R. Et cum fratribus nostris absentibus. Amen.

Sweet Mother of our Redeemer, gate whereby we enter heaven, and star of the sea! help us, we fall; yet do we long to rise. Nature looked upon thee with admiration, when thou didst give birth to thy divine Creator, thyself remaining, before and after it, a pure Virgin. Gabriel spoke his *Hail* to thee; we sinners crave thy pity.

V. The angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

LET US PRAY

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we to whom the Incarnation of Christ thy Son was made known by the

message of an angel, may by his Passion and cross be brought to the glory of his Resurrection. Through the same Christ our Lord.
R. Amen.

V. May the divine assistance remain always with us.

R. Amen.*

* In the monastic rite, this response is as follows :- R. And with our absent brethren. Amen.

Then, in secret, *Pater, Ave, and Credo.*

APPENDIX

HYMN

According to the monastic rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis praesul ad custodiam.

Procul recedant somnia
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Praesta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum sancto Spiritu.

PROPER OF THE TIME

Under this heading of *Proper of the Time*, we here comprise the movable Office of the Sundays and Ferias of Advent. Though anxious to give to the faithful the flowers of the Advent liturgy, yet were we to bring forward even those which might be considered as the choicest, four volumes would have barely sufficed. The fear of making our work too expensive to the faithful, persuaded us to limit it within much narrower bounds, and out of the abundant treasures before us, to give what we thought could be least dispensed with.

The plan we have adopted is this: We give the whole of the Mass and Vespers for the four Sundays of Advent. On the ferial days, we give one, at least, of the lessons from Isaias, which are read in the Office of Matins; adding to this a hymn or sequence, or some other poetic liturgical composition. All these have been taken from the gravest sources, for example, from the Roman and Mozarabic breviaries, from the Greek anthology and mensaea, from the missals of the middle ages, &c. After this hymn or sequence, we have given a prayer from the Ambrosian, Gallican, or Mozarabic missal. So that the faithful will find in our collection an unprecedented abundance of liturgical formula, each of which carries authority with it, as being taken from ancient and approved sources.

We have not thought it desirable to give a commentary to each of the liturgical formulae inserted in our work. It seemed to us that they would be rendered sufficiently intelligible by the general explanation which runs through our work, in which explanation we have endeavoured to excite the devotion of the reader, give unity to the several parts, and afford solid instruction, We shall thus avoid all those repetitions and commonplace remarks, which do little more than fatigue the reader.

We have inserted the *Great Antiphons* and the Office of Christmas Eve in the proper of the saints, because both of these have fixed days in the calendar, and to put them in the proper of the time, as they stand in the breviary and missal, would have required us to introduce into a book, destined for the laity, rubrics somewhat complicated, which would, perhaps, not have been understood.

THE FIRST SUNDAY OF ADVENT

This Sunday, the first of the ecclesiastical year, is called, in the chronicles and charts of the middle ages, *Ad te levavi* Sunday, from the first words of the Introit; or, *Aspiciens a longe*, from the first words of one of the responsories of Matins.

The Station * is at St. Mary Majors. It is under the auspices of Mary - in the splendid basilica which possesses the crib of Bethlehem, and is therefore called, in ancient documents, St. Marys *ad Praesepe* - that the Roman Church recommences, each year, the sacred cycle. It would have been impossible to select a place more suitable than this for saluting the approach of the divine birth, which is to gladden heaven and earth, and manifest the sublime portent of a Virgin Mother. Let us go in spirit to this august temple, and unite in the prayers which are there being offered up: they are the very ones we also use, and which we will now explain.

[* The Stations marked in the Roman missal for certain days in the year, were formerly processions, in which the whole clergy and people went to some given church, and there celebrated the Office and Mass. This usage, which dates from the earliest period of the Roman Church, and of which St. Gregory the Great was but the restorer, still exists, at least in a measure; for the Stations are still observed, though with less solemnity and concourse of people, on all the days specified in the missal.]

In the night Office, the Church commences the reading of the Book of Isaias, who, of all the Prophets, has the most distinctly and explicitly foretold the Messiah; and she continues this same Book until Christmas day inclusively. Let us strive to enter into the teaching of the holy prophet, and let the eye of our faith affectionately recognize the promised Saviour in the descriptions, sometimes consoling and sometimes terrifying, under which Isaias depicts Him.

The first words of the Church, in the still midnight, are these

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

This first duty of adoration complied with, let us listen to the oracle of the prophet Isaias, delivered to us by the holy Church.

Incipit liber Isaiae Prophetarum.

Cap. i

Visio Isaiae filii Amos, quam vidit super Judam et Jerusalem, in diebus Oziae, Joathan, Achaz, et Ezechiae regum Juda. Audite, coeli, et auribus percipe, terra; quoniam Dominus locutus est: Filios enutrivit et exaltavit: ipsi autem spreverunt me. Cognovit bos possessorem suum, et asinus praesepe Domini sui: Israel autem me non cognovit, et populus meus non intellexit. Vae genti peccatrici, populo gravi iniquitate, semini nequam, filiis sceleratis. Dereliquerunt Dominum, blasphemaverunt Sanctum Israel, abalienati sunt retrorsum. Super quo percutiam vos ultra, addentes praevaricationem? Omne caput languidum, et omne cor moerens. A planta pedis usque ad verticem non est in eo sanitas: vulnus, et livor et plaga tumens, non est circumligata, nec curata medicamine, neque fota oleo.

Beginning of the Book of the Prophet Isaias.

Ch. i.

The vision of Isaias, the son of Amos, which he saw concerning Juda and Jerusalem, in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Juda. Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken: I have brought up children, and exalted them: but they have despised me. The ox knoweth his owner, and the ass his masters crib: but Israel hath not known me, and my people hath not understood. Woe to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children. They have forsaken the Lord, they have blasphemed the holy One of Israel, they are gone away backwards. For what shall I strike you any more, you that increase transgression? The whole head is sick, and the whole heart is sad. From the sole of the foot unto the top of the head, there is no soundness therein; wounds, and bruises, and swelling sores; they are not bound up, nor dressed, nor fomented with oil.

These words of the holy prophet, or rather of God who speaks to us by the prophet, should make a deep impression on the children of the Church, at this opening of the holy period of Advent. Who could hear without trembling this voice of our Lord, who is despised and unknown even at the very time when He is coming to visit His people? Lest men should be terrified at the splendour of His majesty, He divested Himself of it; and far from acknowledging the divine power of Him who thus humbled Himself out of love to them, these men have refused even to know Him; and the crib where He lay after His birth, had, at first, but two dumb animals to honour or notice it. Do you feel, Christians, how just are the complaints which your God here makes? And how your indifference for all His love is an insult? He calls heaven and earth to witness; He utters anathema against the sinful nation, His ungrateful

children. Let us honestly confess that we, too, have not known the value of our Jesus visit to us, and that we have but too faithfully imitated the obduracy of the Jews, who heeded not the bright light when it burst upon their darkness. In vain did the angels sing on that December night; in vain did shepherds receive and welcome the invitation to adore the Babe and know Him; in vain did the Magi come from the east, asking where they were to find the crib of the King that was born. At this last example, the city of Jerusalem was somewhat moved; but the astonishment was only for a moment, and the old indifference soon stifled the good tidings.

Thus it is, O Jesus, that Thou comest unto darkness, and darkness does not comprehend Thee. We beseech Thee, let our darkness comprehend the light, and desire it. The day will come when Thou wilt disperse the spiritual and voluntary darkness of men by the awful light of Thy justice. Thy glory, O sovereign Judge, will be magnificent on that day, and we love to think upon Thy having it: but during these days of our life on earth, deliver us from Thy wrath. We are one great wound from the sole of the foot unto the top of the head; Thou knowest not where to strike: be, then, a Saviour, O Jesus, in this coming, for which we are now preparing. *The whole head is sick, and the whole heart is sad:* come, and raise up this *head* which shame and vile passions bow down to the earth. Come, and comfort this *heart* oppressed with sin and fear. We confess it, our *wounds* are deep and sore; come, thou good Samaritan, pour in Thy soothing *oil* and heal them.

The whole world is in expectation of its Redeemer; come, dear Jesus, show Thyself to it by granting it salvation. The Church, Thy bride, is now commencing another year, and her first word is to Thee, a word which she speaks in the anxious solicitude of a mother for the safety of her children; she cries out to Thee, saying: Come! No, we will go no farther in our journey through the desert of this life without Thee, O Jesus! Time is passing quickly away from us; our day is perhaps far spent, and the shades of our life's night are fast coming on; arise, O divine Sun of justice. Come! guide our steps and save us from eternal death.

MASS

While the priest is approaching the altar, there to offer up the holy sacrifice, the Church opens her chants by this beautiful one, which so well expresses her confidence as the beloved bride of Jesus. Let us repeat it together with her, and let the heart be in harmony with our voice, for the Saviour comes to each of us in proportion to the earnestness of our longing for Him.

INTROIT

Ad te levavi animam meam: Deus meus, in te confido, non erubescam; neque irrideant me inimici mei, etenim universi qui te exspectant non confundentur.

Ps. Vias tuas, Domine, demonstra mihi: et semitas tuas edoce me.

V. Gloria Patri, et Filio, et Spiritui sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Repeat: Ad te levavi.

To thee have I lifted up my soul: in thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

Ps. Show, O Lord, thy ways to me, and teach me thy paths.

V. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Repeat: To thee.

After the *Kyrie eleison*, the priest embodies in the following prayers, called on that account the *Collects*, all the desires and petitions of the Church for this first Sunday:

COLLECT

Excita, quaesumus, Domine, potentiam tuam et veni; ut ab imminentibus peccatorum nostrorum periculis, te mereamur protegente eripi, te liberante salvari. Qui vivis et regnas, Deus, per omnia saecula saeculorum.

R. Amen.

Exert, we beseech thee, O Lord, thy power and come; that by thy protection we may be freed from the imminent dangers of our sins, and be saved by thy mercy; who livest and reignest God, world without end.

R. Amen.

It is right that we should also beg, during this holy season, the all-powerful mediation of her who, at first, was the sole depositary of the great secret

which was to give life to the world. Let us then say with the priest:

IN HONOUR OF THE BLESSED VIRGIN

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur.

O God, who wast pleased that thy Word, when the angel delivered his message, should take flesh in the womb of the blessed Virgin Mary; give ear to our humble petitions, and grant that we who believe her to be truly the Mother of God, may be helped by her prayers.

To this is immediately added one of the following prayers:

AGAINST THE PERSECUTORS OF THE CHURCH

Ecclesiæ tuæ, quaesumus, Domine, preces placatus admitte: ut, destructis adversitatibus et erroribus universis, securæ tibi serviat libertate. Per Dominum.

Mercifully hear, we beseech thee, O Lord, the prayers of the Church: that, all oppositions and errors being removed, she may serve thee with a secure liberty. Through, &c.

FOR THE POPE

Deus, omnium fidelium Pastor et Rector, famulum tuum N. quem pastorem Ecclesiæ tuæ præesse voluisti, propitius respice: da ei, quaesumus, verbo et exemplo, quibus præest, proficere: ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum.

O God, the Pastor and Ruler of all the faithful, look down, in thy mercy, on thy servant N., whom thou hast appointed Pastor over thy Church; and grant, we beseech thee, that both by word and example, he may edify all those that are under his charge; and with the flock entrusted to him, arrive at length at eternal happiness. Through, &c.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Cap. xiii.

Frates, scientes quia hora eat jam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus. Nox praecessit, dies autem appropinquavit. Abjiciamus ergo opera tenebrarum, et induamur arma lucis. Sicut in die honeste ambulemus: non in comessationibus et ebrietatibus, non in cubilibus et impudiciis, non in contentione et aemulatione: sed induimini Dominum Jesum Christum.

Lesson of the Epistle of St. Paul the Apostle to the Romans.

Ch. xiii.

Brethren, know that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

The Saviour, then, who is coming to us is the clothing which we are *to put on* over our spiritual nakedness. Here let us admire the goodness of our God, who, remembering that man hid himself after his sin, because he was naked, vouchsafes Himself to become mans clothing, and to cover with the robe of His Divinity the misery of human nature. Let us, therefore, be on the watch for the day and the hour when He will come to us, and take precautions against the drowsiness which comes of custom and self-indulgence. The light will soon appear; may its first rays be witness of our innocence, or at least of our repentance. If our Saviour is coming to put over our sins a covering which is to hide them for ever, the least that we, on our part, can do, is to retain no further affection for those sins, else it will be said of us that we refused our salvation. The last words of this Epistle are those which caught the eye of St. Augustine, when, after a long resistance to the grace which pressed him to give himself to God, he resolved to obey the voice which said to him: *Tolle lege*; take and read. They decided his conversion; he immediately resolved to abandon the worldly life he had hitherto led, and to *put on Christ Jesus*. Let us begin this very day, and imitate this saint. Let us long for that dear and glorious clothing with which the mercy of our heavenly Father is so soon to cover us; and let us say with the Church these touching words, which we cannot repeat too often during this time of the year:

GRADUAL

Universi qui te exspectant, non confundentur, Domine.

V. Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me.

Alleluia, alleluia.

V. Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis. Alleluia.

None of them that wait on thee shall be confounded, O Lord.

V. Show, O Lord, thy ways to me: and teach me thy paths.

Alleluia, alleluia.

V. Show us, O Lord, thy mercy: and grant us thy salvation. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. xxi.

In illo tempore: Dixit Jesus discipulis suis: Erunt signa in sole, et luna, et stellis; et in terris pressura gentium prae confusione sonitus maris et fluctuum: arescentibus hominibus prae timore et exspectatione, quae supervenient universo orbi: nam virtutes coelorum movebuntur; et tunc videbunt Filium hominis venientem in nube cum potestate magna et majestate. His autem fieri incipientibus, respicite et levate capita vestra; quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte ficulneam, et omnes arbores: cum producunt jam ex se fructum, scitis quoniam prope est aestas. Ita et vos cum videritis haec fieri, scitote quoniam prope est regnum Dei. Amen dico vobis: quia non praeteribit generatio haec, donec omnia fiant. Coelum et terra transibunt: verba autem mea non transibunt.

Sequel of the holy Gospel according to Luke.

Ch. xxi.

At that time: Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea, and of the waves; men withering away for fear, and expectation of what shall come upon the whole world: for the powers of the heavens shall be moved; and then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass look up, and lift up your heads; because your redemption is at hand. And he spoke to them a similitude: See the fig-tree and all the trees: when they now shoot forth their fruit, you know that summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

Thou art to come, then, O Jesus, in all the terror of the last judgement, and when men least expect Thee. In a few days Thou art coming to us to clothe our misery with the garment of Thy mercy; a garment of glory and immortality to us; but Thou art to come again on a future day, and in such dread majesty that men will wither away with fear. O my Saviour! condemn me not on that day of the worlds destruction. Visit me now in Thy love and mercy; I am resolved to prepare my soul. I desire that Thou shouldst come and be born within me, so that when the convulsions of nature warn me of Thy coming to judge me, I may *lift up my head*, as Thou biddest Thy faithful disciples do, who, when the rest of men shall tremble at the thunder of Thy judgement, will have confidence in Thee, because they have Thee in their hearts.

During the offering of the bread and wine, the Church, with her look steadfastly fixed on Him who is to come, keeps to her sweet canticle:

OFFERTORY

Ad te levavi animam meam: Deus meus, in te confido, non erubescam; neque irrideant me inimici mei: etenim universi, qui te exspectant, non confundentur.

To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust, let me not be ashamed; neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

After the oblation, she silently presents to God the petitions of all her children by the following prayers:

THE SECRETS

Haec sacra nos, Domine, potenti virtute mundatos, ad suum faciant puriores venire principium. Per Dominum.

Grant, O Lord, that these sacred mysteries may cleanse us by their powerful virtue, and bring us with greater purity to him, who was the author and institutor of them. Through, &c.

OF THE BLESSED VIRGIN

In mentibus nostris, quaesumus, Domine, verae fidei sacramenta confirma; ut qui conceptum de Virgine Deum verum et hominem confitemur, per ejus salutiferae Resurrectionis potentiam, ad aeternam mereamur pervenire laetitiam.

Strengthen, we beseech thee, O Lord, in our souls the mysteries of the true faith: that we who confess him that was conceived of a Virgin, to

be true God and true man, may, by the power of his saving Resurrection, deserve to come to eternal joys.

AGAINST THE PERSECUTORS OF THE CHURCH

Protege nos, Domine, tuis mysteriis servientes; ut divinis rebus inhaerentes, et corpore tibi famulemur et mente. Per Dominum. Protect us, O Lord, while we assist at thy sacred mysteries: that being employed in acts of religion, we may serve thee both in body and mind. Through, &c.

FOR THE POPE

Oblatis, quaesumus, Domine, placare muneribus: et famulum tuum N. quem Pastorem Ecclesiae tuae praeesse voluisti, assidua protectione gubernare. Per Dominum.

Be appeased, O Lord, with the offering we have made: and cease not to protect thy servant N., whom thou hast been pleased to appoint Pastor over thy Church. Through, &c.

After the Communion of the priest and people, the choir sings these beautiful words of David in praise of the sweetness of the divine *Fruit*, whom *our earth* is going to bring forth, and who has just given Himself, by anticipation, to His faithful servants. This *earth*, which is *ours*, and which, as the prophet Isaias says, opens and buds forth the Saviour, is the blessed Virgin Mary made fruitful by the dew of heaven.

COMMUNION

Dominus dabit benignitatem: et terra nostra dabit fructum suum. The Lord will give his goodness: and our earth shall yield her fruit.

Then follow the concluding prayers of thanksgiving.

POSTCOMMUNION

Suscipiamus, Domine, misericordiam tuam in medio templi tui: ut reparationis nostrae ventura solemnitas congruis honoribus praecedamus. Per Dominum.

May we receive, O Lord, thy mercy in the midst of thy temple: that with due honour we may prepare for the approaching solemnity of our reparation. Through, &c.

OF THE BLESSED VIRGIN

Gratiam tuam, quaesumus, Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per Passionem ejus et crucem ad Resurrectionis gloriam perducamur. Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the Incarnation of Christ thy Son was made known by the message of an angel, may, by his Passion and cross, be brought to the glory of his Resurrection.

AGAINST THE PERSECUTORS OF THE CHURCH

Quaesumus, Domine Deus noster: ut quos divina tribuis participatione gaudere, humanis non sinas subjacere periculis.

We beseech thee, O Lord our God, not to leave exposed to the dangers of human life those whom thou hast permitted to partake of these divine mysteries.

FOR THE POPE

Haec nos, quaesumus Domine, divini sacramenti perceptio protegat: et famulum tuum N. quem Pastorem Ecclesiae tuae praeesse voluisti, una cum commisso sibi grege salvet semper et muniat. Per Dominum.

May the participation of this divine Sacrament protect us, we beseech thee, O Lord; and always procure safety and defence to thy servant N., whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Through, &c.

VESPERS

The psalms of the Sunday are given [elsewhere](#).

The choir chants, with each psalm, one of the five following antiphons:

1. ANT. In illa die stillabunt montes dulcedinem, et colles fluent lac et mel, alleluia.

2. ANT. Jucundare filia Sion, et exsulta satis, filia Jerusalem, alleluia.

3. ANT. Ecce Dominus veniet, et omnes sancti ejus cum eo: et erit in die illa lux magna, alleluia.

4. ANT. Omnes sitientes, venite ad aquas: quaerite Dominum, dum inveniri potest, alleluia.

5. ANT. Ecce veniet Propheta magnus, et ipse renovabit Jerusalem, alleluia.

1. ANT. On that day the mountains shall drop sweetness, and the hills shall flow with milk and honey, alleluia.

2. ANT. Be glad, O daughter of Sion: and rejoice exceedingly, O daughter of Jerusalem, alleluia.

3. ANT. Behold the Lord will come, and all his saints with him: and there shall be a great light on that day, alleluia.

4. ANT. O all you that thirst, come to the waters: seek the Lord, while he may be found, alleluia.

5. ANT. Behold the great Prophet will come, and he himself will renew Jerusalem, alleluia.

CAPITULUM

Fratres, hora est jam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus.

Brethren, it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.

The hymn, *Creator alme siderum*, the verse *Rorate* and the canticle *Magnificat*, are given [elsewhere](#).

ANTIPHON OF THE MAGNIFICAT

Ne timeas, Maria; invenisti enim gratiam apud Dominum: ecce concipies, et paries Filium, alleluia.

OREMUS

Excita, quaesumus, Domine, potentiam tuam et veni: ut ab

imminentibus peccatorum nostrorum periculis, te mereamur protegente eripi, te liberante salvari. Qui vivis et regnas cum Deo Patre in unitate Spiritus sancti Deus, per omnia saecula saeculorum. R. Amen.

Fear not, Mary; for thou hast found favour with the Lord: behold thou shalt conceive, and bring forth a Son, alleluia.

LET US PRAY

Exert, we beseech thee, O Lord, thy power and come; that by thy protection we may be freed from the imminent dangers of our sins, and be saved by thy mercy. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God, world without end. R. Amen.

MONDAY OF THE FIRST WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

De Isaia Propheta.

Cap. i

Lavamini, mundi estote, auferte maluni cogitationum vestrarum ab oculis meis: quiescite agere perverse, discite benefacere: quaerite iudicium, subvenite oppresso, iudicate pupillo, defendite viduam. Et venite, et arguite me, dicit Dominus. Si fuerint peccata vestra ut coccinum, quasi nix dealbabuntur: et si fuerint rubra quasi vermiculus, velut lana alba erunt.

From the Prophet Isaias.

Ch. i.

Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely, learn to do well; seek judgement, relieve the oppressed, judge for the fatherless, defend the widow. And then come, and accuse me, saith the Lord. If your sins be as scarlet, they shall be made as white as snow; and if they be red as crimson, they shall be white as wool

he Saviour, who. is so soon to be with us and to save us, warns us not only to prepare ourselves to appear before Him, but also to purify our souls. 4 It is most just,' says St. Bernard, ' that the soul, which was the first to fall, should be the first to rise. Let us therefore defer caring for the body, until the day when Jesus Christ will come and reform it by the Resurrection; for, in the first coming, the Precursor says to us: "Behold the Lamb of God, who taketh away the sins of the world." Observe, he says not the maladies of the body, nor the miseries of the flesh; he says sins, which are the malady of the soul, and the corruption of the spirit. Take heed, then, thou my body, and wait for thy turn and time* Thou canst hinder the salvation of the soul, and thine own safety is not within thy reach. Let the soul labour for herself, and strive thou too to help her, for if thou sharest in her sufferings thou wilt share in her glory. Retard her perfection, and thou re-tardest thine own. Thou wilt not be regenerated until God. sees His own image restored in the soul. [Sixth Sermon of Advent.] Let us, then, purify our souls. Let us do the works of the spirit, not the deeds of the flesh. Our Saviour's promise is most clear; He will turn the deep dye of our iniquities into the purest

whiteness. He asks but one thing of us : that we sin no more. He says to us : 6 *Cease to do perversely, and then come and accuse Me*, come and complain against Me, if I do not cleanse you.⁵ O Jesus ! we will not defer a single day of this holy season ; we accept, from this moment, the conditions Thou offerest us. We sincerely desire to make our peace with Thee ; to bring the flesh into subjection to our spirit, to make good all the injustice we have committed against our neighbour, and to hush, by the sighs of our heart-felt compunction, that voice of our sins which has so long cried to Thee for vengeance.

PROSE FOR THE TIME OF ADVENT

(Composed in the eleventh century, and taken from the ancient Roman-French missals)

Salus aeterna, indeficiens mundi vita.
Lux sempiterna, et redemptio vera nostra.
Condolens humana perire saecula per tentantis numina.
Non linquens excelsa, adisti ima propria dementia.
Mox tua spontanea gratia assumens humana,
Quae fuerant perdita omnia, salvasti terrea.
Ferens mundo gaudia.
Tu animas et corpora nostra, Christe, expia,
Ut possideas lucida nosmet liabitacula.
Adventu primo justifica.
In secundo nosque libera;
Ut cum facta luce magna, judicabis omnia,
Compti stola incorrupta, nosmet tua subsequamur mox vestigia
quocumque visa. Amen,
Thou our eternal salvation, the never-failing light of the world.
Light everlasting and our true redemption.
Moved with compassion to see the human race perish by its idolatry
offered to its very tempter.
Thou didst descend to these depths of our misery, yet not leaving thine
own high throne above.
Then, by thy own gratuitous love, assuming our human nature,
Thou didst save all on earth that was lost.
Giving joy to this world.
Come, O Christ, purify our souls and bodies.
And make them thy own pure abode.
Justify us by thy first coming.
And in thy second, deliver us;
That so, when thou judgest all things, on the day of the great light,
We may be adorned with a spotless robe, and may follow thy footsteps
wheresoever they are seen. Amen.

PRAYER FROM THE AMBROSIAN BREVIARY

(Second Sunday of Advent)

Dona, quaesumus, omnipotens Deus, cunctae familiae tuae hanc voluntatem, Christo Filio tuo, Domino nostro venienti, in operibus justis apte occurrere: ut ejus dexterarum sociati, regnum mereamur possidere coeleste. Per eundem Christum Dominum nostrum. Amen.

O almighty God! grant, we beseech thee, unto all this thy family, the desire of meeting, by good works, thy Son, Christ our Lord, who is coming to us; that being placed on his right hand, we may deserve the possession of the heavenly kingdom. Through the same Christ our Lord. Amen.

TUESDAY OF THE FIRST WEEK IN ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

De Isaia Propheta.

Cap. ii.

Verbum, quod vidit Isaías filius Amos, super Juda et Jerusalem. Et erit in novissimis diebus praeparatus mons domus Domini in vertice montium, et elevabitur super colles: et fluent ad eum omnes Gentes. Et ibunt populi multi, et dicent: Venite, et ascendamus ad montem Domini et ad domum Dei Jacob: et docebit nos vias suas: et ambulabimus in semitis ejus, quia de Sion exhibit lex, et verbum Domini de Jerusalem.

From the Prophet Isaías.

Ch. ii.

The word that Isaías the son of Amos saw concerning Juda and Jerusalem. And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills: and all nations shall flow unto it. And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob : and he will teach us his ways: and we will walk in his paths, for the law shall come forth from Sion, and the word of the Lord from Jerusalem.

How the Church loves to hear and say these grand words of the prophet: Come, let us go up to the mountain of the Lord! She repeats them in the Lauds of every feria in Advent; and her children bless the Lord, who, that we might have no difficulty in finding Him, has made Himself like to a high mountain; high, indeed, yet can we all ascend it. It is true that, at first, this mountain is, as we learn from another prophet, a small stone which is scarcely perceptible, and this to show the humility of the Messiah at His birth ; but it soon becomes great, and all people see it, and are invited to dwell on its fertile slopes, yea, to go up to its very summit, bright with the rays of the Sun of justice. It is thus, O Jesus, that Thou callest us all, and that Thou approachest towards all, and the greatness and sublimity of Thy mysteries are put within the reach of our littleness. We desire to join, without delay, that happy multitude of people which is journeying on towards Thee ; we are already with them; we are resolved to fix our tent under Thy shadow, O Mountain ever blessed ! There shelter us, and let us be out of reach of the noise of the world beneath us. Suffer us to go so far up, that we may lose all sight of that same world's vanities. May we never

forget those paths which lead even to the blissful summit, where the mountain, the figure, disappears, and the soul finds herself face to face with Him, whose vision eternally keeps the angels in rapture, and whose delight is to be with the children of men ! [Prov. viii. 31.]

HYMN FOR THE TIME OF ADVENT

(Composed in the ninth century, and taken from the hymnarium of B. Joseph-Maria Tommasi)

Sol, astra, terra, sequoia, Adventum Dei altissimi, Prolem excelsi
germis, Dives et mops concrepent:

Olim promissum patribus Partum puellae inclytum, Natum ante
luciferam, Dei potentis Filium.

Venturum Regem glorie, Deum regnare regibus;

Hos tern calcare improbum, Mundum sanare languidum.

Lesotentur simul angel i, Omnes exsultent populi: Excelsus venit humilis,
Salvare quod perierat.

Deus et homo oritur, Sanctaque regnat Trinitas; Cosevus Patri Filius,
Terris descendit Dominus.

Clament prophetse et prophetent: Emmanuel jam prope est; Mutorum
linguae jam sonent, Claudi in occursum pergite.

Agnus et fera bestia Simul manducant paleas: Agnoscat bos et asinus
Jacentem in praeseptio.

Signum regale emicans Sacrum praeseedit Verticem; Regali nato nobili,
Beges parate munera.

O quam beatum nuntium Virgo Maria audiit! Credendo mater foeta fit,
Et virgo virum nesciit.

Omnes gentes et insula, Magnum triumphum plaudite,
Cursu cervorum eurrite: Redemptor ecce jam venit.

Discant caecorum ocelli, Clauso sedentes lumine, Noctis tenebras
solvere, Lumen verum pereipere.

Gens Galilsea et Graecia Credat, Persa et India : Dignando Deus homo
fit, Et Verbum cum Patre manet.

Laus, honor, virtus, gloria Deo Patri, et Filio, Una cum sancto Spiritu, In
sempiterna saecula.

Amen.

May the sun, and stars, and land, and sea, sound forth the coming of the
most high God: may the rich and poor unite their songs of praise to the
Son of the supreme Creator !

He is the Saviour promised to our fathers; the glorious offspring of a
Virgin: the Son of the mighty God born of him before the morning star.

He is the King of glory, and is coming to reign as God
over kings, trample our wicked enemy beneath his feet, and heal this
sick world of ours.

Let the angels rejoice x let all nations exult; he tM is high is coming in lowliness to save what had been lost.
A God-Man is born, and the holy Trinity reigns; the Son co-eternal with the Father, our Lord, descends upon our earth.
Let the prophets cry out, and prophesy: Emmanuel is nigh unto us. Let the tongues of the dumb speak, and ye, poor lame ones, run to meet him.
Let the lamb and the wild beast feed with each other: let the ox and the ass know him that lies in the manger.
The royal glittering standard ushers in our divine Chief: ye kings prepare your gifts for the noble and royal Babe.
O the blessed message sent to the Virgin Mary ! By believing she conceives; she is a Mother, and a Virgin knowing not man.
All ye nations and islands applaud this grand triumph. Run swiftly as the stag, lo ! the Redeemer is coming.
Let the eyes of the blind, who have been sitting in darkness, now learn to throw off the murky night, and open to the true light.
Let Galilee, and Greece, and Persia, and India, receive the faith: a God deigns to become man, and remains the Word with the Father.
Praise, honour, power, glory, be to God the Father, and to the Son, together with the Holy Ghost, for eternal ages.
Amen.

PRAYER FROM THE GALLICAN MISSAL

(In Adventu Domini, Contestatio)

Deus, cui propram est ac singular©, quod bonus es, et nulla unquam a te es commutation© diversus; propitiare supplicationibus nostris; et EcclesisB tufe misericor-diam tuam, quam confitemur, ostende, manifestans plebi tuas Unigeniti tui mirabile Saeramentum: ut universitate nationum perficiatur, quod per Verbi tui Evangelium promisisti; et habeat plenitudo adoptionis, quod prsetulit testificatio veritatis. Per Christum Dominum nostrum. Amen.

O God, whose nature and property is goodness, and with whom there is no change, be propitious to our prayers, and show to thy Church that mercy of thine which we confess; show to thy people the wonderful mystery of thy only-begotten Son; that thus, what thou hast promised by the Gospel of thy Word, may be fulfilled by all nations coming to the faith, and the testimony of truth may be verified by the completion of adoption. Through Christ our Lord. Amen.

THE SECOND SUNDAY OF ADVENT

The Office of this Sunday is filled, from beginning to end, with the sentiments of hope and joy, with which the soul should be animated at the glad tidings of the speedy coming of Him who is her Saviour and Spouse. The interior coming, that which is effected in the soul, is the almost exclusive object of the Church's prayers for this day: let us therefore open our hearts, let us prepare our lamps, and await in gladness that cry, which will be heard in the midnight: Glory be to God! Peace unto men!

The Roman Church makes the Station to-day in the basilica of Holy-Cross-in-Jerusalem. It was in this venerable church that Constantine deposited a large piece of the true cross, together with the title which was fastened to it by Pilates order, and which proclaimed the kingly character of the Saviour of the world. These precious relics are still kept there; and, thus enriched with such a treasure, the basilica of Holy-Cross-in-Jerusalem is looked upon, in the Roman liturgy, as Jerusalem itself, as is evident from the allusions made in the several Masses of the Stations held in that basilica. In the language of the sacred Scriptures and of the Church, Jerusalem is the image of the faithful soul; and the Office and Mass of this Sunday have been drawn up on this idea, as the one of the day. We regret not to be able here to develop the sublime beauty of this figure; and must proceed at once to the passage, which the Church has selected from the prophet Isaias. There she tells her children how well founded are her hopes in the merciful and peaceful reign of the Messias. But first let us adore this divine Messias:

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King, our Lord, who is to come.

De Isaia Propheta.

Cap. xi.

Et egredietur virga de radice Jesse, et flos de radice ejus ascendet. Et requiescet super eum Spiritus Domini, Spiritus sapientiae et intellectus, Spiritus consilii et fortitudinis, Spiritus scientiae et pietatis: et replebit eum Spiritus timoris Domini. Non secundum visionem oculorum judicabit, neque secundum auditum aurium arguet: sed judicabit in justitia pauperes, et arguet in aequitate pro mansuetis terrae. Et percutiet terram virga oris sui, et spiritu labiorum suorum interficiet impium. Et erit justitia cingulum lumborum ejus, et fides cinctorium renum ejus. Habitabit lupus cum agno, et pardus cum hoedo accubabit: vitulus et leo et ovis simul morabuntur, et puer parvulus minabit eos. Vitulus et ursus pascentur: simul requiescent catuli eorum: et leo quasi

non comedet pa leas. Et delectabitur infans ab ubere super foramine aspidis: et in caverna reguli, qui ablactatus fuerit, manum suam mittet. Non nocebunt, et non occident in universe monte sancto meo: quia repleta est terra scientia Domini, sicut aquae maris operientes. In die illa radix Jesse, qui stat in signum populorum, ipsum Gentes deprecabuntur, et erit sepulchrum ejus gloriosum.

From the Prophet Isaias.

Ch. xi.

And there shall come forth a branch out of the rod of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and of understanding, the Spirit of counsel and of fortitude, the Spirit of knowledge and of godliness: and he shall be filled with the Spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears: but he shall judge the poor with justice, and shall reprove with equity for the meek of the earth. And he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. And justice shall be the girdle of his loins, and faith the girdle of his reins. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid: the calf and the lion and the sheep shall abide together, and a little child shall lead them. The calf and the bear shall feed: their young ones shall rest together: and the lion shall eat straw like an ox. And the suckling child shall play on the hole of the asp: and the weaned child shall thrust his hand into the den of the basilisk. They shall not hurt, nor shall they kill in all my holy mountain: for the earth is filled with the knowledge of the Lord, as the covering waters of the sea. In that day the root of Jesse, who standeth for an ensign of people, him the Gentiles shall beseech, and his sepulchre shall be glorious.

How much is contained in these magnificent words of the prophet! The branch; the flower that is to come from it; the Spirit which rests on this flower; the seven gifts of this Spirit; peace and confidence established on the earth; and, throughout the world, one brotherhood in the kingdom of the Messias! St. Jerome, whose words are read by the Church in the lessons of the second nocturn of this Sunday, says that the branch which cometh forth from the root of Jesse, is the blessed Virgin Mary, who had contact with no shrub or plant; and that the flower is the Lord Jesus, who says in the Canticle of canticles: I am the flower of the field, and the lily of the valley. In every age of the Christian Church, this wonderful branch and its divine flower have been objects of enthusiastic veneration. In the middle ages the tree of Jesse, with its prophetic branches, was carved on the cathedral porches, was painted

on the windows, was embroidered on the hangings of the sanctuary, and the melodious voice of the priests sang its praises in the beautiful responsory composed by Fulbert of Chartres, and put to music by the devout king Robert.

R. Stirpe Jesse virgam produxit, virgaque florem; * et super hunc florem requiescit Spiritus almus.

V. Virgo Dei Genitrix virga est, flos filius ejus, * Et super hunc florem requiescit Spiritus almus.

R. The root of Jesse gave out a branch, and the branch a flower; * and on the flower resteth the holy Spirit.

V. The Virgin Mother of God is the branch, her Son the flower. * And on the flower resteth the holy Spirit.

The devout St. Bernard, commenting upon this responsory in his second Advent homily, says: The Virgins Son is the flower, a flower white and ruddy, chosen out of thousands; a flower on whom the angels love to look; a flower whose fragrance restores the dead; a flower, as himself assures us, of the field, not of a garden: for the flowers of the field bloom without mans care, no man has sown their seed, no man has cultivated them. Just so the Virgins womb, a meadow verdant in an endless spring, has brought forth a flower, whose beauty will never droop, whose freshness will never fade. O Virgin, branch sublime, to what a height art thou grown! Even up to Him that sitteth on the throne, even to the Lord of majesty. It was sure to be so, for thou castest deep down the roots of humility. O plant of heaven indeed! precious above all, holier than all. O tree of life indeed! alone worthy to bear the fruit of salvation.

And of the holy Spirit and His gifts, what shall we say? They rest and are poured out on the Messiah only to the end that they may flow from Him upon us; He needs them not; but we alone need wisdom and understanding, counsel and fortitude, knowledge and godliness, and fear of the Lord. Let us ask with instance for this divine Spirit, by whose operation Jesus was conceived and born in Marys womb, and let us beg of Him to form Jesus within our hearts. But let us not forget to rejoice at those other glorious things which are told us by the prophet, of the happiness, and peace, and delights, which are to be on *the holy mountain*. The world has been looking so many ages for peace; it is now coming. Sin had caused enmity and division everywhere; grace will bring unity. A little Child will be the pledge of an alliance between all nations. The prophets have foretold it, the sibyl has announced it, and in Rome itself, buried as it is in paganism, the prince of Latin poets has sung the celebrated poem, which, after all, is but the voice of the old tradition: The last age foretold by the Cumean Sibyl, is at hand; a new

race is being sent down to earth from high heaven. The flock shall no more fear the fierce lions. The serpent shall be no more: the treacherous plant, which yielded poison, shall grow no more. *

* Ultima Cumaevi venit jam carminis aetas ...
Jam nova progenies coelo demittitur alto ...
... Nec magnos metuent armenta leones ...
Occidet et serpens, et fallax herba veneni
Occidet ... (*Virgil. Eclog. iv.*)

Come then, O Messias, and restore to the world its primitive peace; but remember, we beseech Thee, that it is in the heart of man that harmony has been broken more than elsewhere in Thy creation: cure this heart, enter into possession of this Jerusalem, which Thou lovest, though so unworthy: she has been too long captive in Babylon; lead her out of this strange land. Build up her temple again, and make the glory of this second temple to be greater than that of the first, by having Thee to dwell in it, not in figure, but in the reality of Thy adorable Person. The angel said to Mary: The Lord God shall give unto thy Son the throne of David His father; and He shall reign in the house of Jacob for ever; and of His kingdom there shall be no end. What can we do, O Jesus, but say with Thy beloved disciple, at the close of his prophecy: Amen. Come, Lord Jesus!

MASS

The holy sacrifice commences with a song of triumph, addressed to Jerusalem. This song expresses the joy which will fill the heart of man, when he shall hear the voice of his God. It extols the goodness of that divine Shepherd, who looks on each of our souls as a sheep most dear to Him, so dear, indeed, that He will feed it with His own flesh.

INTROIT

Populus Sion, ecce Dominus veniet ad salvandas gentes: et auditam faciet Dominus gloriam vocis suae in laetitia cordis vestri.

Ps. Qui regis Israel intende: qui deducis velut ovem, Joseph. V. Gloria Patri.

People of Sion, behold the Lord will come to save the Gentiles: and the Lord will make the glory of his voice heard to the joy of your hearts.

Ps. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. V. Glory be to the Father.

In the Collect, the priest lays stress on the great preparation we must make for the coming of our Saviour; we must have purity of heart.

COLLECT

Excita, Domine, corda nostra ad praeparandas Unigeniti tui vias: ut per ejus adventum, purificatis tibi mentibus servire mereamur. Qui tecum. Stir up, O Lord, our hearts to prepare the ways of thy only-begotten Son: that by his coming we may be enabled to serve thee with pure minds. Who liveth, &c.

The other Collects of the blessed Virgin, against the persecutors of the Church, and for the Pope, are the same as on the [first Sunday in Advent](#).

EPISTLE

Lectio Epistolae beati Pauli Apostoli ad Romanos.

Cap. xv.

Fratres, quaecumque scripta sunt, ad nostram doctrinam scripta sunt: ut per patientiam et consolationem Scripturarum, spem habeamus. Deus autem patientiae et solatii det vobis idipsum sapere in alterutrum secundum Jesum Christum: ut unanimes uno ore honorificetis Deum, et Patrem Domini nostri Jesu Christi. Propter quod suscipite invicem, sicut

et Christus suscepit vos in honorem Dei. Dico enim Christum Jesum ministrum fuisse circumcisionis propter veritatem Dei, ad confirmandas promissiones patrum. Gentes autem super misericordia honorare Deum, sicut scriptum est: Propterea confitebor tibi in Gentibus Domine, et nomini tuo cantabo. Et iterum dicit: Laetamini Gentes cum plebe ejus. Et iterum: Laudate omnes Gentes Dominum: et magnificate eum omnes populi. Et rursus Isaias ait: Erit radix Jesse; et qui exsurget regere Gentes, in eum Gentes sperabunt. Deus autem spei repleat vos omni gaudio, et pace in credendo: ut abundetis in spe, et virtute Spiritus sancti.

Lesson of the Epistle of St. Paul the Apostle to the Romans.

Ch. xv.

Brethren, what things so-ever were written, were written for our learning: that through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: that with one mind and with one mouth you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written: Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name. And again he saith: Rejoice ye Gentiles with his people. And again: Praise the Lord all ye Gentiles, and magnify him all ye people. And again Isaias saith: There shall be a root of Jesse, and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost.

Here, Christians, is your instruction; be patient, be firm in hope, and you shall delight in the God of peace who is coming to you. But take heed, you must have cordial charity one for the other; it is the mark of the children of God. The prophet tells us that the Messiah will make even wolf and lamb dwell together; and now we have the apostle showing us how this same Christ brings Jews and Gentiles into the one same family. Glory to this sovereign King, the powerful offspring of the root of Jesse, who now bids us hope in Him! Listen to the Church, she again tells us that He is about to show Himself in Jerusalem.

GRADUAL

Ex Sion species decoris ejus; Deus manifeste veniet.

V. Congregate illi sanctos ejus, qui ordinaverunt testamentum ejus super sacrificia.

Alleluia, alleluia.

V. Laetatus sum in his quae dicta sunt mihi: in domum Domini ibimus. Alleluia.

He shall come in his comeliness and beauty from Sion: God will come visibly.

V. Gather to him his saints, who have set his covenant by sacrifice.

Alleluia, alleluia.

V. I rejoiced at what was told me: we are to go up to the house of the Lord. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthaeum.

Cap. xi.

In illo tempore: Cum audisset Joannes in vinculis opera Christi, mittens duos de discipulis suis, ait illi: Tu es, qui venturus es, an alium exspectamus? Et respondens Jesus ait illis: Euntes renuntiate Joanni quae audistis, et vidistis. Caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur: et beatus est, qui non fuerit scandalizatus in me. Illis autem abeuntibus, coepit Jesus dicere ad turbas de Joanne: Quid existis in desertum videre? Arundinem vente agitatum? Sed quid existis videre? Hominem mollibus vestitum? Ecce qui mollibus vestiuntur, in domibus regum sunt. Sed quid existis videre? prophetam? Etiam dico vobis, et plus quam prophetam. Hic est enim de quo scriptum est: Ecce ego mitto angelum meum ante faciem tuam, qui praeparabit viam tuam ante te.

Sequel of the holy Gospel according to Matthew.

Ch. xi.

At that time: When John had heard in prison the works of Christ, sending two of his disciples, he said to him: Art thou he that art to come, or look we for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them: and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitude, concerning John: What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold they that are clothed in

soft garments are in the houses of kings. But what went you out to see? A prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written: Behold, I send my angel before thy face, who shall prepare thy way before thee.

Thou art He that was to come, O Jesus! We look for no other. We were blind, Thou hast enlightened us; we were lame, Thou hast made us walk; the leprosy of sin disfigured us, Thou hast cleansed us; we were deaf to Thy words, Thou hast given us hearing; we were dead in sin, Thou hast given us life again; we were poor and had none to care for us, Thou hast come to us with every aid and consolation. These have been, and will again be, the blessings of Thy visit to our souls, O Jesus! A visit, silent but wonderful in its work; which flesh and blood cannot understand, but which faithful hearts feel is granted them. Come, my Saviour, come to me, Thy condescension, and familiarity with such poverty as mine, shall not scandalize me; Thy workings in the souls of men are proof enough that Thou art God. He alone, that created souls, can heal them.

After the symbol of faith has been chanted, when you see the priest is about to make the offering of the bread and wine, unite with the Church in asking to be filled with life by the divine Guest, who is so soon to be with her.

OFFERTORY

Deus, tu convertens vivificabis nos, et plebs tua laetabitur in te: ostende nobis, Domine, misericordiam tuam, et salutare tuum da nobis. Thou wilt turn, O God, to us, and bring us to life, and thy people shall rejoice in thee: show us, O Lord, thy mercy, and grant us thy salvation.

SECRET

Placare, quaesumus Domine, humilitatis nostrae precibus et hostiis: et ubi nulla suppetunt suffragia meritorum, tuis nobis succurre praesidiis. Per Dominum.

Be appeased, O Lord, we beseech thee, by our humble prayers and sacrifices: and although we allege no deserts on our part, grant us thy protection. Through, &c.

The other Secrets as on the [first Sunday](#).

During the Communion, the voice of the Church is again heard, proclaiming the happiness which is to be granted to Jerusalem. Her God is coming to her, and He wishes to make her His bride. Let her prepare

herself for this divine visit, and detach herself from everything which is not God, her God who is her Spouse.

COMMUNION

Jerusalem, surge, et sta in excelso: et vide jucunditatem, quae veniet tibi a Deo tuo.

Arise, O Jerusalem, and stand on high; and behold the joy that will come to thee from thy God.

In the following prayer the Church explains in what consists that *high standing* to which she has just invited Jerusalem: love of the things of heaven whence comes her Saviour, and contempt of earthly things which, when loved, separate man from God.

POSTCOMMUNION

Repleti cibo spiritualis alimoniae, supplices te, Domine, deprecamur, ut hujus participatione mysterii, doceas nos terrena despicere, et amare caelestia. Per Dominum.

Being filled, O Lord, with this spiritual food, we humbly beseech thee to teach us, by partaking of this mystery, to despise earthly things, and to love such as are heavenly. Through, &c.

The other Postcommunions as on the [first Sunday](#).

VESPERS

1. ANT. Ecce in nubibus coeli Dominus veniet cum potestate magna, alleluia.
2. ANT. Urbs fortitudinis nostrae Sion, Salvator ponetur in ea murus et antemurale: aperite portas, quia nobiscum Deus, alleluia.
3. ANT. Ecce apparebit Dominus, et non mentietur: moram fecerit, exspecta eum, quia veniet, et non tardabit, alleluia.
4. ANT. Montes et collos cantabunt coram Deo laudem, et omnia ligna silvarum plaudent manibus, quoniam veniet dominator Dominus in regnum aeternum, alleluia, alleluia.
5. ANT. Ecce Dominus noster cum virtute veniet, et illuminabit oculos servorum suorum, alleluia.

1. ANT. Behold the Lord will come in the clouds of heaven with great power, alleluia.
2. ANT. Sion is our strong city, the Saviour shall be its wall and bulwark: open the gates, for God is with us, alleluia.
3. ANT. Behold the Lord will appear, and will not deceive us: if he stay, expect him, for he will come, and will not delay, alleluia.
4. ANT. Mountains and hills shall sing forth praises before God, and all the trees of the forest shall clap their hands, because the Lord, the ruler, will come into his eternal kingdom, alleluia, alleluia.
5. ANT. Behold our Lord will come with power, and will enlighten the eyes of his servants, alleluia.

CAPITULUM

Fratres, quaecumque scripta sunt, ad nostram doctrinam scripta sunt: ut per patientiam et consolationem Scripturarum spem habeamus.
Brethren, what things soever were written, were written for our learning: that through patience and the comfort of the Scriptures we might have hope.

The hymn *Creator alme siderum*, the verse *Rorate* and the canticle *Magnificat*, are given [above](#).

ANTIPHON OF THE MAGNIFICAT

Tu es qui venturus es, an alium exspectamus? Dicite Joanni quae vidistis: Ad lumen redeunt caeci, mortui resurgunt, pauperes evangelizantur, alleluia.

OREMUS

Excita, Domine, corda nostra ad preparandas Unigeniti tui vias: ut per ejus adventum, purificatis tibi mentibus servire mereamur. Qui tecum vivit et regnat in saecula saeculorum.

R. Amen.

Art thou he that art to come, or look we for another? Tell John what you have seen: the blind see, the dead rise again, the poor have the Gospel preached unto them, alleluia.

LET US PRAY

Stir up, O Lord, our hearts to prepare the ways of thy only-begotten Son: that by his coming we may be enabled to serve thee with pure minds; who liveth and reigneth with thee for ever and over.

R. Amen.

THE THIRD SUNDAY OF ADVENT

To-day, again, the Church is full of joy, and the joy is greater than it was. It is true that her Lord has not come; but she feels that He is nearer than before, and therefore she thinks it just to lessen some what the austerity of this penitential season by the innocent cheerfulness of her sacred rites. And first, this Sunday has had the name of *Gaudete* given to it, from the first word of the Introit; it also is honoured with those impressive exceptions which belong to the fourth Sunday of Lent, called *Laetare*. The organ is played at the Mass; the vestments are rose-colour; the deacon resumes the dalmatic, and the subdeacon the tunic; and in cathedral churches the bishop assists with the precious mitre. How touching are all these usages, and how admirable this condescension of the Church, wherewith she so beautifully blends together the unalterable strictness of the dogmas of faith and the graceful poetry of the formulae of her liturgy. Let us enter into her spirit, and be glad on this third Sunday of her Advent, because our Lord is now so near unto us. To-morrow we will resume our attitude of servants mourning for the absence of their Lord and waiting for Him; for every delay, however short, is painful and makes love sad.

The Station is kept in the basilica of St. Peter, at the Vatican. This august temple, which contains the tomb of the prince of the apostles, is the home and refuge of all the faithful of the world; it is but natural that it should be chosen to witness both the joy and the sadness of the Church.

The night Office commences with a new Invitatory. The voice of the Church no longer invites the faithful to come and adore in fear and trembling *the King, our Lord, who is to come*. Her language assumes another character; her tone is one of gladness; and now, every day, until the vigil of Christmas, she begins her nocturns with these grand words:

Prope est jam Dominus: venite adoremus.
The Lord is now nigh; come, let us adore.

Now let us take the book of the Prophet, and read with the Church:

De Isaia Propheta.

Cap. xxvi.

In die illa cantabitur canticum istud in terra Juda: Urbs fortitudinis nostrae Sion; Salvator ponetur in ea murus et antemurale. Aperite portas, et ingrediatur gens justa, custodiens veritatem. Vetus error abiit,

servabis pacem; pacem, quia in te speravimus. Sperastis in Domino in saeculis aeternis: in Domino Deo forti in perpetuum. Quia incurvabit habitantes in excelso, civitatem sublimem humiliabit. Humiliabit eam usque ad terram, detrahet eam usque ad pulverem. Conculcabit campos; pedes pauperis, gressus egenorum. Semita iusti recta est, rectus callis iusti ad ambulandum. Et in semita iudiciorum tuorum, Domine, sustinuimus te nomen tuum, et memoriale tuum in desiderio animae. Anima mea desideravit te in nocte: sed et spiritu meo in praecordiis meis, de mane vigilabo ad te.

From the Prophet Isaias.

Ch. xxvi.

In that day shall this canticle be sung in the land of Juda. Sion the city of our strength: a Saviour, a wall, and a bulwark shall be set therein. Open ye the gates and let the just nation, that keepeth the truth, enter in. The old error is passed away, thou wilt keep peace: peace, because we have hoped in thee. You have hoped in the Lord for evermore: in the Lord God mighty for ever. For he shall bring down them that dwell on high, the high city he shall lay low. He shall bring it down even to the ground, he shall pull it down even to the dust. The foot shall tread it down; the feet of the poor, the steps of the needy. The way of the just is right, the path of the just is right to walk in. And in the way of thy judgements, O Lord, we have patiently waited for thee: thy name and thy remembrance are the desire of the soul. My soul hath desired thee in the night: yea, and with my spirit within me in the morning early I will watch to thee.

O holy Roman Church, *city of our strength!* behold us thy children assembled within thy walls, around the tomb of the fisherman, the prince of the apostles, whose sacred relics protect thee from their earthly shrine, and whose unchanging teaching enlightens thee from heaven. Yet, *O city of strength:* it is by the Saviour, who is coming, that thou art strong. He is thy *wall*, for it is He that encircles, with His tender mercy, all thy children; He is thy *bulwark*, for it is by Him that thou art invincible, and that all the powers of hell are powerless to prevail against thee. Open wide thy gates, that all nations may enter thee for thou art mistress of holiness and the guardian of truth. May the *old error*, which sets itself against the faith, soon disappear, and peace reign over the whole fold! O holy Roman Church! thou hast for ever put thy trust in the Lord; and He, faithful to His promise, has humbled before thee the haughty ones that defied thee, and the proud cities that were against thee. Where now are the Caesars. who boasted that they had drowned thee in thine own blood? where the emperors, who would ravish the inviolate virginity of thy faith? where the heretics, who,

during the past centuries of thine existence, have assailed every article of thy teaching, and denied what they listed? where the ungrateful princes, who would fain make a slave of thee, who hadst made them what they were? where that empire of Mahomet, which has so many times raged against thee, for that thou, the defenceless State, didst arrest the pride of its conquests? where the reformers, who were bent on giving the world a Christianity, in which thou wast to have no part? where the more modern sophists, in whose philosophy thou wast set down as a system that had been tried, and was a failure, and is now a ruin? and those kings who are acting the tyrant over thee, and those people that will have liberty independently and at the risk of truth, where will they be in another hundred years? Gone and forgotten as the noisy anger of a torrent; whilst thou, O holy Church of Rome, built on the immovable rock, wilt be as calm, as young, as unwrinkled as ever. Thy path through all the ages of this worlds duration, will be right as that of the just man; thou wilt ever be the same unchanging Church, as thou hast been during the eighteen hundred years past, whilst everything else under the sun has been but change. Whence this thy stability, but from Him who is very truth and justice? Glory be to Him in thee! Each year, He visits thee; each year, He brings thee new gifts, wherewith thou mayst go happily through thy pilgrimage; and to the end of time, He will visit thee, and renew thee, not only with the power of that look wherewith Peter was renewed, but by filling thee with Himself, as He did the ever glorious Virgin, who is the object of thy most tender love, after that which thou bearest to Jesus Himself. We pray with thee, O Church, our mother, and here is our prayer: Come, Lord Jesus! Thy name and Thy remembrance are the desire of our souls: they have desired Thee in the night, yea, and early in the morning have they watched for Thee.

MASS

The assembly of the faithful is attentive; the cantors intone the Gregorian melody, and the church echoes with these sweet words:

INTROIT

Gaudete in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus enim prope est. Nihil solliciti sitis: sed in omni oratione petitiones vestrae innotescant apud Deum.

Ps. Benedixisti Domine terram tuam: avertisti captivitatem Jacob. *V.* Gloria Patri.

Rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men: for the Lord is nigh. Be nothing solicitous: but in every prayer let your petitions be made known to God.

Ps. O Lord thou hast blessed thy land: thou hast turned away the captivity of Jacob. *V.* Glory.

In the Collect, the Church asks for the grace of that divine visit, which dispels darkness and brings light. Darkness produces fear in the soul; whereas, light gives courage and joy to the heart.

COLLECT

Aurem tuam, quaesumus, Domine, precibus nostris accommoda: et mentis nostrae tenebras gratia tuae visitationis illustra. Qui vivis.

Bend thine ear, O Lord, we beseech thee, to our prayers; and enlighten the darkness of our minds by the grace of thy visitation. Who livest, &c.

The other Collects of the blessed Virgin, against the persecutors of the Church, and for the Pope, are given in the Mass of the [first Sunday of Advent](#).

EPISTLE

Lectio Epistolae beati Pauli Apostoli ad Philippenses.

Cap. iv.

Fratres, gaudete in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus prope est. Nihil solliciti sitis; sed in omni oratione, et obsecratione, cum gratiarum actione, petitiones vestrae innotescant apud Deum. Et pax Dei, quae exsuperat omnem sensum, custodiat corda vestra, et intelligentias vestras, in

Christo Jesu Domino nostro.

Lesson of the Epistle of St. Paul the Apostle to the Philippians.

Ch. iv.

Brethren, rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men: the Lord is nigh. Be nothing solicitous: but in everything, by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

Nothing is more just than that we rejoice in the Lord. Both the prophet and the apostle excite us to desire the Saviour, both of them promise us peace. Therefore, let us not be solicitous: *the Lord is nigh; nigh* to His Church, and nigh to each of our souls. Who can be near so burning a fire, and yet be cold? Do we not feel that He is coming to us, in spite of all obstacles? He will let nothing be a barrier between Himself and us, neither His own infinite high majesty, nor our exceeding lowliness, nor our many sins. Yet a little while, and He will be with us. Let us go out to meet Him by these *prayers* and *supplications*, and *thanksgiving* which the apostle recommends to us. Let our zeal to unite ourselves with our holy mother the Church become more than ever fervent: now every day her prayers will increase in intense earnestness, and her longings after Him, who is her light and her love, will grow more ardent. First let us say together with her:

GRADUAL

Qui sedes, Domine, super Cherubim, excita potentiam tuam et veni.

V. Qui regis Israel, intende: Qui deducis velut ovem Joseph.

Alleluia, alleluia.

V. Excita Domine potentiam tuam, et veni, ut salvos facias nos. Alleluia.

O Lord, who sittest on the Cherubim, exert thy power and come.

V. Thou who rulest Israel, hearken. Thou who leadest Joseph as a sheep.

Alleluia, alleluia.

V. Exert, O Lord, thy power, and come to save us. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. i.

In illo tempore: Miserunt Judaei ab Jerosolymis sacerdotes et levitas ad Joannem ut interrogarent eum: Tu quis es? Et confessus est, et non negavit, et confessus est: Quia non sum ego Christus. Et interrogaverunt eum: Quid ergo? Elias es tu? Et dixit: Non sum. Propheta es tu? Et respondit: Non. Dixerunt ergo ei: Quis es, ut responsum demus his qui miserunt nos? Quid dicis de te ipso? Ait: Ego vox clamantis in deserto: Dirigite viam Domini, sicut dixit Isaias propheta. Et qui missi fuerant erant ex Phariseis. Et interrogaverunt eum, et dixerunt ei: Quid ergo baptizas, si tu non es Christus, neque Elias, neque propheta? Respondit eis Joannes, dicens: Ego baptizo in aqua: medius autem vestrum stetit, quem vos nescitis. Ipse est, qui post me venturus est, qui ante me factus est: cujus ego non sum dignus ut solvam ejus corrigiam calceamenti. Haec in Bethania facta sunt trans Jordanem, ubi erat Joannes baptizans.

Sequel of the holy Gospel according to John.

Ch. i.

At that time: the Jews sent from Jerusalem priests and levites to John, to ask him: Who art thou? And he confessed, and did not deny, and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou a prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said the prophet Isaias. And they that sent were of the Pharisees. And they asked him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor a prophet? John answered them saying: I baptize with water; but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethania, beyond the Jordan, where John was baptizing.

There hath stood One in the midst of you, whom you know not, says Saint John the Baptist to them that were sent by the Jews. So that our Lord may be near, He may even have come, and yet by some be not known! This Lamb of God is the holy Precursors consolation: he considers it a singular privilege to be but the voice, which cries out to men to prepare the way of the Redeemer. In this, St. John is the type of the Church, and of all such as seek Jesus. St. John is full of joy because the Saviour has come: but the men around him are as indifferent as though they neither expected nor wanted a Saviour. This is the third week of Advent; and are all hearts excited by the great tidings told them by the Church, that the Messiah is near at hand? They that love Him not as their Saviour, do

they fear Him as their Judge? Are the crooked ways being made straight, and the hills being brought low? Are Christians seriously engaged in removing from their hearts the love of riches and the love of sensual pleasures? There is no time to lose: *the Lord is nigh!* If these lines should come under the eye of any of those Christians who are in this state of sinful indifference, we would conjure them to shake off their lethargy, and render themselves worthy of the visit of the divine Infant: such a visit will bring them the greatest consolation here, and give them confidence hereafter, when our Lord will come to judge all mankind. Send Thy grace, O Jesus, still more plentifully into their hearts; compel them to go in, and permit not that it be said of the children of the Church, as St. John said of the Synagogue: *There standeth in the midst of you One, whom you know not.*

During the Offertory the faithful should unite in the prayer of the Church, and beg that the captivity in which our sins hold us may be brought to an end, and that the divine Deliverer may come.

OFFERTORY

Benedixisti, Domine, terram tuam; avertisti captivitatem Jacob, remisisti iniquitatem plebis tuae.

Lord, thou hast blessed thy land; thou hast turned away the captivity of Jacob, thou hast forgiven the iniquity of thy people.

SECRET

Devotionis nostrae tibi, quaesumus, Domine, hostia jugiter immoletur: quae et sacri peragat instituta mysterii, et salutare tuum in nobis mirabiliter operetur. Per Dominum.

May we always, O Lord, offer thee this sacrifice of our devotion; both to effect that for which thou didst institute this mystery, and wonderfully to procure ourselves that salvation which thou designest us. Through, &c.

The other Secrets are as on the [first Sunday](#).

During the Communion, the Church chants the words of the prophet Isaias, which bid the heart of the sinner take courage. Fear not, Christian people! He that is *coming* is God; but He comes to save His creatures, and to give himself to them.

COMMUNION

Dicite: Pusillanimes, confortamini et nolite timere: ecce Deus noster

veniet, et salvabit nos.

Say: Be comforted, O ye timid of heart, and fear not; behold our God will come, and save us.

The Church asks of God, in the following prayer, that the secret visit which she has just been receiving from her divine Spouse, may fit her for that solemn one which she is preparing to receive at the feast of Christmas.

POSTCOMMUNION

Imploramus, Domine, clementiam tuam: ut haec divina subsidia, a vitiis expiatis ad festa ventura nos praeparent. Per Dominum.

We implore, O Lord, thy mercy: that these divine helps, having cleansed us from sin, may prepare us for the ensuing solemnity. Through, &c.

The other Postcommunions as on the [first Sunday](#).

VESPERS

1. ANT. Veniet Dominus, et non tardabit, et illuminabit abscondita tenebrarum, et manifestabit se ad omnes gentes, alleluia.
2. ANT. Jerusalem, gaude gaudio magno, quia veniet Salvator, alleluia.
3. ANT. Dabo in Sion salutem, et in Jerusalem gloriam meam, alleluia.
4. ANT. Montes et omnes colles humiliabuntur: et erunt prava in directa, et aspera in vias planas: veni, Domine, et noli tardare, alleluia.
5. ANT. Juste et pie vivamus, exspectantes beatam spem, et adventum Domini, alleluia.
1. ANT. The Lord will come, and will not delay, and he will reveal things hidden in darkness, and will manifest himself to all nations, alleluia.
2. ANT. Rejoice, O Jerusalem, with great joy, for thy Saviour will come to thee, alleluia.
3. ANT. I will settle salvation in Sion, and my glory in Jerusalem. alleluia.
4. ANT. Mountains and hills shall be brought low: the crooked paths shall be made straight, and the rough ways smooth: come, O Lord, and delay not, alleluia.
5. ANT. Let us live justly and piously, expecting the blessed hope, and the coming of the Lord, alleluia.

CAPITULUM

Fratres, gaudete in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus enim prope est.
Brethren, rejoice in the Lord always: again I say rejoice. Let your modesty be known to all men: the Lord is nigh.

The hymn *Creator alme siderum*, and the canticle *Magnificat*, are given [elsewhere](#).

ANTIPHON OF THE MAGNIFICAT

Beata es, Maria, qui credidisti Domino; perficientur in te, quae dicta sunt tibi a Domino, alleluia.
Blessed art thou, O Mary, who didst believe the Lord; what the Lord said to thee shall be fulfilled in thee, alleluia.

But if the third Sunday of Advent fall on December 17, then, instead of the above, is said the first of the Great Antiphons (*O Sapientia*), which will be found, with the other six, in the proper of saints, from December 17 to 23.

OREMUS

Aurem tuam, quaesumus, Domine, precibus nostris accommoda, et mentis nostrae tenebras gratiae tuae visitationis illustra. Qui vivis.

LET US PRAY

Bend thine ear, O Lord, we beseech thee, to our prayers, and enlighten the darkness of our minds by the grace of thy visitation. Who livest, &c.

THE FOURTH SUNDAY OF ADVENT

(If this Sunday fall on December 24, it is omitted, and in its place is said the Office of Christmas Eve, which is given in the proper of the saints, December 24.)

We have now entered into the week which immediately precedes the birth of the Messiah. That long-desired coming might be even to-morrow; and at furthest, that is, when Advent is as long as it can be, the beautiful feast is only seven days from us. So that the Church now counts the hours; she watches day and night, and since December 17 her Offices have assumed an unusual solemnity. At Lauds, she varies the antiphons each day; and at Vespers, in order to express the impatience of her desires for her Jesus, she makes use of the most vehement exclamations to the Messiah, in which she each day gives Him a magnificent title, borrowed from the language of the prophets.

To-day,* she makes a last effort to stir up the devotion of her children. She leads them to the desert; she shows them John the Baptist, upon whose mission she instructed them on the third Sunday. The voice of the austere Precursor resounds through the wilderness, and penetrates even into the cities. It preaches penance, and the obligation men are under of preparing by self-purification for the coming of Christ. Let us retire from the world during these next few days; or if that may not be by reason of our external duties, let us retire into the quiet of our own hearts and confess our iniquities, as did those true Israelites, who came, full of compunction and of faith in the Messiah, to the Baptist, there to make perfect their preparation for worthily receiving the Redeemer on the day of His appearing to the world.

[* The fourth Sunday of Advent is called *Rorate*, from the Introit; but more frequently, *Canite tuba*, which are the first words of the first responsory at Matins, and of the first antiphon of Lauds and Vespers.]

See, then, with what redoubled earnestness the Church, before opening the book of her great prophet, repeats her invitatory:

Prope est jam Dominus; venite, adoremus.
The Lord is now nigh; come, let us adore.
De Isaia Propheta.

Cap. xxxv.

Laetabitur deserta et inuia, et exsultabit solitudo, et florebit quasi lilium. Germinans germinabit, et exsultabit laetabunda et laudans; gloria Libani data est ei, decor Carmeli et Saron. Ipsi videbunt gloriam Domini, et decorem Dei nostri. Confortate manus dissolutas, et genua debilia roborate. Dicite pusillanimis: Confortamini, et nolite timere. Ecce Deus vester ultionem adducet retributionis: Deus ipse veniet et salvabit vos. Tunc aperientur oculi caecorum, et aures surdorum patebunt. Tunc saliet sicut cervus claudus, et aperta erit lingua mutorum: quia scissae sunt in deserto aquae, et torrentes in solitudine. Et quae erat arida, erit in stagnum, et sitiens in fontes aquarum. In cubilibus, in quibus prius dracones habitabant, orietur viror calami et junci. Et erit ibi semita et via, et via sancta vocabitur, non transibit per eam pollutus; et haec erit vobis directa via, ita ut stulti non errent per eam. Non erit ibi leo, et mala bestia non ascendet per eam, nec invenietur ibi: et ambulabunt qui liberati fuerint. Et redempti a Domino convertentur, et venient in Sion cum laude, et laetitia sempiterna super caput eorum; gaudium et laetitiam obtinebunt, et fugiet dolor et gemitus.

From the Prophet Isaias.

Ch. xxxv.

The land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise; the glory of Libanus is given to it, the beauty of Carmel and Saron. They shall see the glory of the Lord, and the beauty of our God. Strengthen ye the feeble hands, and confirm the weak knees. Say to the faint hearted: Take courage, and fear not. Behold your God will bring the revenge of recompense: God himself will come and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness. And that which was dry land, shall be come a pool, and the thirsty land springs of water. In the dens where dragons dwelt before shall rise up the verdure of the reed and the bulrush. And a path and a way shall be there, and it shall be called the holy way: the unclean shall not pass over it; and this shall be unto you a straight way, so that fools shall not err therein. No lion shall be there, nor shall any mischievous beast go up by it, nor be found there: but they shall walk there, that shall be delivered. And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away.

Oh, the joy of Thy coming, dear Jesus! how great it must needs be, when the prophecy says it shall be like an everlasting crown upon our heads. And could it be otherwise? The very desert is to flourish as a lily, and living waters are to gush forth out of the parched land, because their God is coming. Come, O Jesus, come quickly, and give us of that water, which flows from Thy sacred Heart, and which the Samaritan woman, the type of us sinners, asked of Thee with such earnest entreaty. This water is Thy grace; let it rain upon our parched souls, and they too will flourish; let it quench our thirst, and we will run in the way of Thy precepts and examples. Thou, O Jesus, art our way, our path, to God; and Thou art Thyself God; Thou art, therefore, both our way and the term to which our way leads us. We had lost our way; we had gone astray as lost sheep: how great Thy love to come thus in search of us! To teach us the way to heaven, Thou hast deigned to come down from heaven, and then tread with us the road which leads to it. No! there shall be no more weak hands, nor feeble knees, nor faint hearts; for we know that it is in love that Thou art coming to us. There is but one thing which makes us sad: our preparation is not complete. We have some ties still to break; help us to do it, O Saviour of mankind! We desire to obey the voice of Thy Precursor, and make plain those rugged paths, which would prevent Thy coming into our hearts, O divine Infant! Give us to be baptized in the Baptism of the waters of penance; Thou wilt soon follow, baptizing us in the Holy Ghost and love.

MASS

The prophet has made us thirst for that clear cool fountain, which he tells us is to spring up on the coming of the Messias; let us ask, together with the Church, for the Dew which will give new life to our hearts, and for the Rain which will make them fruitful.

INTROIT

Rorate coeli desuper, et nubes pluant Justum: aperiatur terra, et germinet Salvatorem.

Ps. Caeli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum. V. Gloria Patri. Rorate.

Drop down Dew, ye heavens, from above, and let the clouds rain the Just One: let the earth be opened and bud forth a Saviour.

Ps. The heavens show forth the glory of God: and the firmament declareth the works of his hands. V. Glory, &c. Drop down, &c.

In the Collect, the Church implores God to hasten the time of His coming to her assistance; she fears lest her sins might keep her Spouse from visiting her; she, therefore, prays that this obstacle may be removed by His mercy.

COLLECT

Excita, quaesumus, Domine, potentiam tuam, et veni, et magna nobis virtute succurre: ut per auxilium gratiae tuae quod nostra peccata praepediunt, indulgentia tuae propitiationis acceleret. Qui vivis et regnas.

Exert, we beseech thee, O Lord, thy power and come, and succour us by thy great might: that by the assistance of thy grace, thy indulgent mercy may hasten what is delayed by our sins; who livest and reignest God, world without end.

The other Collects of the blessed Virgin, against the persecutors of the Church, and for the Pope, are given in the Mass of the [first Sunday of Advent](#).

EPISTLE

Lectio Epistolae Beati Pauli Apostoli ad Corinthios.

Cap. iv.

Fratres, sic nos existimet homo ut ministros Christi, et dispensatores

mysteriorum Dei. Hic jam quaeritur inter dispensatores ut fidelis quis inveniatur. Mihi autem pro minimo est ut a vobis judicer, aut ab humano die: sed neque meipsum judico. Nihil enim mihi conscius sum: sed non in hoc justificatus sum: qui autem judicat me Dominus est. Itaque nolite ante tempus judicare, quoadusque veniat Dominus: qui et illuminabit abscondita tenebrarum, et manifestabit consilia cordium: et tunc laus erit unicuique a Deo.

Lesson of the Epistle of St. Paul the Apostle to the Corinthians.

Ch. iv.

Brethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you or by mans day: but neither do I judge my own self. For I am not conscious to myself of anything: yet I am not hereby justified: but he that judgeth me is the Lord. Therefore judge not before the time, until the Lord come: who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

The Church here reminds the people of the dignity of the Christian priesthood. The occasion is an appropriate one, as the ordinations were held yesterday. She also brings before her sacred ministers the obligation they have contracted of being faithful to the duties imposed upon them. But let not the flock judge their pastor; since all, both priest and people, are living in expectation of the day of our Saviours coming; not only of that second one, for which we are now preparing, but also of that last coming which will be as terrible as the other two are dear to the hearts of men. After having spoken these words of stern admonition, the Church resumes the expressions of her hope and her entreaties for the speedy coming of her Spouse.

GRADUAL

Prope est Dominus omnibus invocantibus eum, omnibus qui invocant eum in veritate.

V. Laudem Domini loquetur os meum: et benedicat omnis caro nomen sanctum ejus.

Alleluia, alleluia.

V. Veni, Domine, et noli tardare: relaxa facinora plebi tuae Israel.

Alleluia.

The Lord is nigh unto all them that call upon him: to all that call upon him in truth.

V. My mouth shall speak the praise of the Lord: and let all flesh bless

his holy name.

Alleluia, alleluia.

V. Come, O Lord, and delay not: release thy people Israel from their sins. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. iii.

Anno quintodecimo imperii Tiberii Caesaris. procurante Pontio Pilato Judaeam, tetrarcha autem Galilaeae Herode, Philippo autem fratre ejus tetrarcha Ituraeae, et Trachonitidis regionis, et Lysania Abilinae tetrarcha, sub principibus sacerdotum Anna et Caipha: factum est verbum Domini super Joannem Zachariae filium in deserto. Et venit in omnem regionem Jordanis, praedicans baptismum poenitentiae in remissionem peccatorum; sicut scriptum est in libro sermonum Isaiae prophetae: Vox clamantis in deserto: Parate viam Domini: rectas facite semitas ejus: omnis vallis implebitur, et omnis mons et collis humiliabitur: et erunt prava in directa, et aspera in vias planas: et videbit omnis caro salutare Dei.

Sequel of the holy Gospel according to Luke.

Ch. iii.

Now in the fifteenth year of the reign of Tiberius, Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas, the word of the Lord came to John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins: as it was written in the book of the words of Isaiahs the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord: make straight his paths: every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

Thou art nigh, O Lord, for the inheritance of Thy people has raised into the hands of the Gentiles, and the land which Thou didst promise to Abraham is now but a province of that vast empire, to which Thine own is to succeed. The oracles of the prophets are being rapidly fulfilled, each in its turn; the prediction of Jacob himself has been accomplished: the sceptre is taken from Juda. Everything is ready for Thy coming, O Jesus! Thus it is that Thou renewest the face of the earth; deign also, I

beseech Thee, to renew my heart, and give me courage during these last few hours of my preparation for receiving Thee. I feel the need I have of withdrawing into solitude, of receiving the baptism of penance, of making straight all my ways: O divine Saviour, let all this be done in me, that so my joy may be full on the day of Thy coming.

During the Offertory, the Church salutes the ever glorious Virgin, in whose chaste womb is still concealed the Saviour of the world. Give us, O Mary, this God, who fills thee with Himself and His grace. The Lord is with thee, O incomparable Mother! but the happy hour is rapidly advancing when He will also be with us; for His name is *Emmanuel*.

OFFERTORY

Ave, Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui.

Hail, Mary, full of grace: the Lord is with thee: Blessed art thou women, and blessed is the fruit of thy womb.

SECRET

Sacrificiis praesentibus, quaesumus, Domine, placatus intende: ut et devotioni nostrae proficiant, et saluti. Per Dominum.

Hear us, O Lord, we beseech thee, and being appeased by these offerings, grant they may increase our devotion, and advance our salvation. Through, &c.

The other secrets as on the [first Sunday](#).

During the Communion, the Church, now filled with the God who has just come into her, borrows the words of Isaias wherewith to celebrate the praise of the Virgin Mother. The same words apply also to the Church herself, since that same God, who made Mary His tabernacle, has this instant visited her.

COMMUNION

Ecce Virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmanuel.

Behold a Virgin shall conceive, and bear a Son: and his name shall be called Emmanuel.

POSTCOMMUNION

Sumptis muneribus, quaesumus, Domine: ut cum frequentatione

mysterii crescat nostrae salutis effectus. Per Dominum.

Having received what has been offered to thee, O Lord, grant, we beseech thee, that the more frequently we partake of these sacred mysteries, the more our devotion may increase. Through, &c.

The other Postcommunions as on the [first Sunday](#).

VESPERS

(If this Sunday be Christmas Eve, the following antiphons are not sung, as the Vespers are of Christmas, which are given in the next volume.)

1. ANT. Canite tuba in Sion, quia prope est dies Domini: ecce veniet ad salvandum nos, alleluia, alleluia.

2. ANT. Ecce veniet desideratus cunctis Gentibus: et replebitur gloria domus Domini, alleluia.

3. ANT. Erunt prava in directa, et aspera in vias planas: veni, Domine, et noli tardare, alleluia.

4. ANT. Dominus veniet, occurrere illi, dicentes: Magnum principium, et regni ejus non erit finis; Deus, Fortis, Dominator, Princeps pacis, alleluia, alleluia.

5. ANT. Omnipotens sermo tuus, Domine, a regalibus sedibus veniet, alleluia.

1. ANT. Sound the trumpet in Sion, for the day of the Lord is nigh: Behold he will come to save us, alleluia, alleluia.

2. ANT. Lo! the Desired of all nations will come: and the house of the Lord shall be filled with glory, alleluia.

3. ANT. The crooked ways shall be made straight, and the rough smooth: come, O Lord, and delay not, alleluia.

4. ANT. The Lord will come, go, meet him and say: Great is his empire, and his reign shall have no end; he is God, the Mighty, the Ruler, and Prince of peace, alleluia, alleluia.

5. ANT. Thy almighty word, O Lord, shall come from thy royal throne, alleluia.

CAPITULUM

Fratres, sic nos existimet homo ut ministros Christi, et dispensatores mysteriorum Dei. Hic jam quaeritur inter dispensatores ut fidelis quis inveniatur.

Brethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God; here now it is required amongst the dispensers, that a man be found faithful.

The hymn *Creator alme siderum*, the verse *Rorate* and the canticle *Magnificat*, are given [above](#).

The Great Antiphon which is marked for the day of December on which this Sunday falls, is sung at the Magnificat. The Great Antiphons are given in the proper of the saints.

OREMUS

Excita, quaesumus, Domine, potentiam tuam, et veni, et magna nobis virtute succurre: ut per auxilium gratiae tuae quod nostra peccata praepediunt, indulgentia tuae propitiationis acceleret Qui vivis et regnas.

LET US PRAY

Exert, we beseech thee, O Lord, thy power and come, and succour us by thy great might: that by the assistance of thy grace, thy indulgent mercy may hasten what is delayed by our sins; who livest and reignest, &c

DECEMBER 8. THE IMMACULATE CONCEPTION OF THE MOST BLESSED VIRGIN.

At length, on the distant horizon, rises, with a soft and radiant light, the aurora of the Sun which has been so long desired. The happy Mother of the Messiah was to be born before the Messiah himself; and this is the day of the Conception of Mary. The earth already possesses a first pledge of the divine mercy; the Son of Man is near at hand. Two true Israelites, Joachim and Anne, noble branches of the family of David, find their union, after a long barrenness, made fruitful by the divine omnipotence. Glory be to God, who has been mindful of his promises, and who deigns to announce, from the high heavens, the end of the deluge of iniquity, by sending upon the earth the sweet white Dove that bears the tidings of peace !

The Feast of the Blessed Virgin's Immaculate Conception is the most solemn of all those which the Church celebrates during the holy time of Advent; and if the first part of the Cycle had to offer us the commemoration of some one of the Mysteries of Mary, there was none whose object could better harmonise with the spirit of the Church in this mystic season of expectation. Let us, then, celebrate this solemnity with joy; for the Conception of Mary tells us that the Birth of Jesus is not far off.

The intention of the Church, in this Feast, is not only to celebrate the anniversary of the happy moment in which began, in the womb of the pious Anne, the life of the ever-glorious Virgin Mary; but also to honour the sublime privilege, by which Mary was preserved from the original stain, which, by a sovereign and universal decree, is contracted by all the children of Adam the very moment they are conceived in their mother's womb. The faith of the Catholic Church on the subject of the Conception of Mary is this: that at the very instant, when God united the Soul of Mary, which he had created, to the Body which it was to animate, this ever-blessed Soul did not only not contract the stain, which, at that same instant, defiles every human soul, but was filled with an immeasurable grace which rendered her, from that moment, the mirror of the sanctity of God himself, as far as this is possible to a creature. The Church, with her infallible authority, declared, by the lips of Pius the Ninth, that this article of her faith had been revealed by God himself. The Definition was received with enthusiasm by the whole of Christendom, and the Eighth of December of the year 1854 was thus made one of the most memorable days of the Church's history.

It was due to his own infinite sanctity that God should suspend, in this instance, the law which his divine justice had passed upon all the children of Adam. The relations which Mary was to bear to the Divinity, could not be reconciled with her undergoing the humiliation of this punishment. She was not only Daughter of the Eternal Father; she was destined also to become the very Mother of the Son, and the veritable Spouse of the Holy Ghost; nothing defiled could be permitted to enter, even for an atom of time, into the creature that was thus predestined to contract such close relations with the adorable Trinity; not a speck could be permitted to tarnish in Mary that perfect purity which the infinitely holy God requires in those who are one day to be admitted to enjoy even the sight of his divine majesty in heaven; in a word, as the great Doctor St. Anselm says, 'it was just that this Holy Virgin should be adorned with the greatest purity which can be conceived after that of God himself since God the Father was to give to her, as her Child, that only Begotten Son, whom he loved as himself, as being begotten to him from his own bosom; and this in such a manner, that the self-same Son of God was, by nature, the Son of both God the Father and of this Blessed Virgin. This same Son chose her to be substantially his Mother; and the Holy Ghost willed that in Her womb he would operate the conception and birth of Him, from whom he himself proceeded.' [De Conceptu Virginali, Cap. xviii.]

Moreover, the close ties which were to unite the Son of God with Mary, and which would elicit from him the tenderest love and the most filial reverence for her, had been present to the divine thought from all eternity: and the conclusion forces itself upon us, that, therefore, the Divine Word had for this his future Mother a love infinitely greater than that which he bore for all his other creatures. Mary's honour was infinitely dear to him, because she was to be his Mother, chosen to be so by his eternal and merciful decrees. The Son's love protected the Mother. She, indeed, in her sublime humility, willingly submitted to whatever the rest of God's creatures had brought on themselves, and obeyed every tittle of those laws which were never meant for her: but that humiliating barrier, which confronts every child of Adam at the first moment of his existence, and keeps him from light and grace until he shall have been regenerated by a new birth, - oh ! this could not be permitted to stand in Mary's way, - her Son forbade it.

The Eternal Father would not do less for the Second Eve than he had done for the First; yet she was created, as was also the first Adam, in the state of original justice, which she afterwards forfeited by sin. The Son of God would not permit that the Woman, from whom he was to take the nature of Man, should be deprived of that gift which he had given even to her who was the mother of sin. The Holy Ghost, who was to

overshadow Mary and produce Jesus within her by his divine operation, would not permit that foul stain, in which we are all conceived, to rest, even for an instant, on this his Spouse. All men were to contract the sin of Adam; the sentence was universal; but God's own Mother is not included. God, who is the author of that law; God, who was free to make it as he willed; had power to exclude from it Her whom he had predestined to be his Own in so many ways; he could exempt her, and it was just that he should exempt her; therefore, he did it.

Was it not this grand exemption which God himself foretold, when the guilty pair, whose children we all are, appeared before him in the garden of Eden? In the anathema which fell upon the serpent, there was included a promise of mercy to us. I will put enmities, said the Lord, between thee and the Woman, and thy seed and her seed: she shall crush thy head [Gen. iii. 15]. Thus was salvation promised the human race under the form of a victory over Satan; and this victory is to be gained by the Woman, and she will gain it for us also. Even granting, as some read this text, that it is the Son of the Woman that is alone to gain this victory, the enmity between the Woman and the Serpent is clearly expressed, and she, the Woman, with her own foot, is to crush the head of the hated Serpent. The Second Eve is to be worthy of the Second Adam, conquering and not to be conquered. The human race is one day to be avenged, not only by God made Man, but also by the "Woman miraculously exempted from every stain of sin, in whom the primaeval creation, which was in justice and holiness will thus reappear in her, just as though the original sin had never been committed.

Raise up your heads, then, ye children of Adam, and shake off your chains! [1 Eph. iv. 24.] This day, the humiliation, which weighed you down, is annihilated. Behold Mary, she who is of the same flesh and blood as yourselves, has seen the torrent of sin, which swept along all the generations of mankind, she has seen it flow back at her presence and not touch her; the infernal dragon has turned away his head, daring not to breathe his venom upon her; the dignity of your origin is given to her in all its primitive grandeur. This happy day, then, on which the original purity of your race is renewed, must be a Feast to you. The Second Eve is created, and from her own blood, (which, with the exception of the element of sin, is the same as that which makes you to be the children of Adam,) she is shortly to give you the God-Man, who proceeds from her according to the flesh, as he proceeds from the Father according to the eternal generation.

And how can we do less than admire and love the incomparable purity of Mary in her Immaculate Conception, when we hear even that God, who thus prepared her to become his Mother, saying to her, in the

divine Canticle, these words of complacent love: Thou art all fair, my Love! and there is not a spot in thee! [Cant. iv. 7]. It is the God of all-holiness that here speaks; that eye, which sees all things, finds not a vestige, not a shadow of sin; therefore does he delight in her, and admire in her that gift of his own condescending munificence. We cannot be surprised after this, that Gabriel, when he came down from heaven to announce the Incarnation to her, is full of admiration at the sight of that purity, whose beginning was so glorious and whose progress was immeasurable; and that this blessed Spirit should bow down profoundly before this young Maid of Nazareth, and salute her with, "Hail, Full of Grace !" [St Luke, i 28]. And who is this Gabriel ? An Archangel, that lives amidst the grandest magnificences of God's creation, amidst all the gorgeous riches of heaven; who is Brother to the Cherubim and Seraphim, to the Thrones and Dominations; whose eye is accustomed to gaze on those nine angelic choirs with their dazzling brightness of countless degrees of light and grace; he has found on earth, in a creature of a nature below that of Angels, the fulness of grace, of that grace which had been given to the Angels measuredly. This fulness of grace was in Mary from the very first instant of her existence. She is the future Mother of God, and she was ever holy, ever pure, ever Immaculate.

This truth of Mary's Immaculate Conception, which was revealed to the Apostles by the divine Son of Mary, inherited by the Church, taught by the Holy Fathers, believed by each generation of the Christian people with an ever increasing explicitness, this truth, we say, was implied in the very notion of a Mother of God. To believe that Mary was Mother of God, was an implicitly believing that she, on whom this sublime dignity was conferred, had never been defiled with the slightest stain of sin, and that God had bestowed upon her an absolute exemption from sin. But now, the Immaculate Conception of Mary rests on an explicit Definition dictated by the Holy Ghost. Peter has spoken by the mouth of Pius; and when Peter has spoken, every Christian should believe; for the Son of God has said: I have prayed for thee, Peter, that thy faith fail not. [St. Luke, xxii. 32]. And again: The Holy Ghost, whom the Father will send in my name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. [St John, xiv. 26.]

The Symbol of our faith has therefore received not a new truth, but a new light on a truth which was previously the object of the universal belief. On that great day of the Definition, the infernal serpent was again crushed beneath the victorious foot of the Virgin-Mother, and the Lord graciously gave us the strongest pledge of his mercy. He still loves this guilty earth, since he has deigned to enlighten it with one of the brightest rays of his Mother's glory. How this earth of ours exulted ! The

present generation will never forget the enthusiasm with which the entire universe received the tidings of the Definition. It was an event of mysterious importance which thus marked this second half of our century; and we shall look forward to the future with renewed confidence; for if the Holy Ghost bids us tremble for the days when Truths are diminished among the children of men [Ps. xi. 2], he would, consequently, have us look on those times as blessed by God in which we receive an increase of truth; an increase both in light and in authority.

The Church, even before the solemn proclamation of the grand dogma, kept the Feast of this 8th day of December; which was, in reality, a profession of her faith. It is true, that the Feast was not called the Immaculate Conception, but simply the Conception of Mary. But the fact of such a Feast being instituted and kept, was an unmistakable expression of the faith of Christendom in that truth. St. Bernard and the Angelical Doctor, St Thomas, both teach that the Church cannot celebrate the Feast of what is not holy; the Conception of Mary, therefore, was holy and immaculate, since the Church has, for ages past, honoured it with a special Feast. The Nativity of the same holy Virgin is kept as a solemnity in the Church, because Mary was born full of grace; therefore, had the first moment of Mary's existence been one of sin, as is that of all the other children of Adam, it never could have been made the subject of the reverence of the Church. Now, there are few Feasts so generally and so firmly established in the Church as this which we are keeping to-day.

The Greek Church, which, more easily than the Latin, could learn what were the pious traditions of the East, kept this feast even in the sixth century, as is evident from the ceremonial or, as it was called, the Type, of St. Sabas. In the West, we find it established in the Gothic Church of Spain as far back as the eighth century. A celebrated calendar which was engraved on marble, in the ninth century, for the use of the Church of Naples, attests that it had already been introduced there. Paul, the Deacon, Secretary to the Emperor Charlemagne, and afterwards Monk at Monte-Cassino, composed a celebrated Hymn on the mystery of the Immaculate Conception; we will insert this piece later on, as it is given in the manuscript copies of Monte-Cassino and Benevento. In 1066, the Feast was first established in England, in consequence of the pious Abbot Helsyn's [Some writers call him Elsym, and others Elpyn. See Baronius in his notes on the Roman Martyrology, Dec. 8. Tr.] being miraculously preserved from shipwreck; and shortly after that, was made general through the whole Island by the zeal of the great St. Anselm, Monk of the Order of St. Benedict, and Archbishop of Canterbury. From England it passed into Normandy, and took root in

France. We find it sanctioned in Germany, in a council held in 1049, at which St Leo IX was present; in Navarre, 1090, at the Abbey of Irach; in Belgium, at Liege, in 1142. Thus did the Churches of the West testify their faith in this mystery, by accepting its Feast, which is the expression of faith.

Lastly, it was adopted by Rome herself, and her doing so rendered the united testimony of her children, - the other Churches, - more imposing than ever. It was Pope Sixtus IV who, in the year 1476, published the decree of the feast of Our Lady's Conception for the City of St. Peter. In the next century, 1568, St. Pius V published the universal edition of the Roman Breviary, and in its Calendar was inserted this feast as one of those Christian solemnities, which the faithful are every year bound to observe. It was not from Rome that the devotion of the Catholic world to this mystery received its first impulse; she sanctioned it by her liturgical authority, just as she confirmed it by her doctrinal authority, in these our own days.

The three great Catholic Nations of Europe, - Germany, France, and Spain, - vied with each other in their devotion to this mystery of Mary's Immaculate Conception. France, by her King Louis XIV, obtained from Clement IX that this feast should be kept with an Octave throughout the kingdom; which favour was afterwards extended to the universal Church by Innocent XII. For centuries previous to this, the Theological Faculty of Paris had always exacted from its Professors the oath that they would defend this privilege of Mary; a pious practice which continued as long as the University itself.

As regards Germany, the Emperor Ferdinand III., in 1647, ordered a splendid monument to be erected in the great square of Vienna. It is covered with emblems and figures symbolical of Mary's victory over sin, and on the top is the statue of the Immaculate Queen, with this solemn and truly Catholic inscription:

TO GOD, INFINITE IN GOODNESS AND POWER,
KING OF HEAVEN AND EARTH,
BY WHOM KINGS REIGN;
TO THE VIRGIN MOTHER OF GOD
CONCEIVED WITHOUT SIN,
BY WHOM PRINCES COMMAND,
WHOM AUSTRIA, DEVOUTLY LOVING, HOLDS AS HER QUEEN AND
PATRON;
FERDINAND III, EMPEROR,
CONFIDES, GIVES, CONSECRATES. HIMSELF,
CHILDREN, PEOPLE, ARMIES, PROVINCES,

AND ALL THAT IS HIS,
AND ERECTS IN ACCOMPLISHMENT OF A VOW
THIS STATUE, AS A PERPETUAL MEMORIAL.

D. O. M. supremo coeli terraeque imperatori, per quem reges regnant;
Virgini Deiparae Immaculatae Conceptae, per quam principes imperant,
in peculiarem Dominam, Austriae Patronam, singulari pietate susceptae,
se, liberas, populos, exercitus, provincias, omnia denique confidit,
donat, consecrat, et in perpetuam rei memoriam, statuam hanc ex voto
ponit Ferdinandus III. Augustus.

But the zeal of Spain for the privilege of the holy Mother of God surpassed that of all other nations. In the year 1398, John I King of Arragon, issued a Chart, in which he solemnly places his person and kingdom under the protection of Mary Immaculate. Later on, Kings Philip III. and Philip IV. sent ambassadors to Rome, soliciting, in their names, the solemn definition, which heaven reserved, in its mercy, for our days. King Charles III. in the last century, obtained permission from Clement XIII., that the Immaculate Conception should be the patronal feast of Spain. The people of Spain, so justly called the Catholic Kingdom, put over the door, or on the front of their houses, a tablet with the words of Mary's privilege written on it; and when they meet, they greet each other with an expression in honour of the same dear mystery. It was a Spanish Nun, Mary of Jesus, Abbess of the Convent of the Immaculate Conception of Agreda, who wrote God's Mystic City, which inspired Murillo with his Immaculate Conception, the masterpiece of the Spanish School.

But, whilst thus mentioning the different nations which have been foremost in their zeal for this article of our holy faith, the Immaculate Conception, - it were unjust to pass over the immense share which the Seraphic Order, the Order of St. Francis of Assisi, has had in the earthly triumph of our Blessed Mother, the Queen of heaven and earth. As often as this feast comes round, is it not just that we should think with reverence and gratitude on him, who was the first theologian that showed how closely connected with the divine mystery of the Incarnation is this dogma of the Immaculate Conception? First, then, all honour to the name of the pious and learned John Duns Scotus! And when at length the great day of the Definition of the Immaculate Conception came, how justly merited was that grand audience, which the Vicar of Christ granted to the Franciscan Order, and with which closed the pageant of the glorious solemnity! Pius the Ninth received from the hands of the children of St. Francis a tribute of homage and thankfulness, which the Scotist School, after having fought four hundred years in defence of Mary's Immaculate Conception, now

presented to the Pontiff.

In the presence of the fifty-four Cardinals, forty-two Archbishops, and ninety-two Bishops; before an immense concourse of people that filled Saint Peter's, and had united in prayer, begging the assistance of the Spirit of Truth; the Vicar of Christ had just pronounced the decision which so many ages had hoped to hear. The Pontiff had offered the Holy Sacrifice on the Confession of Saint Peter. He had crowned the Statue of the Immaculate Queen with a splendid diadem. Carried on his lofty throne, and wearing his triple crown, he had reached the portico of the basilica; there he is met by the two representatives of St Francis: they prostrate before the throne: the triumphal procession halts: and first, there advances the General of the Friars Minor Observantines; he presents to the Holy Father a branch of silver Lilies: he was followed by the General of the Conventual Friars, holding in his hand a branch of silver Roses. The Pope graciously accepted both. The Lilies and the Roses were symbolical of Mary's purity and love; the whiteness of the silver was the emblem of the lovely brightness of that orb, on which is reflected the light of the Sun; for, as the Canticle says of Mary, "she is beautiful as the Moon." [Cant. vi. 9.] The Pontiff was overcome with emotion at these gifts of the family of the Seraphic Patriarch, to which we might justly apply what was said of the Banner of the Maid of Orleans: "It had stood the brunt of the battle; it deserved to share in the glory of the victory." And thus ended the glories of that grand morning of the Eighth of December, Eighteen-hundred and Fifty-four. It is thus, O thou the humblest of creatures, that thy Immaculate Conception has been glorified on earth! And how could it be else than a great joy to men, that thou art honoured by them, thou the aurora of the Sun of Justice? Dost thou not bring them the tidings of their salvation? Art not thou, O Mary, that bright ray of hope, which suddenly bursts forth in the deep abyss of the world's misery? What should we have been without Jesus? and thou art his dearest Mother, the holiest of God's creatures, the purest of virgins, and our own most loving Mother!

How thy gentle light gladdens our wearied eyes, sweet Mother! Generation had followed generation on this earth of ours. Men looked up to heaven through their tears, hoping to see appear on the horizon the Star, which they had been told should disperse the gloomy horrors of the world's darkness; but death came, and they sank into the tomb, without seeing even the dawn of the Light, for which alone they cared to live. It was for us that God had reserved the blessing of seeing thy lovely rising, O thou fair Morning Star ! which sheddest thy blessed rays on the sea, and bringest calm after the long stormy night! Oh ! prepare our eyes that they may behold the divine Sun which will soon follow in thy path, and give to the world his reign of light and day. Prepare our

hearts, for it is to our hearts that this Jesus of thine wishes to show himself. To see him, our hearts must be pure; purify them, thou O Immaculate Mother! The divine wisdom has willed that of the feasts which the Church dedicates to thee, this of thy Immaculate Conception should be celebrated during Advent; that thus the children of the Church, reflecting on the jealous care wherewith God preserved thee from every stain of sin, because thou wast to be the Mother of his divine Son, - might prepare to receive this same Jesus by the most perfect renouncing of every sin and every attachment to sin. This great change must be made; and thy prayers, Mary! will help us to make it. Pray, we ask it of thee by the grace God gave thee in thy Immaculate Conception, that our covetousness may be destroyed, our concupiscence extinguished, and our pride turned into humility. Despise not our prayers, dear Mother of that Jesus who chose thee for his dwelling-place, that he might afterwards find one in each of us.

O Mary! Ark of the Covenant, built of an incorruptible wood, and covered over with the purest gold! help us to correspond with those wonderful designs of our God, who, after having found his glory in thy incomparable purity, wills now to seek his glory in our unworthiness, by making us, from being slaves of the devil, his temples and his abode, where he may find his delight. Help us to this, O thou that by the mercy of thy Son hast never known sin! and receive this day our devoutest praise. Thou art the Ark of Salvation; the one creature unwrecked in the universal deluge; the white Fleece filled with the dew of heaven, whilst the earth around is parched; the Flame which the many waters could not quench; the Lily blooming amidst thorns; the Garden shut against the infernal serpent; the Fountain sealed, whose limpid water was never ruffled; the House of the Lord, whereon his eyes were ever fixed, and into which nothing defiled could ever enter; the mystic City, of which such glorious things are said. We delight in telling all thy glorious titles, O Mary! for thou art our Mother, and we love thee, and the Mother's glory is the glory of her children. Cease not to bless and protect all them that honour thy immense privilege, thou that wast conceived on this day! May this feast fit us for that mystery, for which thy Conception, thy Birth, and thy Annunciation, are all preparations, - the Birth of thy Jesus in Bethlehem: yea, dear Mother, we desire thy Jesus, - give him to us and satisfy the longings of our love.

FIRST VESPERS.

The five Psalms which are chanted by the Church in this Office, are the ones which she always employs on the feasts of our Lady.

The first celebrates the Royalty, the Priesthood, and the supreme Judgeship of Christ, the Son of God and the Son of Mary; it implies, therefore, the great dignity, and the incomparable purity of Her that was to give him birth.

Antiphona. Tota pulchra es, Maria, et macula originalis non est in te.

Antiphon. Thou art all fair, O Mary, and the stain original is not in thee

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tue emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tue in splendoribus sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, et non poenitebit eum: * Tu es Sacerdos in aeternum secundum ordinem Melchisedech.

Dominus a dextris tuis: * confregit in die irae suae reges.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

De torrente in via bibet: * propterea exaltabit caput.

The Lord said to my Lord, *his Son*: Sit thou at my right hand, *and reign with me*.

Until I make thy enemies thy footstool.

O Christ! the Lord *thy Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thine enemies.

With thee is the principality in the day of thy strength, in the brightness of the saints: *for the Father hath said to thee*: From the womb before the day-star I begot thee.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man*: Thou art a Priest for ever, according to the order of Melchisedech.

Therefore, O Father, the Lord *thy Son*, is at thy right hand: he hath broken kings in the day of his wrath.

He shall also judge among nations: *in that terrible coming*, he shall fill the ruins *of the world*: he shall crush the heads in the land of many.

He cometh now in humility; he shall drink, in the way, of the torrent of sufferings: therefore shall he lift up the head.

Antiphona. Tota pulchra es, Maria, et macula originalis non est in te.

Antiphon. Thou art all fair, O Mary, and the stain original is not in thee.

Ant. Vestimentum tuum candidum quasi nix, et facies tua sicut sol.

Ant. Thy garment is white as snow, and thy face is as the sun.

The second Psalm celebrates the greatness of God, yet shows him to us as looking down with complacency on the humble of heart. It was the humility of Mary which made him choose her for his own Mother, and crown her as the Queen of the universe. She ever remained a pure Virgin, and yet our Lord made her to be Mother of all mankind.

PSALM 112.

Laudate, pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in saeculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * et super coelos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in coelo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut colloceat eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum laetantem.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high:

and looketh down on the low things in heaven and on earth?

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

Ant. Vestimentum tuum candidum quasi nix, et facies tua sicut sol.

Ant. Thy garment is white as snow, and thy face is as the sun.

Ant. Tu gloria Jerusalem, tu laetitia Israel, tu honorificentia populi nostri.

Ant. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people.

The third Psalm sings the glory of Jerusalem, the City of God. Mary, who was the dwelling which the Most High had chosen for himself, was signified by this blessed City. It is in her, in the admiration which her dignity excites, and in the confidence which her exhaustless love inspires, that the children of the Church are now assembled. The Church herself is also the city of God.

PSALM 121.

Laetatus sum in his quae dicta sunt mihi: * In domum Domini ibimus.
Stantes erant pedes nostri: * in atriis tuis Jerusalem.
Jerusalem quae aedificatur ut civitas: * cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini: * testimonium Israel ad confitendum Nomini Domini.
Quia illic sederunt sedes in judicio: * sedes super domum David.
Rogate quae ad pacem sunt Jerusalem: * et abundantia diligentibus te.
Fiat pax in virtute tua: * et abundantia in turribus tuis.
Propter fratres meos et proximos meos: * loquebar pacem de te.
Propter domum Domini Dei nostri: * quaesivi bona tibi.

I rejoiced at the things that were said to me: We shall go into the house of the Lord.

Our feet were standing in thy courts. O Jerusalem! *Our heart loves and confides in thee, Mary.*

Mary is like to Jerusalem that is built as a City; which is compact together.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the Name of the Lord.

Because seats sat there in judgment: seats upon the house of David; *and Mary is of a kingly race.*

Pray ye, *through Mary*, for the things that are for the peace of Jerusalem: and may abundance be on them that love thee, *O Church of our God!*

The voice of Mary: Let peace be in thy strength, *O thou new Sion !* and abundance in thy towers.

I, a daughter of Israel, for the sake of my brethren and of my neighbours, spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee.

Ant. Tu gloria Jerusalem, tu laetitia Israel, tu honorificentia populi nostri.

Ant. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people.

Ant. Benedicta es tu, Virgo Maria, a Domino Deo excelso, prae omnibus mulieribus super terram.

Ant. Blessed art thou, Virgin Mary, by the Lord the most high God, above all women upon the earth.

The following Psalm is inserted in the Office of our Lady, on account of the allusion made in it to a House which God himself has built, and to a City of which he is the guardian. Mary is this House, which God built for himself; she is this City, which he has protected from every insult and attack.

PSALM 126.

Nisi Dominus aedificaverit domum: * in vanum laboraverunt qui aedificant eam.

Nisi Dominus custodierit civitatem: * frustra vigilat qui custodit eam. Vanum est vobis ante lucem surgere: * surgite post quam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum; * ecce haereditas Domini, filii: merces, fructus ventris.

Sicut sagittae in manu potentis: * ita filii excussorum.

Beatus vir, qui implevit desiderium suum ex ipsis: * non confundetur cum loquetur inimicis suis in porta.

Unless the Lord build the House, they labour in vain that build it.

Unless the Lord keep the City, he watcheth in vain that keepeth it.

It is vain for you to rise before light; rise ye after you have sitten, you that eat of the bread of sorrow.

When he shall give sleep to his beloved: behold the inheritance of the Lord are children; the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

Ant. Benedicta es tu, Virgo Maria, a Domino Deo excelso, prae omnibus mulieribus super terram.

Ant. Blessed art thou, Virgin Mary, by the Lord the most high God, above all women upon the earth.

Ant. Trahe nos, Virgo immaculata: post te curremus in odorem

unguentorum tuorum.

Ant. Draw us, O Immaculate Virgin! we will run after thee to the odour of thy ointments.

Again, it is Mary, the mystic City of God, that the Church has in view when she sings, on these feasts, the following beautiful Psalm. On this day of her Conception, our Lord strengthened the gates of his beloved City; the enemy could not enter. God owed this defence to Her, by whom he intended to send his Word upon the earth.

PSALM 147.

Lauda, Jerusalem, Dominum: * lauda Deum tuum, Sion.

Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

Qui posuit fines tuos pacem, * et adipe frumenti satiat te.

Qui emittit eloquium suum terrae: * velociter currit sermo ejus.

Qui dat nivem sicut lanam: * nebulam sicut cinerem spargit.

Mittit crystallum suum sicut buccellas: * ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum, et liquefaciet ea: * flabit spiritus ejus, et fluent aquae.

Qui annuntiat verbum suum Jacob: * justitias, et judicia sua Israel.

Non fecit taliter omni nationi: * et judicia sua non manifestavit eis.

Praise the Lord, *O Mary, thou true Jerusalem: O Mary, O Sion ever holy*, praise thy God.

Because he hath strengthened *against sin* the bolts of thy gates: he hath blessed thy children within thee.

Who hath placed peace in thy borders, and filleth thee with the fat of corn, *with Jesus, who is the Bread of life*.

Who sendeth forth *by thee* his Word to the earth; his Word runneth swiftly.

Who giveth snow like wool; scattereth mists like ashes.

He sendeth has crystal like morsels: who shall stand before the face of his cold ?

He shall send forth his Word *by Mary* and shall melt them: his spirit shall breathe, and the waters shall run.

Who declareth his Word to Jacob: his justices and his judgments to Israel.

He hath not done in like manner to every nation; and his judgments he hath not made manifest to them.

Ant. Trahe nos, Virgo immaculata: post te curremus in odorem unguentorum tuorum.

Ant. Draw us, O Immaculate Virgin! we will run after thee to the odour

of thy ointments.

The Capitulum is a passage from the Book of Proverbs of Solomon, in which Divine Wisdom, the Son of God, publishes the eternity of the divine decree of the Incarnation. The Church, on this day, puts these same in the mouth of Mary, inasmuch as this privileged creature was also decreed, before all time, to be the Mother of the Man-God.

CAPITULUM.

(Prov. viii)

Dominus possedit me in initio viarum suarum, antequam quidquam faceret a principio: ab aeterno ordinata sum, et ex antiquis antequam terra fieret: non dum erant abyssi, et ego jam concepta eram.

The Lord possessed me in the beginning of his ways before he made anything from the beginning: I was set up from eternity, and of old before the earth was made: the depths were not as yet, and I was already conceived.

The Hymn is that venerable song of the Catholic Church, which, is chanted on all the Feasts of our Lady. There is no heart can resist the confidence and love which this canticle inspires. How often soever repeated, it seems ever fresh. The Nun in her peaceful cloister, and the Mariner in the hour of storm, both love their Ave Maris Stella.

HYMN.*

[* In Monastic Churches, it is preceded by this Responsory:-

R. In hoc cognovi * Quoniam voluisti me. In hoc. V. Quoniam non gaudebit inimicus meus super me. * Quoniam. Gloria. In hoc.]

Ave, maris stella!
Dei Mater alma,
Atque semper Virgo,
Felix coeli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Hevae nomen.

Solve vincla reis,
Profer lumen caecis,

Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos, culpis solutos,
Mites fac et castos.

Vitam praesta puram,
Iter para tutum,
Ut, videntes Jesum,
Semper collaetémur.

Sit laus Deo Patri,
Summo Christo decus,
Spirítui Sancto,
Tribus honor unus. Amen.

Hail, star of the sea! blessed Mother of God, yet ever a Virgin! O happy gate of heaven!

Thou that didst receive the Ave from Gabriel's lips, confirm us in peace, and so let Eva be changed into an Ave of blessing for us.

Loose the sinner's chains, bring light to the blind, drive from us our evils, and ask all good things for us.

Show thyself a Mother, and offer our prayers to him, who would be born of thee, when born for us.

O incomparable Virgin, and meekest of the meek, obtain us the forgiveness of our sins, and make us meek and chaste.

Obtain us purity of life, and a safe pilgrimage; that we may be united with thee in the blissful vision of Jesus.

Praise be to God the Father, and to the Lord Jesus, and to the Holy Ghost: to the Three one selfsame praise. Amen.

V. Immaculata Conceptio est hodie sanctus Mariæ Virginis.

R. Quae serpentis caput virgineo pede contrivit.

V. To-day is the Immaculate Conception of the blessed Virgin Mary.

R. And the virgin's foot crushed the serpent's head.

ANTIPHON OF THE MAGNIFICAT

Ant. Beatam me dicent omnes generationes, quia fecit mihi magna qui potens est, Alleluia.

Ant. All generations shall call me blessed, because he that is mighty hath done great things in me, Alleluia.

PRAYER

Deus, qui per immaculatam Virginis Conceptionem, dignum Filio tuo habitaculum praeparasti; quaesumus, ut qui ex morte ejusdem Filii tui praevisa, eam ab omni labe praeservasti, nos quoque mundos ejus intercessione ad te pervenire concedas. Per eundem.

O God, who by the Immaculate Conception of the Virgin didst prepare a worthy dwelling-place for thy divine Son; grant, we beseech thee, that, as by the foreseen merits of the death of this thy Son, thou didst preserve her from every stain of sin, we also may, through her intercession, be cleansed from our sins and united with thee. Through the same, &c.

A commemoration is here made of Advent, by the Antiphon, Versicle, and Prayer of the day.

MASS.

The Introit is a song of thanksgiving, taken from Isaias and the Psalms. Mary extols the wonderful gifts of God to her, and the victory which he has granted her over Satan and sin.

INTROIT.

Gaudens gaudebo in Domino, et exultabit anima mea in Deo meo: quia induit me vestimentis salutis; et indumento justitiae circumdedit me, quasi sponsam ornatam monalibus suis.

Ps. Exaltabo te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me. Gloria Patri. Gaudens gaudebo.

I will rejoice with exceeding joy in the Lord, and my soul shall exult in my God: for he hath clothed me with the garments of salvation; and with the robe of justice he hath covered me, as a bride adorned with her jewels.

Ps. I will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me. Glory be to the Father, &c.

I will rejoice, &c.

The Collect gives us the moral explanation of the mystery. Mary was preserved from original sin because she was to be the dwelling-place of the Most Holy: let this teach us to beg of this same God, that he would purify our souls.

Deus, qui per immaculatam Virginis Conceptionem dignum Filio tuo habitaculum praeparasti; quaesumus, ut qui, ex morte ejusdem Filii tui praevisa, eam ab omni labe praeservasti, nos quoque mundos ejus intercessione ad te pervenire concedas. Per eundem.

O God, who by the Immaculate Conception of the Virgin didst prepare a worthy dwelling-place for thy divine Son; grant, we beseech thee, that, as by the foreseen merits of the death of this thy Son, thou didst preserve her from every stain of sin, we also may, through her intercession, be cleansed from our sins and united with thee. Through the same, &c

Here is made a commemoration of Advent, by the Collect of the preceding Sunday.

EPISTLE

Lectio libri Sapientiae.

Prov. Cap. VIII.

Dominus possedit me in initio viarum suarum, antequam quidquam faceret a principio. Ab aeterno ordinata sum, et ex antiquis, antequam terra fieret. Nondum erant abyssi et ego iam concepta eram: necdum fontes avarum eruperant: necdum montes gravi mole constiterant: ante colles ego parturiebar: adhuc terram non fecerat, et flumina, et cardines orbis terrae. Quando praeparabat caelos, aderam: quando certa lege et gyro vallabat abyssos: quando aethera firmabat sursum, et librabat fontes aquarum: quando circumdabat mari terminum suum, et legem ponebat aquis, ne transirent fines sus; quando appendebat fundamenta terrae. Cum eo eram cuncta componens: et delectabar per singulos dies, ludens coram eo omni tempore, ludens in orbe terrarum, et deliciae meae esse cum filiis hominum. Nunc ergo filii, audite me: Beati qui custodiunt vias meas. Audite disciplinam, et estote sapientes, et nolite abiicere eam. Beatus homo qui audit me, et qui vigilat ad fores meas quotidie, et observat ad postes ostii mei. Qui me invenerit, inveniet vitam, et hauriet salutem a Domino.

Lesson from the Book of Wisdom.

Prov. Ch. VIII.

The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived: neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: he had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was present: when with a certain law and compass he enclosed the depths: when he established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when he balanced the foundations of the earth: I was with him forming all things: and was delighted every day, playing before him at all times, playing in the world: and my delights were to be with the children of men. Now, therefore, ye children, hear me. Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

The Apostle teaches us that Jesus, our Emmanuel, is the first born of every creature [Coloss. i. 15]. These mysterious words signify not only that he is, as God, eternally begotten of the Father; but also that the

Divine Word is, as Man, anterior to all created beings. Yet, how is this? the world had been created, and the human race had dwelt on this earth full four thousand years, before the Son of God took to himself the nature of man. We answer, that it is not in the order of time, but in the eternal intention of God, that the Man-God preceded every creature. The Eternal Father decreed first to give to his Eternal Son a created nature, namely, the nature of man, and, in consequence of this decree, to create all beings, whether spiritual or material, as a kingdom for this Man-God. This explains to us how it is, that the divine Wisdom, the Son of God, in the passage of the sacred Scripture which forms the Epistle of this Feast, proclaims his having existed before all the creatures of the universe. As God, he was begotten from all eternity in the bosom of the Father; as Man, he was, in the mind of God, the type of all creatures, before those creatures were made. But the Son of God could not be of our race, as the divine will decreed he should be, unless he were born in time, and born of a Mother as other men; and therefore She that was to be his Mother was eternally present to the thought of God, as the means whereby the Word would assume the human nature. The Son and the Mother are therefore united in the plan of the Incarnation: Mary, therefore, existed, as did Jesus, in the divine decree, before creation began. This is the reason of the Church's having, from the earliest ages of Christianity, interpreted this sublime passage of the sacred volume of Jesus and of Mary unitedly, and ordering it and analogous passages of the Scriptures to be read in the assembly of the faithful on the solemnities or feasts of the Mother of God. But if Mary be thus prominent in the divine and eternal plan; if, in the sense in which these mysterious texts are understood by the Church, she was, with Jesus, before every creature; could God permit her to be subjected to the original sin, which was to fall on all the children of Adam? She is, it is true, to be a child of Adam like her divine Son himself, and to be born at the time fixed; but God's grace shall turn away from her that torrent, which sweeps all mankind along; it shall not come near to her, and she shall transmit to her Son, who was also the Son of God, the human nature in its original perfection, created, as the Apostle says, in holiness and justice [Eph. iv. 24].

The Gradual is the application to the Immaculate Mother of God of those praises with which the ancients of Bethulia greeted Judith, after she had slain the enemy of God's people. Judith is one of the types of Mary, who crushed the head of the serpent.

The alleluia verse applies to our Blessed Lady those words of the divine Canticle, which proclaim the Spouse of God to be all fair and spotless.

GRADUAL.

Benedicta es tu, Virgo Maria, a Domino Deo excelso prae omnibus mulieribus super terram.

V. Tu gloria Jerusalem, tu laetitia Israel, tu honorificentia populi nostri.

Alleluia, alleluia.

Tota pulchra es, Maria, et macula originalis non est in te.

Alleluia.

Blessed art thou, O Virgin Mary, by the Lord the most high God, above all women upon the earth.

V. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people.

Alleluia, alleluia.

Thou art all fair, O Mary, and the stain original is not in thee.

Alleluia.

GOSPEL.

Sequentia sancti Evangelii secundum Lucam.

Cap, I.

In illo tempore: Missus est Angelus Gabriel a Deo in civitatem Galilaeae, cui nomen Nazareth, ad Virginem desponsatam viro, cui nomen erat Ioseph, de domo David, et nomen Virginis Maria. Et ingressus Angelus ad eam dixit: Ave, gratia plena: Dominus tecum: benedicta tu in mulieribus.

The following from the holy Gospel according to Luke

Ch. I.

At that time the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David: and the Virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace; the Lord is with thee; blessed art thou among women.

This is the salutation with which the Archangel greets Mary. It shows us what was his admiration and his profound veneration for the Virgin of Nazareth. The holy Gospel tells us that Mary was troubled at these words, and thought within herself what such a salutation as this could imply. The Sacred Scriptures record many Angelical salutations: but, as St. Ambrose, St. Andrew of Crete, and, before them, Origen, had remarked, there is not one which contains such praises as this does. The

prudent Virgin was, therefore, naturally surprised at the extraordinary words of the Angel, and, as the early Fathers observe, they would remind her of that other interview between Eve and the serpent. She therefore remained silent, and it was only after the Archangel had spoken to her a second time, that she made him a reply.

And yet, Gabriel had spoken not only with all the eloquence, but with all the profound wisdom of a celestial Spirit initiated into the divine mysteries; and, in his own superhuman language, he announced that the moment had come when Eve was to be transformed into Mary. There was present before him a woman destined for the sublimest dignity, the woman that was to be the Mother of God; yet, up to this solemn moment, Mary was but a daughter of the human race. Think, then, taking Gabriel's words as your guide, what must have been the holiness of Mary in this her first estate: is it not evident, that the prophecy, made in the earthly paradise, had already been accomplished in Her?

The Archangel proclaims her Full of Grace. What means this, but that the second Woman possesses in herself that element of which sin had deprived the first? And observe, he does not say merely that divine grace works in her, but that she is full of it. "She is not merely in grace as others are," as Saint Peter Chrysologus told us on his feast, "but she is filled with it." Everything in Her is resplendent with heavenly purity, and sin has never cast its shadow on her beauty. To appreciate the full import of Gabriel's expression, we must consider what is the force of the words in the language which the sacred historian used. Grammarians tell us, that the single word which he employs is much more comprehensive than our expression "full of grace." It implies not only the present time, but the past as well, - an incorporation of grace from the very commencement, - the full and complete affirmation of grace, - the total permanence of grace. Our translation has unavoidably weakened the term.

The better to feel the full force of our translation, let us compare this with an analogous text from the Gospel of St. John. This Evangelist, speaking of the Humanity of the Incarnate Word, expresses all by saying, that Jesus is full of grace and truth [St. John, i. 14]. Now, would this fulness have been real, had sin ever been there, instead of grace, even for a single instant? Could we call him full of grace, who had once stood in need of being cleansed? Undoubtedly, we must ever respectfully bear in mind the distance between the Humanity of the Incarnate Word and the person of Mary, from whose womb the Son of God assumed that Humanity; but the sacred text obliges us to confess, that the fulness of grace was, proportionately, in both Jesus and Mary.

Gabriel goes on still enumerating the supernatural riches of Mary. He says to her: “the Lord is with thee.” What means this? It means, that even before Mary had conceived our Lord in her chaste womb, she already possessed him in her soul. But, would the words be true, if that union with God had once not been, and had only begun when her disunion with him by sin had been removed? The solemn occasion, on which the Angel uses this language, forbids us to think that he conveyed by it any other idea, than that she had always had the Lord with her. We feel the allusion to a contrast between the First and the Second Eve; the First lost the God who had once been with her; the Second had, like the First, received our Lord into her from the first moment of her existence, and never lost him, but continued from first to last and for ever to have him with her.

Let us listen once more to the salutation, and we shall find from its last words that Gabriel is announcing the fulfilment of the divine oracle, and is addressing Mary as the woman foretold to be the instrument of the victory over Satan. ” Blessed art thou among women.” For four thousand years, every woman has been under the curse of God, and has brought forth her children in suffering and sorrow: but here is the one among women, that has been ever blessed of God, that has ever been the enemy of the serpent, and that shall bring forth the fruit of her womb without travail.

The Immaculate Conception of Mary is therefore declared in the Archangel’s salutation; and we can now understand, why the Church selected this portion of the Gospel to be read to-day in the assembly of the faithful.

After the glorious chant of the Symbol of our Faith, the Choir intones the Offertory: it is composed of the words of the Angelical Salutation. Let us say to Mary, with Gabriel: Verily, O Mary, thou art full of all grace.

OFFERTORY.

Ave, Maria, gratia plena: Dominus tecum, benedicta tu in mulieribus. Alleluia.

Hail Mary, * full of grace: the Lord is with thee: blessed art thou among women. Alleluia.

SECRET.

Salutarem hostiam, quam in solemnitate immaculatae Conceptionis

beatae Virginis Mariae tibi, Domine, offerimus, suscipe et praesta: ut sicut illam, tua gratia praeveniente, ab omni labe immunem profitemur: ita ejus intercessione a culpis omnibus liberemur. Per Christum Dominum nostrum. Amen.

Receive, O Lord, this host of salvation, which we offer unto thee on this solemnity of the Immaculate Conception of the blessed Virgin Mary; and grant, that, as we confess her to have been preserved, by thy preventing grace, from every stain of sin, we may, by her intercession, be freed from all our sins. Through Christ our Lord. Amen.

A commemoration is here made of Advent, by the Secret of the preceding Sunday.

PREFACE.

Vere dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, aeternae Deus. Et te in Conceptione Immaculata beatae Mariae semper Virginis collaudare, benedicere, et praedicare. Quae et Unigenitum tuum Sancti Spiritus obumbratione concepit: et virginitatis gloria permanente, lumen aeternum mundo effudit, Jesum Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Coeli, coelorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes: *Sanctus! Sanctus! Sanctus!*

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. And that we should praise, bless, and glorify thee on the Immaculate Conception of the blessed Mary, ever a Virgin, who by the overshadowing of the Holy Ghost conceived thine only-begotten Son, and, the glory of her virginity still remaining, brought forth the eternal light to the world, Jesus Christ our Lord. By whom the Angels praise thy Majesty, the Dominations adore it, the Powers tremble before it, the Heavens, the heavenly Virtues, and blessed Seraphim, with common jubilee glorify it. Together with whom we beseech thee that we may be admitted to join our humble voices, *saying: Holy! Holy! Holy!*

The Church is too full of the joy of this great feast to be satisfied with her usual form of Thanksgiving; she employs one which makes mention of the Holy Mother of God, whose Conception revives her hopes, and announces the rising of Him who is the Eternal Light

During the Communion, the Church shares in the holy enthusiasm,

wherewith David proclaims the glories and the privileges of the mystic City of God.

COMMUNION.

Gloriosa dicta sunt de te, Maria, quia fecit tibi magna qui potens est.

Glorious things are said of thee, O Mary! for he that is mighty hath done great things in thee.

POSTCOMMUNION.

Sacramenta quae sumpsimus, Domine Deus noster, illius in nobis culpaevulnera reparent; a qua immaculatam beatae Mariae Conceptionem singulariter praeservasti. Per Dominum, etc.

May the mysteries we have received, O Lord our God, repair in us the wounds of that sin, from which thou hast, with exceptional providence, preserved the Immaculate Conception of the ever Blessed Mary. Through, etc.

Then is made a commemoration of Advent, by the Postcommunion of the preceding Sunday.

SECOND VESPERS.

The Antiphons, Psalms, Capitulum, Hymn, and Versicle, are the same as in first Vespers, above.

ANTIPHON OF THE MAGNIFICAT

Hodie egressa est virga de radice Jesse: Hodie sine ulla peccati labe concepta est Maria: hodie contritum est ab ea caput serpentis antiqui. Alleluia.

This day there went forth a branch from the root of Jesse: this day was Mary conceived without any stain of sin: this day was the head of the old serpent crushed by her. Alleluia.

The Prayer as in first Vespers, above.

We will now give three liturgical Hymns composed in honour of the Mystery of Mary's Immaculate Conception; they will assist the faithful to enter more fully into the spirit of to-day's feast. We must give the precedence to the beautiful strophes, in which Prudentius, in his Hymn *Ante cibum*, celebrates the triumph of the Woman over the serpent. We find, then, early in the 5th century, that the prince of Christian poets mentions, as one of the glories of Mary, her having triumphed over all the poisons of the infernal dragon, because there was to be bestowed upon her the dignity of Mother of God.

HYMN.

Ecce venit nova progenies,
Aethere proditus alter homo,
Non luteus, velut ille prior,
Sed Deus ipse gerens hominem,
Corporeisque carens vitiis.

Fit caro vivida Sermo Patris,
Numine quem rutilante gravis
Non thalamo, neque jure tori,
Nec genialibus illecebris,
Intemerata puella parit.

Hoc odium vetus illud erat,
Hoc erat aspidis, atque hominis

Digladiabile discidium,
Quod modo cernua femineis
Vipera proteritur pedibus.

Edere namque Deum merita,
Omnia Virgo venena domat.
Tractibus anguis inexplicitis,
Virus inerme piger revomit,
Gramine concolor in viridi.

Quae feritas mode non trepidat,
Territa de grege candidulo?
Impavidas lupus inter oves
Tristis obambulat, et rabidum
Sanguinis immemor os cohibet.

Agnus enim vice mirifica
Ecce leonibus imperitat,
Exagitansque truces aquilas
Per vaga nubila, perque notos
Sidere lapsa Columba fugat.

Lo! there comes a new progeny: a new Man come from heaven, not formed of clay as was that first Adam; no, it is God himself that has assumed human nature, though without that nature's sins.

The Word of the Father is made living flesh; a spotless Virgin is his Mother, not made so by the ordinary laws of wedlock, but by the overshadowing of that bright Spirit, who is God, yet chooses Mary for his Spouse.

Here is the cause of that ancient hate, that ever-warring quarrel between the serpent and man - that now the crouching viper is crushed by the woman's foot.

The Virgin, that was made worthy to be Mother of God, triumphs over all the poisons of Satan: the green monster, now sluggish and disabled, coils his huge folds round himself, and on the grass vomits out his venom.

Well may the fierce wolf tremble, and flee from the dear white lambs of the fold: Sulky and vexed, he prowls around the inclosure wherein they safely browse: he dare not think of blood, nor show his rabid teeth.

O wonderful change! the lamb commands the lion, and the heavenly Dove in her descent to earth makes the ravenous eagle flutter through

the clouds and the winds.

The following Hymn belongs to the 8th century. It was written by the celebrated Paul the Deacon, who, after being secretary to Charlemagne, became a monk at Monte-Cassino. Here, too, we find the clearest profession of faith in the Immaculate Conception. The poison of original sin, as the author expresses it, has run its infection through the entire human race; but the Creator sees that the womb of Mary is pure, and there he enters.

HYMN.

Quis possit amplo fame praepotens
Digne fateri praemia Virginis,
Per quam veterinae sub laqueo necis
Orbi retento reddita vita est?

Haec Virga Jesse, Virgo puerpera,
Hortus superno germine consitus,
Signatus alto munere fons sacer,
Mundum beavit viscere coelibii.

Hausto maligni primus ut occidit
Virus chelydri terrigenum parens;
Hinc lapsa pestis per genus irrepens
Cunctum profundo vulnere perculit.

Rerum misertus sed sator, inscia
Cemens piaculi viscera Virginis,
Hic ferre mortis crimine languido
Mandat salutis gaudia saeculo.

Emissus astris Gabriel innubae
Aeterna portat nuntia Virgini;
Verbo tumescit latior aethere,
Alvus replentem saecula continens.

Intacta mater, virgoque fit parens,
Orbis Creator ortus in orbe est;
Hostis pavendi sceptrum remota sunt,
Toto refulsit lux nova saeculo.

Sit Trinitati gloria unice.
Virtus, potestas, summa potentia,
Regnum retentans, quae Deus unus est.
Per cuncta semper saecula saeculi.

Amen.

Where is the man with words sublime enough to tell the gifts bestowed on the Virgin, by whom life was restored to the world, which was prisoner in the snare of the old death?

She is the Branch of Jesse, the Virgin Mother, the garden wherein grew the divine plant, the holy fountain sealed with the mysterious gift: she it is that made the world happy by the fruit of her virginal womb.

Our first parent brought death on himself, by drinking in the poison of the wicked serpent; thence came the pestilence on all mankind, and it was mortal.

But the Creator of the world took compassion on man, and seeing the womb of the Virgin, that was pure from sin, it is by her he decrees to convey the joys of salvation to the world that languished in crime.

Gabriel is sent from heaven bearing to the chaste Virgin the eternal decree: and she becomes Mother of the Word, her womb containing within it Him that fills the earth.

A chaste maid, yet a mother! a virgin, yet a parent! The Creator of the world was born in his own world; the sceptre was wrested from the hands of the dreaded enemy; a new light shone throughout the whole world.

To the Trinity, the one only God, be glory, honour, power, highest strength, and kingdom, for ever and for ever. Amen.

The following Prose was used in many Churches, two hundred years ago, on the Feast of the Immaculate Conception.

Dies iste celebretur,
In quo pie recensetur
Conceptio Mariae.

Virgo Mater generatur;
Concipitur et creatur
Dulcis vena veniae.

Adae vetus exsilium,
Et Joachim opprobrium,
Hinc habent remedium,

Hoc Prophetæ praevide runt,
Patriarchæ praesenserunt,

Inspirante gratia.

Virga prolem conceptura,
Stella solem paritura,
Hodie concipitur.

Flos de Virga processurus,
Sol de Stella nasciturus,
Christus intelligitur.

O quam felix et praeclara,
Nobis grata, Deo chara,
Fuit haec Conceptio !

Terminatur miseria;
Datur misericordia;
Luctus cedit gaudio.

Nova mater novam prolem,
Nova Stella novum solem,
Nova profert gratia.

Genitorem genitura,
Creatorem creatura,
Patrem parit filia.

O mirandam novitatem,
Novam quoque dignitatem!
Ditat matris castitatem Filii conceptio.

Gaude, Virgo gratiosa,
Virga flore speciosa,
Mater prole generosa,
Vere plena gaudio.

Quod praecessit in figura,
Nube latens sub obscura,
Hoc declarat genitura
Piae matris: Virgo pura,
Pariendi vertit jura,
Fusa, mirante natura,
Deitatis pluvia.

Triste fuit in Eva *væ*!
Sed ex *Eva* format *ave*,
Versa vice, sed non prave;

Intus ferens in conclave
Verbum bonum et suave;
Nobis, Mater Virgo, fave
Tua frui gratia.

Omnis homo, sine mora,
Laude plena solvens ora
Istam colas, ipsam ora:
Omni die, omni hora,
Sit mens supplex, vox sonora;
Sic supplica, sic implora
Hujus patrocinia.

Tu spes certa miserorum,
Vere mater orphanorum,
Tu levamen oppressorum,
Medicamen infirmorum,
Omnibus es omnia.

Te rogamus voto pari,
Laude digna singulari,
Ut errantes in hoc mari,
Nos in portu salutari
Tua sistat gratia.
Amen.

Let this day be kept as a feast, on which is celebrated the Conception of Mary.

The Virgin-Mother is begotten: she, the sweet source of pardon, is conceived on this day.

It was the remedy of those two evils, the long exile of Adam, and the disgrace of Joachim,

It was this that the inspiring grace of God made the Prophets foretell, and the Patriarchs foresee.

This day is conceived Jesse's Branch, that was to produce a Flower, the Star that was to bring forth the Sun.

Who is the Flower that was to rise from the Branch, who the Sun that was to be born from the Star, but Christ our Lord.

O happy and glorious Conception! so welcome to us, and so dear to God!

Misery is at an end; mercy is given to us; sadness is succeeded by joy.

By a new, unheard-of grace, a new Mother gives birth to a new offspring, and a new Star produces a new Sun.

She that is made brings forth Him that made her, the creature her Creator, the daughter her Father.

O wonderful novelty! O novel prerogative! the Mother's purity is made purer by the conception of Child!

Be glad, thou gracious Maid, thou branch so lovely with thy Flower, thou Mother so venerable with thy divine Babe, thou truly full of joy!

That which was heretofore hid under the thick cloud of figures, is now made manifest by the daughter of the holy Anne; the dew of the Deity enriches this her Child, and she, a pure Virgin, brings forth Jesus, whilst nature beholds with astonishment an exception made to all her laws.

There was a sound of malediction in the very name of Eva; but Gabriel's salutation, by an admirable change, formed Ave out of Eva. Virgin-Mother! that didst receive this good and sweet word in thy little cell at Nazareth; grant us the consolation of thy favour.

Come, all ye faithful, delay not; open your lips, and with hearty praise honour the Mother of Jesus: pray to her; every day and every hour, let the mind concord with the voice in prayer and praise: yea, even so must ye beg and implore her patronage.

Mary! thou the unfailing hope of the wretched, the true Mother of orphans, the consolation of the afflicted, the health of the sick, thou art all to all.

O thou that art worthy of special praise, hear our united prayer, and may thy intercession lead us, poor wanderers on this sea of life, to the haven of salvation. Amen.

DECEMBER 9. THE SECOND DAY WITHIN THE OCTAVE OF THE IMMACULATE CONCEPTION.

Let us consider how the immaculate Mary came into this world nine months after her Conception, and how each day of her life gave man fresh reason to hope for the great promises made him by God. Let us admire the fulness of grace which God has given to her, and contemplate the respect and the love wherewith the holy Angels look upon her as the future Mother of Him who is to be their Head and King, as well as ours. Let us follow this august Queen to the Temple of Jerusalem, where she is presented by her parents, St. Joachim and St. Anne. When but three years of age, she was initiated into all the secrets of divine love. "I always rose at midnight (thus she spoke of herself, in a revelation to St. Elizabeth of Hungary), and went before the Altar of the Temple, where I besought of God that I might observe all the commandments of his Law, and be enriched with those graces which would render me pleasing to his Majesty. I most earnestly prayed him, that I might live to see that most holy virgin who was to bring forth into this world his own divine Son. I asked him to grant me to enjoy the use of my eyes that I might see her, of my tongue that I might praise her, of my hands that I might serve her, of my feet that I might go her errands, and of my knees that I might adore the Son of God resting in her arms."

Thou, O Mary, thou thyself wast this Virgin, who was worthy of the praises of men and Angels ! But God had not yet revealed it to thee, and thy heavenly humility forbade thy thinking that the immense dignity, which thou didst so deeply venerate, could ever be thine. Nay, thou wast the first and the only one of the daughters of Israel that had renounced all hope of ever being the Mother of the Messias. To be Mother of the Messias was, indeed, an ineffable honour; but it seemed as though it could only be received on the condition of having another Spouse besides God, and this thou wouldst not suffer; thou wouldst be united to God alone, and thy vow of Virginity which made thee so, was dearer to thee than the possibility of any privilege, which would rob thee even of a tittle of that. Thy marriage with St. Joseph, therefore, was a fresh lustre added to thy incomparable purity, whilst, in the designs of God, it provided thee with the protection which thy coming honours would soon require. We follow thee, O Spouse of Joseph, into thy house at Nazareth, where is to be spent thy humble life. There we behold thee diligent in all thy duties, the valiant Woman of the Scriptures [Prov. xxxi. 10], the object of the admiration of God and his

Angels. Suffer us, O Mary! to unite our Advent devotions with the prayers which thou didst offer up for the coming of the Messiah; with the veneration wherewith thou didst think upon Her that was to be his Mother; and with the inflamed desires wherewith thou didst long for the divine Saviour. We salute thee as the Virgin [Is. vii. 14] foretold by Isaias; it is thyself, blessed Mother, that deservest the praise and love of the holy people and city, the redeemed of the Lord [ibid. xlii. 12].

SEQUENCE.

(Taken from the Cluny Missal of 1523.)

Veneremur Virginem
Genitricem gratiae,
Salutis dulcedinem,
Fontem Sapientiae.

Haec est aula regia,
Regina prudentiae,
Virgo plena gratia,
Aurora laetitiae.

Haec est melle dulcior,
Castitatis lilium;
Jaspide splendidior,
Moeroris solatium.

O fons admirabilis,
Fidei principium,
Mater admirabilis,
Vas virtutis pretium.

Tu es regis speciosi
Mater honestissima,
Odor nardi pretiosi,
Rosa suavissima est

Arbor vitae digna laude,
O Stella fulgentissima,
Generosa Mater, gaude,
Virginum sanctissima.

Tu medela peccatorum,
Regina consilii,
Peperisti florem florum,

Christum fontem gaudii.

Virga Jesse, lux Sanctorum,
Donatrix auxilii,
Memor esto miserorum,
In die Judicii.

Tu es mundi gaudium,
Charitatis regula,
Victoris stipendium,
Aromatum cellula.

Sit tibi, flos omnium,
Virgo sine macula,
Honor et imperium,
Per aeterna saecula.
Amen.

Let us venerate the Virgin,
the Mother of grace, the
sweetness of Salvation, the
fount of Wisdom.

She is the palace of the
King, the Queen of prudence,
the Virgin full of grace, the
Aurora of joy.

She is sweeter than honey,
the lily of chastity; she is
brighter than the jasper, our
solace in sorrow.

O fountain most admirable,
source whence came the author of our faith,
Mother most admirable,
precious vessel of virtue.

Thou art the purest Mother
of the beautiful King; thou
art the perfume of precious
ointment; thou art the sweet- Rose.

Rejoice, O glorious tree of
life, O brightest of stars,
noblest of Mothers, O Virgin

most holy!

Thou the sinner's help, and
Queen of counsel, didst bring
forth the flower of flowers,
Jesus the source of our joy.

Branch of Jesse, light of the
Saints, help of the needy, be
mindful of us sinners on the
day of judgment.

Thou art the joy of the
world, the model of charity,
the encouragement to victory,
the treasury of every fragrance.

To thee, O sweetest flower,
Immaculate Virgin,
be queenly honour
for ever.
Amen.

PRAYER FROM THE GREGORIAN SACRAMENTARY. (In the daily Prayers for Advent)

Exsultemus, quaesumus, Domine Deus noster, omnes recti corde in
unitate fidei congregati : ut veniente Salvatore nostro Filio tuo,
immaculati occurramus ibi in ejus Sanctorum comitatu. Per Christum
Dominum nostrum. Amen.

Grant, we beseech thee, O Lord our God, that all we, who are united
with upright hearts in the unity of faith, may rejoice: that so, when thy
Son our Saviour shall come, we, being purified, may meet him in the
society of his Saints. Through Jesus Christ our Lord. Amen.

DECEMBER 17.

THE COMMENCEMENT OF THE GREAT ANTIPHONS.

The Church enters to-day on the seven days, which precede the Vigil of Christmas, and which are known in the Liturgy under the name of the *Greater Ferias*. The ordinary of the Advent Office becomes more solemn; the Antiphons of the Psalms, both for Lauds and the Hours of the day, are proper, and allude expressly to the great Coming. Every day, at Vespers, is sung a solemn Antiphon, which consists of a fervent prayer to the Messiah, whom it addresses by one of the titles given him by the sacred Scriptures.

In the Roman Church, there are seven of these Antiphons, one for each of the Greater Ferias, They are commonly called the O's of Advent, because they all begin with that interjection. In other Churches, during the Middle Ages, two more were added to these seven; one to our Blessed Lady, *O Virgo Virginum*; and the other to the Angel Gabriel, *O Gabriel*; or to St. Thomas the Apostle, whose feast comes during the Greater Ferias; it began *O Thoma Didyme* [It is more modern than the *O Gabriel*; but dating from the 13th century, it was almost universally used in its stead.] There were even Churches, where twelve Great Antiphons were sung; that is, besides the nine we have just mentioned, there was *Rex Pacifice* to our Lord, *O mundi Domina* to our Lady, and *O Hierusalem* to the city of the people of God.

The canonical Hour of Vespers has been selected as the most appropriate time for this solemn supplication to our Saviour, because, as the Church sings in one of her hymns, it was in the Evening of the world (*vergente mundi vespere*) that the Messiah came amongst us. These Antiphons are sung at the *Magnificat*, to show us that the Saviour, whom we expect, is to come to us by Mary. They are sung twice; once before and once after the Cantic, as on Double Feasts, and this to show their great solemnity. In some Churches it was formerly the practice to sing them thrice; that is, before the Cantic, before the *Gloria Patri*, and after the *Sicut erat*. Lastly, these admirable Antiphons, which contain the whole pith of the Advent Liturgy, are accompanied by a chant replete with melodious gravity, and by ceremonies of great expressiveness, though, in these latter, there is no uniform practice followed. Let us enter into the spirit of the Church; let us reflect on the great Day which is coming; that thus we may take our share in these the last and most earnest solicitations of the Church imploring her Spouse

to come, and to which He at length yields.

FIRST ANTIPHON.

O Sapientia, quae ex ore Altissimi prodiisti, attingens a fine usque ad finem, fortiter, suaviterque disponens omnia; veni ad docendum nos viam prudentiae.

O Wisdom, that proceedest from the mouth of the Most High, reaching from end to end mightily, and disposing all things with strength and sweetness! come and teach us the way of prudence.

O Uncreated Wisdom! that art so soon to make thyself visible to thy creatures, truly thou *disposest all things*. It is by thy permission, that the Emperor Augustus issues a decree ordering the enrolment of the whole world. Each citizen of the vast Empire is to have his name enrolled in the city of his birth. This prince has no other object in this order, which sets the world in motion, but his own ambition. Men go to and fro by millions, and an unbroken procession traverses the immense Roman world; men think they are doing the bidding of man, and it is God whom they are obeying. This world-wide agitation has really but one object; it is, to bring to Bethlehem a man and woman who live at Nazareth in Galilee, in order that this woman, who is unknown to the world but dear to heaven, and is at the close of the ninth month since she conceived her child, may give birth to this Child in Bethlehem, for the Prophet has said of him: “His going forth is from the beginning, from the days of eternity. And thou, O Bethlehem I art not the least among the thousand cities of Juda, for out of thee He shall come.” [Mich. v. 2; St Matth. ii. 6.]. O divine Wisdom! how *strong* art thou, in thus reaching *Thine ends* by means which are infallible, though hidden! and yet, how *sweet*, offering no constraint to man’s free-will! and withal, how fatherly, in providing for our necessities! Thou chooseth Bethlehem for thy birth-place, because Bethlehem signifies the House of Bread. In this, thou teachest us that thou art our Bread, the nourishment and support of our life. With God as our food, we cannot die. O Wisdom of the Father, Living Bread that hast descended from heaven, come speedily into us, that thus we may approach to thee and be enlightened [Ps. xxxiii. 6.] by thy light, and by that *prudence* which leads to salvation.

PRAYER FOR THE TIME OF ADVENT.

(*The Mozarabic Breviary, Fourth Sunday of Advent, Oratio.*)

Christe, Dei Filius, qui in mundo per Virginem natus, Nativitatis tuae terrore et regna concutis, et reges admirari compellis, praebe nobis initium Sapientiae, quod est timor tuus; ut in eo fructificemur, in eo etiam proficientes, fructum tibi pacatissimum offeramus: ut, qui ad gentium vocationem, quasi fluvius violentus, accessisti; nasciturus in terris ad conversionem peccantium, manifesta tuae gratiae donum: quo, repulso terrore formidinis, casto te semper sequamur amore intimae charitatis. Amen.

O Jesus, Son of God ! born of a Virgin ! whose Nativity struck the nations with terror, and compelled kings to reverence thee; grant unto us the beginning of Wisdom, which is thy fear; that we may thereby yield fruit, and render thee, by our advancement in the same, the fruits of peace. O thou that didst come like a torrent to call the nations, and wast born on earth for the conversion of sinners, show unto us the gift of thy grace, whereby all fear being removed, we may ever follow thee by the chaste love of inward charity. Amen.

DECEMBER 18. SECOND ANTIPHON.

O Adonai, et dux domus Israë!, qui Moysi in igne flammae rubi apparuisti, et ei in Sina legem dedisti: veni ad redimendum nos in brachio extenso.

O Adonai, and leader of the house of Israel! who appearedst to Moses in the fire of the flaming bush, and gavest him the law on Sinai; come and redeem us by thy outstretched arm.

O Sovereign *Lord!* O *Adonai!* come and redeem us, not by thy power, but by thy humility. Heretofore, thou didst show thyself to Moses thy servant in the midst of a mysterious flame; thou didst give thy law to thy people amidst thunder and lightning; now, on the contrary, thou comest not to terrify, but to save us. Thy chaste Mother having heard the Emperor's edict, which obliges her and Joseph her Spouse to repair to Bethlehem, she prepares everything needed for thy divine Birth. She prepares for thee, O Sun of Justice! the humble swathing-bands, wherewith to cover thy nakedness, and protect thee, the Creator of the world, from the cold of that mid-night hour of thy Nativity! Thus it is that thou wilt deliver us from the slavery of our pride, and show man that thy divine *arm* is never stronger than when he thinks it powerless and still. Everything is prepared, then, dear Jesus! thy swathing-bands are ready for thy infant limbs! *Come* to Bethlehem, and *redeem* us from the hands of our enemies.

THE SAME DAY. THE EXPECTATION OF THE BLESSED VIRGIN MARY.

This Feast, which is now kept, not only throughout the whole of Spain, but in almost all the Churches of the Catholic world, owes its origin to the Bishops of the tenth Council of Toledo, in 656. These Prelates having thought that there was an incongruity in the ancient practice of celebrating the feast of the Annunciation on the twenty-fifth of March, inasmuch as this joyful solemnity frequently occurs at the time when the Church is intent upon the Passion of our Lord, and is sometimes obliged to be transferred into Easter Time, with which it is out of harmony for another reason;- they decreed that, henceforth, in the Church of Spain there should be kept, eight days before Christmas, a solemn Feast with an Octave, in honour of the Annunciation, and as a preparation for the great solemnity of our Lord's Nativity. In course of time, however, the Church of Spain saw the necessity of returning to the practice of the Church of Rome, and of those of the whole world, which solemnise the twenty-fifth of March as the day of our Lady's Annunciation and the Incarnation of the Son of God. But such had been, for ages, the devotion of the people for the Feast of the eighteenth of December, that it was considered requisite to maintain some vestige of it. They discontinued, therefore, to celebrate the Annunciation on this day; but the faithful were requested to consider, with devotion, what must have been the sentiments of the Holy Mother of God during the days immediately preceding her giving him birth. A new Feast was instituted, under the name of the Expectation of the Blessed Virgin's Delivery.

This Feast, which sometimes goes under the name of *Our Lady of O*, or the *Feast of O*, on account of the Great Antiphons which are sung during these days, and, in a special manner, of that which begins *O Virgo Virginum* (which is still used in the Vespers of the Expectation, together with the *O Adonai*, the Antiphon of the Advent Office,) - is kept with great devotion in Spain. A High Mass is sung, at a very early hour, each morning during the Octave, at which all who are with child, whether rich or poor, consider it a duty to assist, that they may thus honour our Lady's Maternity, and beg her blessing upon themselves. It is not to be wondered at that the Holy See has approved of this pious practice being introduced into almost every other country. We find that the Church of Milan, long before Rome conceded this feast to the various dioceses of

Christendom, celebrated the Office of our Lady's Annunciation on the sixth and last Sunday of Advent, and called the whole week following the *Hebdomada de Exceptato* (for thus the popular expression had corrupted the word *Expectato*). But these details belong strictly to the archaeology of Liturgy, and enter not into the plan of our present work; let us, then, return to the Feast of our Lady's Expectation, which the Church has established and sanctioned as a new means of exciting the attention of the faithful during these last days of Advent.

Most just indeed it is, O Holy Mother of God, that we should unite in that ardent desire thou hadst to see Him, who had been concealed for nine months in thy chaste womb ; to know the features of this Son of the heavenly Father, who is also thine; to come to that blissful hour of his Birth, which will give Glory to God in the highest, and, on earth. Peace to men of good-will. Yes, dear Mother, the time is fast approaching, though not fast enough to satisfy thy desires and ours. Make us redouble our attention to the great mystery ; complete our preparation by thy powerful prayers for us, that when the solemn hour is come, our Jesus may find no obstacle to his entering into our hearts.

THE GREAT ANTIPHON TO OUR LADY.

O Virgo virginum! quomodo fiet istud! quia nec primam similem visas, nec habere sequentem. Filiae Jerusalem, quid me admiramini? Divinum est mysterium hoc quod cernitis.

O Virgin of virgins! how shall this be! for never was there one like thee, nor will there ever be. Ye daughters of Jerusalem, why look ye wondering at me! What ye behold, is a divine mystery,

DECEMBER 19.

THIRD ANTIPHON.

O radix Jesse, qui stas in signum populorum, super est quem continebunt reges os suum, quem gentes deprecabuntur: veni ad liberandum nos, jam noli tardare.

O Root of Jesse, who standest as the standard of the people ; before whom Kings shall not open their lips; to whom the nations shall pray: come and deliver us; tarry now no more.

At length, O Son of Jesse! thou art approaching the city of thy ancestors. The Ark of the Lord has risen, and journeys, with the God that is in her, to the place of her rest. "How beautiful are thy steps, O thou daughter of the Prince," [Cant. vii. 1.] now that thou art bringing to the cities of Juda their salvation! The Angels escort thee, thy faithful Joseph lavishes his love upon thee, heaven delights in thee, and our earth thrills with joy to bear thus upon itself its Creator and its Queen. Go forward, O Mother of God and Mother of Men! Speed thee, thou propitiatory that holdest within thee the divine Manna which gives us life! Our hearts are with thee, and count thy steps. Like thy royal ancestor David, "we will enter not into the dwelling of our house, nor go up into the bed whereon we lie, nor give sleep to our eyes, nor rest to our temples, until we have found a place in our hearts for the Lord whom thou bearest, a tabernacle for this God of Jacob." [Ps. cxxxi. 3-5.] Come, then, *O Root of Jesse!* thus hid in this Ark of purity; thou wilt soon appear before thy people as the standard round which all that would conquer must rally. Then, their enemies, the Kings of the world, will be silenced, and the nations will offer thee their prayers. Hasten thy coming, dear Jesus! come and conquer all our enemies, and deliver us.

RESPONSORY OF ADVENT.

(The Ambrosian Breviary, Sixth Sunday of Advent.)

R. Beatus uterus Mariae Virginis qui portavit invisibilem: quem septem throni capere non possunt in eo habitare dignatus est: * Et portabat levem in sinu suo. V. Dedit illi Dominus sedem patris sui et regnabit in domo Jacob in aeternum, cujus regni non erit finis: * Et portabat levem in sinu suo.

R. Blessed is the womb of the Virgin Mary, which bore the invisible
God: there did He deign to dwell, whom Seven Thrones cannot hold: *
And she bore him as a light weight in her womb. V. The Lord hath
given him the David throne of David his father, and he shall reign in the
house of Jacob for ever, and of his kingdom there shall be no end: *
And she bore him as a light weight in her womb

DECEMBER 20.

FOURTH ANTIPHON.

O Clavis David et Sceptrum domus Israel, qui aperis, et nemo claudit; claudis, et nemo aperit; veni, et educ vinctum de domo carceris, sedentem in tenebris, et umbra mortis.

O Key of David, and Sceptre of the house of Israel! who openest, and no man shutteth: who shuttest, and no man openeth; come and lead the captive from prison, sitting in darkness and in the shadow of death.

O Jesus, Son of David! heir to his throne and his power! thou art now passing over, in thy way to Bethlehem, the land that once was the kingdom of thy ancestor, but now is tributary to the Gentiles. Scarce an inch of this ground which has not witnessed the miracles of the justice and the mercy of Jehovah, thy Father, to the people of that old Covenant, which is so soon to end. Before long, when thou hast come from beneath the virginal cloud which now hides thee, thou wilt pass along this same road doing good [Acts, x. 36.], healing all manner of sickness and every infirmity [St Matth. iv. 23.], and yet having not where to lay thy head? [St. Luke, ix. 58.] Now, at least, thy Mother's womb affords thee the sweetest rest, and thou receivest from her the profoundest adoration and the tenderest love. But, dear Jesus, it is thine own blessed will that thou leave this loved abode. Thou hast, O Eternal Light, to shine in the midst of this world's darkness, this prison where *the captive*, whom thou art come to deliver, sits in *the shadow of death*. Open his prison-gates by thy all-powerful *key*. And who is this *captive*, but the human race, the slave of error and vice? Who is this Captive, but the heart of man, which is thrall to the very passions it blushes to obey? Oh! come and set at liberty the world thou hast enriched by thy grace, and the creatures whom thou hast made to be thine own Brethren.

ANTIPHON TO THE ANGEL GABRIEL.

O Gabriel! nuntius coelorum, qui januis clausis ad me intrasti, et Verbum nunciasti: Concipies et paries; Emmanuel vocabitur.

O Gabriel! the Messenger of heaven, who earnest unto me through the closed doors, and didst announce the Word unto me: Thou shalt conceive and hear a Son, and he shall be called Emmanuel,

DECEMBER 21.

The Church announces to us, to-day, in her Office of Lauds, these solemn words:

Nolite timere: quinta enim die veniet ad vos Dominus noster.

Fear not: for on the fifth day, our Lord will come unto you.

SAINT THOMAS, APOSTLE.

This is the last Feast the Church keeps before the great one of the Nativity of her Lord and Spouse. She interrupts the Greater Ferias in order to pay her tribute of honour to Thomas, the Apostle of Christ, whose glorious martyrdom has consecrated this twenty-first day of December, and has procured for the Christian people a powerful patron, that will introduce them to the divine Babe of Bethlehem. To none of the Apostles could this day have been so fittingly assigned as to St. Thomas. It was St. Thomas whom we needed; St. Thomas, whose festal patronage would aid us to believe and hope in that God whom we see not, and who comes to us in silence and humility in order to try our Faith. St. Thomas was once guilty of doubting, when he ought to have believed; and only learnt the necessity of Faith by the sad experience of incredulity: he comes then most appropriately to defend us, by the power of his example and prayers, against the temptations which proud human reason might excite within us. Let us pray to him with confidence. In that heaven of Light and Vision, where his repentance and love have placed him, he will intercede for us, and gain for us that docility of mind and heart, which will enable us to see and recognise Him, who is the Expected of Nations, and who, though the King of the world, will give no other signs of his majesty, than the swaddling-clothes and tears of a Babe. But let us first read the Acts of our holy Apostle. The Church has deemed it prudent to give us them in an exceedingly abridged form, which contains only the most reliable facts, gathered from authentic sources; and thus, she excludes all those details, which have no historic authority.

Thomas Apostolus, qui et Didymus, Galilaeus, post acceptum Spiritum Sanctum, multas provincias profectus est ad praedicandum Christi Evangelium. Par this, Medis, Persis, Hircanis, et Bactris christianae fidei et vitae praecepta tradidit. Postremo ad Indos se conferens, eos in Christiana religione erudit. Qui ad extremum, vitae doctrinaeque sanctitate, et miraculorum magnitudine, quum caeteris omnibus sui

adorationem, et Jesu Christi amorem commovisset, cuius gentis regem, idolorum cultorem, magis ad iram accendit: cujus sententia condemnatus, telisque confossus, Calaminae Apostolatus honorem martyrii corona decoravit.

Thomas the Apostle, who was also named Didymus, was a Galilean. After he had received the Holy Ghost, he travelled through many provinces, preaching the Gospel of Christ. He taught the principles of Christian faith and practice to the Parthians, Medes, Persians, Hircanians, and Bactrians. He finally went to the Indies, and instructed the inhabitants of those countries in the Christian religion. Up to the last, he gained for himself the esteem of all men by the holiness of his life and teaching, and by the wonderful miracles he wrought. He stirred up, also, in their hearts, the love of Jesus Christ. The King of those parts, a worshipper of idols, was, on the contrary, only the more irritated by all these things. He condemned the Saint to be pierced to death by javelins: which punishment was inflicted at Calamina, and gave Thomas the highest honour of his Apostolate, the crown of martyrdom.

THE GREAT ANTIPHON OF ST. THOMAS.

O Thoma Didyme! qui Christum meruisti cernere; te precibus rogamus altisonis, succurre nobis miseris; ne damnemur cum impiis, in Adventu Judicis.

OREMUS.

Da nobis, quaesumus, Domine, beati Apostoli tui Thomae solemnitatibus gloriari: ut ejus semper et patrociniis sublevemur, et fidem congrua devotione sectemur. Per Dominum, &c. Amen.

O Thomas Didymus! who didst merit to see Christ; we beseech thee, by most earnest supplication, help us miserable sinners, lest we be condemned with the ungodly, at the coming of the Judge.

LET US PRAY.

Grant, Lord, we beseech thee, that we may rejoice on the solemnity of thy blessed Apostle, Thomas; to the end that we may always have the assistance of his prayers, and zealously profess the faith he taught. Through Jesus Christ our Lord. Amen.

The following Prayer is from the Matins of the Gothic, or Mozarabic, Breviary.

Domine Jesu Christe, qui posuisti in capite Martyris tui Thomae Apostoli coronam de lapide pretioso, fundamento fundatam; ut non

confundatur, quia te credidit; coronetur, quia pro te animam posuit: sit ergo intercessionibus ejus in nobis famulis tuis fides vera, qua te etiam coram persecutoribus promptissima devotione confiteamur: quatenus interveniente tanto martyre, coram te et Angelis tuis minime confundamur. Amen.

O Lord Jesus Christ, who hast placed on the head of thy Martyr, Thomas the Apostle, a crown made of that precious stone, that is founded in the foundation; that so he might not be confounded, because he believed in thee; nor be uncrowned, because he laid down his life for thee; may there be, by his intercession, in us thy servants, that true Faith, whereby we may confess thee with most ready hearts before persecutors: that thus, by the same great Martyr's intercession, we may not be confounded before thee and thy Angels. Amen.

The Greek Church celebrates, with her usual solemnity, the Feast of St. Thomas; but she keeps it on the sixth of October. We extract the following stanzas from her Hymns.

HYMN OF ST. THOMAS.

{Taken from the Menoea of the Greeks,}

Domini palpato latere, bonorum assecutus es summitatem; nam velut spongia hinc hausisti latices, fontem bonorum, aeternamque potasti vitam, mentibus expellens ignorantiam, divinaque Dei cognitionis dogmata scaturire faciens.

Tua incredulitate et tua fide stabilisti tentatos, nunciare incipiens omni creaturae Deum ac Dominum, carne pro nobis in terris indutum, crucem mortemque subeuntem, clavis perforatum, cujus lancea latus apertum, ex quo vitam haurimus.

Indorum omnem terram fulgere fecisti, sacratissime, ac Deum videns Apostole! Quum enim illuminasses filios luminis et diei, horum, in Spiritu, sapiens, idolica evertisti templa, et sublimasti os in charitate Dei, ad laudem et gloriam Ecclesiae, beate intercessor pro animabus nostris.

Divina videns, Christi Sapientiae spiritualis demonstratus es crater mysticus, O Thoma Apostole, in quem fidelium animae laetantur, et Spiritus sagena populos eruisti ex abyssu ignorantiae: unde ex Sion sicut fluvius devenisti charitatis, tua divina scaturire faciens dogmata in omnem creaturam. Christi passionis imitatus, latere pro ipso perforatus, induisti immortalitatem: illum deprecare misereri animabus nostris.

When thy hand touched Jesus' side, thou didst find the perfection of good things; for, as a mystic sponge, thou didst thence imbibe the water of life, the fount of all that is good, and didst drink in everlasting life; whereby thou didst cleanse men's minds from ignorance, giving them to drink of the divine dogmas of the knowledge of God.

Thou didst, by thine own incredulity and thy after-faith, confirm such as were tempted: for thou didst proclaim to all men, how He, that is thy Lord and thy God, became incarnate on this earth for us, was nailed to the Cross and suffered death, and had his side opened with a spear, whence we draw life.

Thou didst make all the Indies shine with much light, O most holy Apostle, thou contemplator of the Divinity! For after thou hadst enlightened these people, and made them to be children of the light and day, thou, by the Spirit of God, didst wisely overthrow the temples of their idols, and didst elevate the people to the love of God, making them an honour and a glory to the Church, O thou that helpst us by thy intercession!

By the vision thou hadst of divine things, thou becamest, O Apostle Thomas! the mystic cup of the Wisdom of Christ, which gives joy to the souls of the faithful. Thou wast the spiritual net, drawing men from the sea of ignorance. Hence is it, that thou camest from Sion as a stream of charity, watering the world with the divine dogmas. Thou didst imitate the passion of Jesus, thou wast pierced in thy side, thou hast put on immortality. Pray to God, that he have mercy on our souls.

O glorious Apostle Thomas! who didst lead to Christ so many unbelieving nations, hear now the prayers of the faithful, who beseech thee to lead them to that same Jesus, who, in five days, will have shown himself to his Church. That we may merit to appear in his divine presence, we need, before all other graces, the light which leads to him. That light is Faith; then, pray that we may have Faith. Heretofore, our Saviour had compassion on thy weakness, and deigned to remove from thee the doubt of his having risen from the grave; pray to him for us, that he will mercifully come to our assistance, and make himself felt by our heart. We ask not, O holy Apostle, to see him with the eyes of our body, but with those of our faith, for he said to thee, when he showed himself to thee: Blessed are they who have not seen, and have believed! Of this happy number, we desire to be. We beseech thee, therefore, pray that we may obtain the Faith of the heart and will, that so, when we behold the divine Infant wrapped in swaddling-clothes and laid in a manger, we may cry out: My Lord! and my God! Pray, O holy Apostle, for the nations thou didst evangelise, but which have fallen back again

into the shades of death. May the day soon come, when the Sun of Justice will once more shine upon them. Bless the efforts of those apostolic men, who have devoted their labours and their very lives to the work of the Missions; pray that the days of darkness may be shortened, and that the countries, which were watered by thy blood, may at length see that kingdom of God established amongst them, which thou didst preach to them, and for which we also are in waiting.

THE SAME DAY.

FIFTH ANTIPHON.

O Oriens, splendor lucis aeternae, et sol justitiae; veni et illumina sedentes in tenebris, et umbra mortis.

O Orient! splendour of eternal light, and Sun of Justice! come and enlighten them that sit in darkness, and in the shadow of death.

O Jesus, divine *Sun!* thou art coming to snatch us from eternal night: blessed for ever be thy infinite goodness! But thou puttest our faith to the test, before showing thyself in all thy brightness. Thou hidest thy rays, until the time decreed by thy heavenly Father comes, in which all thy beauty will break upon the world. Thou art traversing Judea; thou art near Jerusalem; the journey of Mary and Joseph is nigh its term. Crowds of men pass or meet thee on the road, each one hurrying to his native town, there to be enrolled, as the Edict commands. Not one of all these suspects that thou, O divine *Orient!* art so near him. They see thy Mother Mary, and they see nothing in her above the rest of women; or if they are impressed by the majesty and incomparable modesty of this august Queen, it is but a vague feeling of surprise at there being such dignity in one so poor as she is; and they soon forget her again. If the Mother is thus an object of indifference to them, it is not to be expected that they will give even so much as a thought to her Child, that is not yet born. And yet this Child is thyself, *O Sun of Justice!* Oh! increase our Faith, but increase, too, our Love. If these men loved thee, O Redeemer of mankind, thou wouldst give them the grace to feel thy presence; their eyes, indeed, would not yet see thee, but their hearts, at least, would burn within them, they would long for thy coming, and would hasten it by their prayers and sighs. Dearest Jesus! who thus traversest the world thou hast created, and who forcest not the homage of thy creatures, we wish to keep near thee during the rest of this thy journey: we kiss the footsteps of Her that carries thee in her womb; we will not leave thee, until we arrive together with thee at Bethlehem, that House of Bread, where, at last, our eyes will see thee, O splendour of eternal light, our Lord and our God!

PRAYER FOR THE TIME OF ADVENT.

(The Mozarabic Breviary, Monday of the Fifth Week, Oratio.)

Immane satis facinus video coram tuis, Deus Pater, oculis a reprobis perpetratum: qui, dum Filium tuum, praedicatum in lege, contemnunt, in incredulitatis suae voragine remanserunt; dum hi quibus non erat de eo nuntiatum, viderunt eum, et qui non audierunt, intelligentia contemplati sunt. Amove ergo, quaesumus, quidquid resistit tibi in opere, ut credulo pectore sic in nobis virgulta donorum praepolleant, ut radix humilitatis nunquam arescat. Amen.

O God, our Father! what horrid crime is this I see committed in thy presence by the reprobate Jews! They spurn thy Son, that was foretold in the Law, and remain in the gulf of their incredulity: whereas, they, to whom he was not announced, have seen him; and they who heard not, contemplated him, in their spirit. Remove, therefore, we beseech thee, from us all that resists thee in our conduct, that so, with a believing heart, we may in such manner bring forth the branches of thy gifts bestowed on us, as that the root of humility may never dry up within us. Amen.

DECEMBER 22. SIXTH ANTIPHON.

O Rex gentium, et desideratus earum, lapisque angularis, qui facis utraque unum; veni, et salva hominem quem de limo formasti.
O King of nations, and their desired One, and the corner-stone that makest both one; come and save man whom thou formedst out of slime.

O King of Nations! thou art approaching still nigher to Bethlehem, where thou art to be born. The journey is almost over, and thy august Mother, consoled and strengthened by the dear weight she bears, holds an unceasing converse with thee on the way. She adores thy divine Majesty; she gives thanks to thy mercy; she rejoices that she has been chosen for the sublime ministry of being Mother to God. She longs for that happy moment when her eyes shall look upon thee, and yet she fears it. For, how will she be able to render thee those services which are due to thy infinite greatness, she that thinks herself the last of creatures? How will she dare to raise thee up in her arms, and press thee to her heart, and feed thee at her breasts? When she reflects that the hour is now near at hand, in which, being born of her, thou wilt require all her care and tenderness, her heart sinks within her; for, what human heart could bear the intense vehemence of these two affections, - the love of such a Mother for her Babe, and the love of such a Creature for her God? But thou supportest her, *O thou the Desired of Nations!* for thou, too, longest for that happy Birth, which is to give the earth its Saviour, and to men that *Corner-Stone*, which will unite them all into one family. Dearest *King!* be thou blessed for all these wonders of thy power and goodness! *Come* speedily, we beseech thee, *come and save* us, for we are dear to thee, as creatures that have been formed by thy divine hands. Yea, *come*, for thy creation has grown degenerate; it is lost; death has taken possession of it: take it thou again into thy almighty hands, and give it a new creation; *save it*; for thou hast not ceased to take pleasure in and love thine own work.

THE GREAT ANTIPHON IN HONOUR OF CHRIST.

O Rex Pacifice, tu ante saecula nate, per auream egredere portam, redemptos tuos visita, et eos illuc revoca, unde ruerunt per culpam.

O King of Peace! that wast born before all ages, come by the golden gate; visit them whom thou hast redeemed, and lead them back to the place whence they fell by sin.

DECEMBER 23.

The Church sings this Antiphon in to-day's Lauds:

ANT. Ecce completa sunt omnia quae dicta sunt per Angelum de Virgine Maria.

ANT. Lo! all things are accomplished that were said by the Angel, of the Virgin Mary.

SEVENTH ANTIPHON.

O Emmanuel, Rex et Legifer noster, exspectatio gentium, et salvator earum; veni ad salvandum nos, Domine Deus noster.

O Emmanuel, our King and Lawgiver, the Expectation and Saviour of the nations! come and save us, O Lord our God!

O Emmanuel! King of Peace! thou enterest to-day the city of thy predilection, the city in which thou hast placed thy Temple, - Jerusalem. A few years hence, and the same city will give thee thy Cross and thy Sepulchre: nay, the day will come, on which thou wilt set up thy Judgment-seat within sight of her walls. But, to-day, thou enterest the city of David and Solomon unnoticed and unknown. It lies on thy road to Bethlehem. Thy Blessed Mother and Joseph, her Spouse, would not lose the opportunity of visiting the Temple, there to offer to the Lord their prayers and adoration. They enter; and then, for the first time, is accomplished the prophecy of Aggeus, that great shall be the glory of this last House more than of the first [Agg. ii. 10.] ; for this second Temple has now standing within it an Ark of the Covenant more precious than was that which Moses built; and within this Ark, which is Mary, there is contained the God, whose presence makes her the holiest of sanctuaries. The *Lawgiver* himself is in this blessed Ark, and not merely, as in that of old, the tablet of stone on which the Law was graven. The visit paid, our living Ark descends the steps of the Temple, and sets out once more for Bethlehem, where other prophecies are to be fulfilled. We adore thee, *O Emmanuel!* in this thy journey, and we reverence the fidelity wherewith thou fulfillest all that the prophets have written of thee, for thou wouldst give to thy people the certainty of thy being the Messias, by showing them, that all the marks, whereby he was to be known, are to be found in thee. And now, the hour is near;

all is ready for thy Birth; come, then, and save us; come, that thou mayest not only be called our *Emmanuel*, but our Jesus, that is, He that *saves us*.

THE GREAT ANTIPHON TO JERUSALEM.

O Hierusalem! civitas Dei summi, leva in circuitu oculos tuos; et vide Dominum tuum, quia jam veniet solvere te a vinculis.

O Jerusalem! city of the great God! lift up thine eyes round about, and see thy Lord, for he is coming to loose thee from thy chains.

DECEMBER 24. CHRISTMAS EVE.

‘At length,’ says St. Peter Damian, in his Sermon for this holy Eve, ‘at length we have got from the stormy sea into the tranquil port; hitherto it was the promise, now it is the prize; hitherto labour, now rest; hitherto despair, now hope; hitherto the way, now our home. The heralds of the divine promise came to us; but they gave us nothing but rich promises. Hence, our Psalmist himself grew wearied, ‘and slept, and, with a seeming reproachful tone, thus sings his lamentation to God: “But thou hast rejected and despised us; thou hast deferred the coming of thy Christ.” [Ps. lxxxviii.]. At another time he assumes a tone of demand, and thus prays: “O thou that sittest upon the Cherubim, show thyself!” [*Ibid.* lxxix.]. Seated on thy high throne, with myriads of adoring Angels around thee, look down upon the children of men, who are victims of that sin, which was committed indeed by Adam, but permitted by thy justice. Remember what my substance is [*Ibid.* lxxxviii.]; thou didst make it to the likeness of thine own; for though every living man is vanity, yet inasmuch as he is made to thy Image, he is not a passing vanity [*Ibid.* xxxviii.]. Bend thy heavens and come down, and turn the eyes of thy mercy upon us thy miserable suppliants, and forget us not unto the end!

‘Isaias, also, in the vehemence of his desire, thus spoke: “For Sion’s sake I will not hold my peace, and for the sake of Jerusalem I will not rest, till her Just One come forth as brightness. Oh! that thou wouldst rend the heavens, and wouldst come down!” So, too, all the Prophets, tired of the long delay of the Coming, have prayed to thee, now with supplication, now with lamentation, and now with cries of impatience. We have listened to these their prayers; we have made use of them as our own, and now, nothing can give us joy or gladness, till our Saviour come to us, and, kissing us with the kiss of his lips, say to us: “I have heard and granted your prayers.”

‘But, what is this that has been said to us: “Sanctify yourselves, ye children of Israel, and be ready; for on the morrow, the Lord will come down”? We are, then, but one half day and night from the grand visit, the admirable Birth of the Infant-God! Hurry on your course, ye fleeting hours, that we may the sooner see the Son of God in his crib, and pay our homage to this world-saving Birth. You, Brethren, are the Children of Israel, that are sanctified, and cleansed from every defilement of soul and body, ready, by your earnest devotion, for to-morrow’s mysteries.

Such, indeed, you are, if I may judge from the manner in which you have spent these sacred days of preparation for the Coming of your Saviour.

‘But if, notwithstanding all your care, some drops of the stream of this life’s frailties are still on your hearts, wipe them away and cover them with the snow-white robe of Confession. This I can promise you from the mercy of the divine Infant: he that shall confess his sins and be sorry for them, shall have born within him the Light of the World; the darkness that deceived him, shall be dispelled; and he shall enjoy the brightness of the true Light. For how can mercy be denied to the miserable this night, in which the merciful and compassionate Lord is so mercifully born? Therefore, drive away from you all haughty looks, and idle words, and unjust works; let your loins be girt, and your feet walk in the right paths; and then come, and accuse the Lord, if this night he rend not the heavens, and come down to you, and throw all your sins into the depths of the sea.’

This holy Eve is, indeed, a day of grace and hope, and we ought to spend it in spiritual joy. The Church, contrary to her general practice, prescribes, that if Christmas Eve fall on a Sunday, the fasting alone should be anticipated on the Saturday; but that the Office and Mass of the Vigil should take precedence of the Office and Mass of the fourth Sunday of Advent. How solemn, then, in the eyes of the Church, are these few hours which separate us from the great Feast! On all other Feasts, no matter how great they may be, the solemnity begins with first Vespers, and until then the Church restrains her joy, and celebrates the Divine Office and Sacrifice according to the Lenten rite. Christmas, on the contrary, seems to begin with the Vigil; and one would suppose that this morning’s Lauds were the opening of the Feast; for the solemn intonation of this portion of the Office is that of a Double, and the Antiphons are sung before and after each Psalm or Canticle. The purple Vestments are used at the Mass, but all the genuflexions peculiar to the Advent Ferias are omitted; and only one Collect is said, instead of three, which always denote that the Mass is not that of a solemnity. Let us enter into the spirit of the Church, and prepare ourselves, in all the joy of our hearts, to meet the Saviour who is coming to us. Let us observe with strictness the fast which is prescribed; it will enable our bodies to aid the promptness of our spirit. Let us delight in the thought, that before we again lay down to rest, we shall have seen Him born, in the solemn mid-night, who comes to give light to every creature. For, surely, it is the duty of every faithful this happy Night, when, in spite of all the coldness of devotion, the whole universe keeps up its watch for the arrival of its Saviour. It is one of the last vestiges of the piety of ancient days, and God forbid it should ever be effaced!

Let us, in a spirit of prayer, look at the principal portions of the Office of this beautiful Vigil. First, then, the Church makes a mysterious Announcement to her children. It serves, as the Invitatory of Matins, and as the Introit and Gradual of the Mass. They are the words which Moses addressed to the people of God, when he told them of the heavenly Manna, which they would receive on the morrow. We, too, are expecting our Manna, our Jesus, the Bread of life, who is to be born in Bethlehem, which is the House of Bread.

INVITATORY.

Hodie scietis quia veniet Dominus, et mane videbitis gloriam ejus.
This day ye shall know that the Lord will come, and in the morning ye shall see his glory.

The Responsories are full of sublimity and sweetness. Nothing can be more affecting than their lyric melody, sung to us by our Mother the Church, on the very night which precedes the night of Jesus' Birth.

R. Sanctificamini hodie et estote parati: quia die crastina videbitis *
Majestatem Dei in vobis.

V. Hodie scietis quia veniet Dominus, et mane videbitis * Majestatem
Dei in vobis.

R. Constantes estote; videbitis auxilium Domini super vos: Judaea et
Jerusalem nolite timere: * Cras egrediemini, et Dominus erit vobiscum:

V. Sanctificamini, filii Israel, et estote parati. * Cras egrediemini, et
Dominus erit vobiscum.

R. Sanctificamini, filii Israel, dicit Dominus: die enim crastina descendet
Dominus: * Et auferet a vobis omnem languorem.

V. Crastina die delebitur iniquitas terras, et regnabit super nos Salvator
mundi. * Et auferet a robis omnem languorem.

R. Sanctify yourselves this day, and be ye ready: for on the morrow ye
shall see * The Majesty of God amongst you.

V. This day ye shall know that the Lord will come, and in the morning
ye shall see * The Majesty of God amongst you.

R. Be ye constant; ye shall see the help of the Lord upon you: fear not,
Judea and Jerusalem: * To-morrow ye shall go forth, and the Lord shall
be with you:

V. Sanctify yourselves, ye children of Israel, and be ye ready. * To-
morrow ye shall go forth, and the Lord shall be with you.

R. Sanctify yourselves, ye children of Israel, saith the Lord: for on the morrow, the Lord shall come down: * And shall take from you all that is languid.

V. To-morrow the iniquity of the earth shall be cancelled, and over us shall reign the Saviour of the world. * And he shall take from you all that is languid.

At the Office of Prime, in Cathedral Chapters and Monasteries, the announcement of to-morrow's Feast is made with unusual solemnity. The Lector, who frequently is one of the dignitaries of the Choir, sings, to a magnificent chant, the following Lesson from the Martyrology. All the assistants remain standing during it, until the Lector comes to the word *Bethlehem* at which all genuflect, and continue in that posture until all the glad Tidings are told.

OCTAVO KALENDAS JANUARI.

Anno a creatione mundi, quando in principio Deus creavit caelum et terram, quinquies millesimo centesimo nonagesimo nono; a diluvio vero, anno bis millesimo nongentesimo quinquagesimo septimo; a nativitate Abrahae, anno bis millesimo quintodecimo; a Moyse et egressu populi Israel de Aegypto, anno millesimo quingentesimo decimo; ab unctione David in regem, anno millesimo trigesimo secundo; Hebdomada sexagesima quinta, juxta Danielis prophetiam; Olympiade centesima nonagesima quarta; ab urbe Roma condita, anno septingentesimo quinquagesimo secundo; anno Imperii Octaviani Augusti quadragesimo secundo; toto Orbe in pace composito, sexta mundi aetate, Jesus Christus, aeternus Deus aeternique Patris Filius, mundum volens adventu suo piissimo consecrare, de Spiritu Sancto conceptus, novemque post conceptionem decursis mensibus, *in Bethlehem Judae nascitur ex Maria Virgine factus homo*: NATIVITAS DOMINI NOSTRI JESU CHRISTI SECUNDUM CARNEM!

THE EIGHTH OF THE CALENDAS OF JANUARY.

The year from the creation of the world, when in the beginning God created heaven and earth, five thousand one hundred and ninety-nine: from the deluge, the year two thousand nine hundred and fifty-seven: from the birth of Abraham, the year two thousand and fifteen: from Moses and the going out of the people of Israel from Egypt, the year one thousand five hundred and ten: from David's being anointed King, the year one thousand and thirty-two: in the sixty-fifth week according to the prophecy of Daniel: in the one hundred and ninety-fourth Olympiad: from the building of the city of Rome, the year seven hundred and fifty-two: in the forty-second year of the reign of Octavian Augustus: the

whole world being in peace: in the sixth age of the world: Jesus Christ, the eternal God, and Son of the eternal Father, wishing to consecrate this world by his most merciful coming, being conceived of the Holy Ghost, and nine months since his conception having passed, *in Bethlehem of Juda is born of the Virgin Mary, being made man:* THE NATIVITY OF OUR LORD JESUS CHRIST ACCORDING TO THE FLESH.

Thus have passed before us, in succession, all the generations of the world. [On this one day alone, and on this single occasion, does the Church adopt the Septuagint Chronology, according to which the Birth of our Saviour took place five thousand years after the creation; whereas the Vulgate version, and the Hebrew text, place only four thousand between the two events. This is not a fitting place to explain this discrepancy of chronology; we merely allude to it as showing the liberty which the Church shows us on this question.] Each of them is asked if it have seen Him whom we are expecting, and each is silent; until the name of Mary is pronounced, and then, is proclaimed the Nativity of Jesus Christ, the Son of God, made Man. St. Bernard speaking of this announcement, says: 'The voice of joy has gone forth in our land, the voice of rejoicing and of salvation is in the tabernacles of the just. There has been heard a good word, a word that gives consolation, a word that is full of gladness, a word worthy of all acceptance. Resound with praise, ye mountains, and all ye trees of the forests clap your hands before the face of the Lord, for he is coming. Harken, O ye heavens, and give ear, O earth! be astounded and give praise, O all ye creatures! but thou, man, more than all they! JESUS CHRIST, THE SON OF GOD, IS BORN IN BETHLEHEM OF JUDA! Who is there, that is so hard of heart, that this word does not touch him? Could anything be told us sweeter than this? Could any news delight us like this? Was such a thing ever heard, or any- thing like it ever told to the world? JESUS CHRIST, THE SON OF GOD, IS BORN IN BETHLEHEM OF JUDA! O brief word of the Word abridged! [Rom. ix. 28] and yet how full of heavenly beauty! The heart, charmed with the honeyed sweetness of the expression, would fain diffuse it and spread it out into more words; but no, it must be given just as it is, or you spoil it: JESUS CHRIST, THE SON OF GOD, IS BORN IN BETHLEHEM OF JUDA!' [Second sermon for Christmas eve.]

MASS.

INTROIT

Hodie scietis, quia veniet Dominus, et salvabit nos: et mane videbitis gloriam ejus.

Ps. Domini est terra et plenitudo ejus; orbis terrarum, et nniversi qui habitant in eo. V. Gloria Patri.

This day you shall know that the Lord will come, and save us: and in the morning you shall see his glory.

Ps. The earth is the Lord's, and the fulness thereof; the world, and all that dwell therein. V. Glory.

In the Collect, the Church makes a last allusion to the Coming of Jesus as our Judge, at the end of the world. But after this, she can only look upon her Jesus as the Prince of Peace, and as the Spouse that comes to her. Her children must imitate her confidence.

COLLECT.

Deus, qui nos redemptionis nostrae annua expectatione laetificas: praesta, ut Unigenitum tuum, quem redemptorem laeti suscipimus, venientem quoque Judicem securi videamus, Dominum nostrum Jesum Christum Filium tuum. Qui tecum, &c.

O God, who makest us rejoice in the yearly expectation of the feast of our Redemption: grant that we who joyfully receive thy only begotten Son as a Redeemer, may behold, without fear, the same Lord Jesus Christ coming as our Judge. Who liveth, &c.

In the Epistle, the Apostle St. Paul, addressing himself to the Romans, makes known to them the dignity and holiness of the Gospel, that is, of those Good Tidings, which the Angels are to bring to us this very night. Now, the subject of this Gospel is Jesus, the Son that is born unto God, of the family of David, according to the flesh. This Jesus comes that he may be, to his Church, the source of grace and apostleship. It is by these two gifts that we are still associated, after so many ages, to the joys of the great Mystery of his Birth in Bethlehem.

EPISTLE.

Lectio Epistolae beati Pauli Apostoli ad Romanos.

Cap. I.

Paulus, servus Jesu Christi, vocatus Apostolus, segregatus in Evangelium Dei, quod ante promiserat per Prophetas quod in scripturis Sanctis, de Filio suo, qui factus est ei ex semine David secundum carnem, qui praedestinatus est Filius Dei in virtute, secundum Spiritum sanctificationis, ex resurrectione mortuorum, Jesu Christi Domini nostri: per quem accepimus Gratiam, et Apostolatam, ad obediendum fidei in omnibus gentibus pro nomine ejus, in quibus estis et vos vocati Jesu Christi Domini nostri.

Lesson of the Epistle of Saint Paul the Apostle to the Romans.

Ch. I

Paul, the Servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, which he had promised before by his Prophets in the holy scriptures, concerning his Son, who was made to him of the seed of David according to the flesh, who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead: by whom we have received Grace and Apostleship for obedience to the faith in all nations for his name, among whom are you also the called of Jesus Christ our Lord.

GRADUAL.

Hodie scietis quia veniet Dominus, et salvabit nos: et mane videbitis gloriam ejus.

V. Qui regis Israel intende: qui deducis velut ovem Joseph: qui sedes super Cherubim, appare coram Ephraim, Benjamin et Manasse.

This day you shall know that the Lord will come, and save us: and in the morning you shall see his glory.

V. Thou who rulest Israel, hearken: thou who leadest Joseph like a sheep: thou who sittest on the Cherubim, show thyself to Ephraim, Benjamin, and Manasses.

If the Vigil of Christmas fall on a Sunday, the following is added:

Alleluia, alleluia.

V. Crastina die delebitur iniquitas terrae, et regnabit super nos Salvator mundi.

Alleluia.

Alleluia, alleluia.

V. To-morrow the sins of the earth shall be cancelled, and the Saviour of the world Alleluia. shall reign over us.

Alleluia.

The Gospel of to-day's Mass is the passage which relates the trouble of St. Joseph and the visit he received from the Angel. This incident, which forms one of the preludes to the Birth of our Saviour, could not but enter into the Liturgy for Advent; and so far, there was no suitable occasion for its insertion. The Vigil of Christmas was the right day for this Gospel, for another reason: the Angel, in speaking to St. Joseph, tells him, that the name to be given to the Child of Mary is Jesus, which signifies that he will save his people from their sins.

Sequentia sancti Evangelii secundum Matthaeum.

Cap. I.

Quum esset desponsata mater Jesu Maria Joseph, antequam convenirent, inventa est in utero habens de Spiritu Sancto. Joseph autem vir ejus, quum esset Justus, et nollet eam traducere, voluit occulte dimittere eam. Haec autem eo cogitante, ecce Angelus Domini apparuit in somnis ei, dicens: Joseph, fili David, noli timere accipere Mariam conjugem tuam: quod enim in ea natus est, de Spiritu Sancto est. Pariet autem filium: et vocabis nomen ejus Jesum: ipse enim salvum faciet populum suum a peccatis eorum.

Sequel of the holy Gospel according to Matthew.

Ch. I.

When Mary, the Mother of Jesus, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his saying: Joseph, son of David, sleep, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son: and thou shalt call his name Jesus; for he shall save his people from their sins.

OFFERTORY.

Tollite portas, principes vestras, et elevamini, portae aeternales: et introibit Rex gloriae.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

SECRET.

Da nobis, quaesumus, omnipotens Deus: ut sicut adoranda Filii tui natalitia praevenimus; sic ejus munera capiamus sempiterna gaudentes. Qui tecum.

Grant, we beseech thee, O almighty God, that as we celebrate the eve of the adorable Birth of thy Son: we may one day receive with joy his eternal rewards. Who liveth, &c.

During the Communion, the Church expresses her joy at receiving, in the Eucharistic Sacrament, Him whose flesh purifies and nourishes ours. She is strengthened, by the consolation given to her by the divine Food, to wait yet a little longer for that happy moment, in which Angels will come and invite her to the Crib of the Messias.

COMMUNION.

Revelabitur gloria Domini: et videbit omnis caro Salutare Dei nostri.

The glory of the Lord shall be revealed: and all flesh shall see the salvation of our God.

POSTCOMMUNION.

Da nobis, quaesumus, Domine, unigeniti Filii tui recensita Nativitate respirare: cujus coelesti Mysterio pascimur, et potamur. Per eundem. Grant us, we beseech thee, Lord, relief by celebrating the Birth of thy Only Son, whose sacred mystery is our meat and drink. Through, &c.

The Ambrosian and Mozarabic Liturgies have nothing in their Office and Mass for this Vigil which we deem telling enough for insertion here. In the Anthology of the Greeks there is a Hymn, which will assist our devotion, and from which we take the following stanzas. It is called: The beginning of the Hours of the Nativity: Tierce, Sext, and None.

HYMN FOR THE VIGIL OF CHRISTMAS.

(Taken from the Anthology of the Greeks.)

Inscribatur die quadam cum sene Joseph, tanquam ex semine David, in Bethlehem, Maria, sine semine foetum utero gestans; advenerat pariendi tempus, et nullus erat in diversorio locus, sed pro splendido palatio spelunca Reginae aderat.

Adimpleri nunc urget propheticum praeconium mystice nuncians: Et tu, Bethlehem, terra Juda, nequaquam minima es in principibus, prima adorans speluncam. Ex te enim mihi veniet dux gentium, per carnem ex

puella Virgine, Christus Deus qui reget populum suum novum Israel.
Demus ei omnes magnificentiam.

Iste Deus noster, praeter eum non numerabitur alius, natus ex Virgine, et cum hominibus conversatus: in pauperculo jacens praeseptio Filius Unigenitus mortalis apparet, et fasciis implicatur gloriae Dominus: Stella Magis indicat ut illum adorent, nosque canamus: Trinitas sancta, salva animas nostras.

Venite, fideles: divinitus extollamur, Deumque videamus ex alto in Bethlehem manifeste descendentem, et sursum mentem elevantes, pro myrrha vita? afferamus virtutes, praeordinantes cum fide natalitium introitum, et dicamus: Gloria in excelsis Deo qui trinus est, cujus erga homines manifestatur benevolentia! qui Adam redimens et plasma tuum elevasti, philanthrope!

Audi, coelum, et auribus percipe, terra: commoveantur fundamenta orbis, tremorem apprehendant terrestria; quia Deus et auctor carnis plasmatis formam induit, et qui creaturam creatrice corroboravit manu, misericordia motus videtur forma indutus. O divitiarum sapientiae scientiaeque Dei abyssus! quam inscrutabilia illius iudicia, et investigabiles viae ejus!

Venite, Christiferi populi, videamus prodigium omnem stupefaciens et cohibens cogitationem, et pie procumbentes cum fide hymnificemus. Hodie ad Bethlehem puella advenit paritura Dominum; praecurrunt Angelorum chori: illamque videns Joseph sponsus ejus clamabat: Quidnam in te prodigiosum mysterium, Virgo? Et quomodo parturire debes, jugi expers juvenca.

Hodie nascitur ex Virgine qui pugillo omnem creaturam continet: panniculis sicut mortalis fasciatur qui essentia intactibilis est; Deus in praeseptio reclinatur, qui olim in principio coelos stabilivit; ex uberibus lacte nutritur per quem in deserto manna pluebat populo; Magos advocat Sponsus Ecclesiae; dona illorum accipit Virginis Filius. Adoramus tuam Nativitatem, Christe; ostende nobis tuas divinas Theophanias.

On a certain day, there was enrolled at Bethlehem, together with the old man Joseph, as being of the family of David, Mary, who bore in her virginal womb the divine fruit. The time of her delivery was come, and there was no place in the inn; and instead of a splendid palace for the Queen, there was but a cave.

The moment is come for the accomplishment of the mystic prophecy: "And thou Bethlehem, land of Juda, art not the least among the princes, for thou art the first to adorn the Cave. For there shall come to me from thee the leader of the Nations, born of a Virgin-Maid according to the flesh; it is Christ, who is God, and he shall rule his new people of Israel." Let us all give him highest praise.

This, is our God, and there is none other; he was born of a Virgin, and he conversed with men; the Only Begotten Son becomes Mortal, and is laid in a poor crib; the Lord of glory is wrapped in swaddling-clothes: the star invites the Magi to adore him, and let us sing: O Holy Trinity, save our souls!

Come, all ye faithful: let us be transported with divine enthusiasm; let us look at God coming in a visible form from on high and descending into Bethlehem - then raising up our minds, let us bring to him our virtues as the myrrh we offer him, thus pre paring, with faith, for his Birth among us: let us sing, Glory in the highest be to God, one in three Persons, whose good-will to man is thus made manifest! for thou, O Jesus! the Lover of man, hast redeemed Adam and restored the work of thy hands!

Hear, O ye heavens, and give ear, O earth! let the foundations of the earth be moved, and all the earth tremble: for God the maker of man has himself put on a created form, and He whose creative hand upheld his creatures, has by mercy moved, clothed himself with a body. O the depth of the riches of the wisdom and of the know ledge of God! How incomprehensible are his judgments, and how unsearchable his ways!

O come, ye Christian people! let us see the prodigy that stupefies all thought and holds it in suspense; then let us devoutly adore, and sing our hymns with hearts full of faith. This day there hath come to Bethlehem a Maid that is to give birth to God! Choirs of Angels are already there! Joseph, her Spouse, seeing her, has already received his answer to his question: What is this mystery which I see in thee, pure Virgin? How canst thou bring forth, that never hast borne a mother's humiliation?

This day, there is born of a Virgin, He that holds in his hand the whole creation. He whose very essence 'tis to be intangible, is become mortal and is bound in swathing-bands. He who, of old, in the beginning, poised and set the heavens, is laid in a manger. He who rained down Manna on his people in the desert, is fed with milk at his Mother's breast. The Spouse of the Church invites the Magi; the Son of the Virgin accepts their gifts. We adore thy Nativity, O Jesus! show unto us thy divine manifestations.

Let us contemplate our Blessed Lady, and her faithful Spouse Joseph, leaving the city of Jerusalem, and continuing their journey to Bethlehem, which they reach after a few hours. In obedience to the will of heaven, they immediately repair to the place where their names are to be enrolled, as the Emperor's edict requires. There is entered in the public register, Joseph, a carpenter of Nazareth in Galilee. To his name, there is, doubtless, added that of Mary, Spouse of the above-named Joseph. Perhaps they enter her as a young woman, in the ninth month of her pregnancy. And this is all! - Incarnate Word! thou art not yet counted by men! Thou art upon this earth of thine, and men set thee down as nothing! And yet, all this excitement of the enrolment of the world is to be for nothing else but this, - that Mary, thy august Mother, may come to Bethlehem, and there give thee Birth! O ineffable Mystery! how grand is this apparent littleness! how mighty this divine weakness! But God has still lower to descend than merely coming on our earth. He goes from house to house of his people; not one will receive him. He must go and seek a crib in the stable of poor dumb beasts. There, until such time as the Angels sing to him their hymn, and the Shepherds and the Magi come with their offerings, he will meet 'the ox that knoweth its Owner, and the ass that knoweth its Master's crib!' [Is. i. 3]. Saviour of men, Emmanuel, Jesus! we, too, will go to this stable of Bethlehem. Thy New Birth, which is to-night, shall not be without loving and devoted hearts to bless it. At this very hour, thou art knocking at the doors of Bethlehem, and who is there that will take thee in? Thou sayest to my soul in the words of the Cantic: 'Open to me, my sister, my beloved! for my head is full of dew, and my locks of the drops of the night!' [Cant. v. 2.] Ah! sweet Jesus! thou shalt not be refused here! I beseech thee, enter my house. I have been watching and longing for thee. Come, then, Lord Jesus! come! [Apoc. xxii 20.]

CHRISTMAS - CONTENTS

CHRISTMAS

- I. THE HISTORY OF CHRISTMAS
- II. THE MYSTERY OF CHRISTMAS
- III. PRACTICE DURING CHRISTMAS
- IV. MORNING AND NIGHT PRAYERS FOR CHRISTMAS
- V. ON HEARING MASS DURING THE SEASON OF CHRISTMAS
- VI. ON HOLY COMMUNION DURING CHRISTMAS
- VII. ON THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS DURING CHRISTMAS
- VIII. ON THE OFFICE OF COMPLINE DURING CHRISTMAS

APPENDIX - Adeste Fideles

CHRISTMAS DAY

Afternoon of the Eve

First Vespers

The Hour before the Midnight Service

Matins

Midnight Mass

Lauds

The Second Mass, or of the Aurora

Early Morning before Mass

The Third Mass

Second Vespers

December 26 - SAINT STEPHEN, the First Martyr

Mass

Vespers

December 27 - SAINT JOHN, Apostle and Evangelist

Mass

Vespers

December 28 - THE HOLY INNOCENTS.

Mass

Vespers

December 29 - SAINT THOMAS, Archbishop of Canterbury and Martyr
Mass
Vespers

December 30 - Sunday within the Octave of Christmas, or the Sixth Day
within the Octave
Mass
Vespers

December 31 - SAINT SYLVESTER, Pope and Confessor

January 1 - THE CIRCUMCISION OF OUR LORD

First Vespers

Mass

Second Vespers

[Sunday between the Circumcision and the Epiphany: FEAST OF THE
MOST HOLY NAME OF JESUS

Mass

Vespers]

January 2 - The Octave of SAINT STEPHEN

January 3 - The Octave of SAINT JOHN

January 4 - The Octave of HOLY INNOCENTS

January 5 - The Octave of SAINT THOMAS OF CANTERBURY

Same Day - The Vigil of the Epiphany, and Commemoration of St.

Telesphorus, Pope and Martyr

Mass of the Vigil

THE EPIPHANY OF OUR LORD

First Vespers

Mass

Second Vespers

SUNDAY within the Octave of the Epiphany,

Mass

Vespers

January 7 - The Second Day within the Octave of the Epiphany

January 8 - The Third Day within the Octave of the Epiphany

January 9 - The Fourth Day within the Octave of the Epiphany

January 10 - The Fifth Day within the Octave of the Epiphany

January 11 - The Sixth Day within the Octave of the Epiphany

Same Day - Commemoration of Saint Hyginus, Pope and Martyr

January 12 - The Seventh Day within the Octave of the Epiphany
January 13 - The Octave of the Epiphany
Mass

SECOND SUNDAY after the Epiphany, and FEAST OF MOST HOLY NAME OF JESUS

Mass

Vespers

January 14 - SAINT HILARY, Bishop, Confessor

January 15 - SAINT PAUL, the First Hermit

Same Day - SAINT Maurus, Abbot

January 16 - SAINT MARCELLUS, Pope and Martyr

January 17 - SAINT ANTONY, Abbot

January 18 - SAINT PETERS CHAIR AT ROME

January 19 - SAINT CANUTE, King and Martyr

January 20 - SAINT FABIAN, Pope and Martyr, and SAINT SEBASTIAN,
Martyr

January 21 - SAINT AGNES, Virgin and Martyr

January 22 - SAINTS VINCENT and ANASTASIUS, Martyrs

January 23 - SAINT RAYMOND OF PEGNAFORT, Confessor

Same Date - SAINT ILDEPHONSUS, Bishop and Confessor

January 24 - SAINT TIMOTHY, Bishop and Martyr

January 25 - CONVERSION OF ST. PAUL

January 26 - SAINT POLYCARP, Bishop and Martyr

Same Day - SAINT PAULA, Widow

January 27 - SAINT JOHN CHRYSOSTOM, Bishop and Doctor of the
Church

January 25 - SAINT AGNES, *her second Feast*

Same Day - BLESSED CHARLEMAGNE, Emperor

January 29 - SAINT FRANCIS OF SALES Bishop

January 30 - SAINT MARTINA, Virgin and Martyr

January 31 - SAINT PETER NOLASCO, Confessor

The First Vacant Day after January 13 - SAINT TITUS, Bishop and
Confessor

February 1 - SAINT IGNATIUS, Bishop and Martyr

February 2 - THE PURIFICATION of the Blessed Virgin

Its Mystery

First Vespers

Blessing of the Candles

Procession

Mass

Second Vespers

THIRD SUNDAY after the Epiphany

Mass

Vespers

FOURTH SUNDAY after the Epiphany

Mass

Vespers

CONCLUDING PRAYER

CHAPTER THE FIRST

THE HISTORY OF CHRISTMAS

We apply the name of *Christmas* to the forty days which begin with the Nativity of our Lord, December 25, and end with the *Purification of the Blessed Virgin*, February 2. It is a period which forms a distinct portion of the Liturgical Year, as distinct, by its own special spirit, from every other, as are Advent, Lent, Easter, or Pentecost. One same Mystery is celebrated and kept in view during the whole forty days. Neither the Feasts of the Saints, which so abound during this Season; nor the time of Septuagesima, with its mournful Purple, which often begins before Christmastide is over, seem able to distract our Holy Mother the Church from the immense joy of which she received the good tidings from the Angels [St Luke ii 10] on that glorious Night for which the world had been longing four thousand years. The Faithful will remember that the Liturgy commemorates this long expectation by the four penitential weeks of Advent.

The custom of celebrating the Solemnity of our Saviours Nativity by a feast or commemoration of forty days duration is founded on the holy Gospel itself; for it tells us that the Blessed Virgin Mary, after spending forty days in the contemplation of the Divine Fruit of her glorious Maternity, went to the Temple, there to fulfil, in most perfect humility, the ceremonies which the Law demanded of the daughters of Israel, when they became mothers.

The Feast of Marys Purification is, therefore, part of that of Jesus Birth; and the custom of keeping this holy and glorious period of forty days as one continued Festival has every appearance of being a very ancient one, at least in the Roman Church. And firstly, with regard to our Saviours Birth on December 25, we have St John Chrysostom telling us, in his Homily for this Feast, that the Western Churches had, from the very commencement of Christianity, kept it on this day. He is not satisfied with merely mentioning the tradition; he undertakes to show that it is well founded, inasmuch as the Church of Rome had every means of knowing the true day of our Saviours Birth, since the acts of the Enrolment, taken in Judea by command of Augustus, were kept in the public archives of Rome. The holy Doctor adduces a second argument, which he founds upon the Gospel of St Luke, and he reasons thus: we know from the sacred Scriptures that it must have been *in the fast of the seventh month* [Lev. xxiii 24 and following verses. The *seventh month* (or *Tisri*) corresponded to the end of our September and beginning of our October. -Tr.] that the Priest Zachary had the vision in

the Temple; after which Elizabeth, his wife, conceived St John the Baptist: hence it follows that the Blessed Virgin Mary having, as the Evangelist St Luke relates, received the Angel Gabriels visit, and conceived the Saviour of the world in the sixth month of Elizabeths pregnancy, that is to say, in March, the Birth of Jesus must have taken place in the month of December.

But it was not till the fourth century that the Churches of the East began to keep the Feast of our Saviours Birth in the month of December. Up to that period they had kept it at one time on the sixth of January, thus uniting it, under the generic term of *Epiphany*, with the *Manifestation* of our Saviour made to the Magi, and in them to the Gentiles; at another time, as Clement of Alexandria tells us, they kept it on the 25th of the month *Pachon* (May 15), or on the 25th of the month *Pharmuth* (April 20). St John Chrysostom, in the Homily we have just cited, which he gave in 386, tells us that the Roman custom of celebrating the Birth of our Saviour on December 25 had then only been observed ten years in the Church of Antioch. It is probable that this change had been introduced in obedience to the wishes of the Apostolic See, wishes which received additional weight by the edict of the Emperors Theodosius and Valentinian, which appeared towards the close of the fourth century, and decreed that the Nativity and Epiphany of our Lord should be made two distinct Festivals. The only Church that has maintained the custom of celebrating the two mysteries on January 6 is that of Armenia; owing, no doubt, to the circumstance of that country not being under the authority of the Emperors; as also because it was withdrawn at an early period from the influence of Rome by schism and heresy.

The Feast of our Ladys Purification, with which the forty days of Christmas close, is, in the Latin Church, of very great antiquity; so ancient, indeed, as to preclude the possibility of our fixing the date of its institution. According to the unanimous opinion of Liturgists, it is the most ancient of all the Feasts of the Holy Mother of God; and as her Purification is related in the Gospel itself, they rightly infer that its anniversary was solemnized at the very commencement of Christianity. Of course, this is only to be understood of the Roman Church; for as regards the Oriental Church, we find that this Feast was not definitely fixed to February 2 until the reign of the Emperor Justinian, in the sixth century. It is true that the Eastern Christians had previously to that time a sort of commemoration of this Mystery, but it was far from being a universal custom, and it was kept a few days after the Feast of our Lords Nativity, and not on the day itself of Marys going up to the Temple.

But what is the characteristic of Christmas in the Latin Liturgy? It is

twofold: it is *joy*, which the whole Church feels at the coming of the divine Word in the Flesh; and it is *admiration* of that glorious Virgin, who was made the Mother of God. There is scarcely a prayer, or a rite, in the Liturgy of this glad Season, which does not imply these two grand Mysteries: an Infant-God, and a Virgin-Mother.

For example, on all Sundays and Feasts which are not *Doubles*, the Church, throughout these forty days, makes a commemoration of the *fruitful virginity* [*The Collect*, Deus qui salutis aeternae beatae Mariae *Virginiate fecunda* humano generi, etc.] of the Mother of God, by three special Prayers in the Holy Sacrifice of the Mass. She begs the suffrage of Mary by proclaiming her quality of Mother of God and her inviolate purity [V. Post partum, Virgo, *inviolata* permansisti. R. *Dei Genitrix*, intercede pro nobis.], which remained in her even after she had given birth to her Son. And again the magnificent Anthem, *Alma Redemptoris*, composed by the Monk Herman Contractus, continues, up to the very day of the Purification, to be the termination of each Canonical Hour. It is by such manifestations of her love and veneration that the Church, honouring the Son in the Mother, testifies her holy joy during this season of the Liturgical Year, which we call *Christmas*.

Our readers are aware that, when Easter Sunday falls at its latest - that is, in April - the Ecclesiastical Calendar counts as many as six Sundays after the Epiphany. Christmastide (that is, the forty days between Christmas Day and the Purification) includes sometimes four out of these six Sundays; frequently only two; and some times only one, as in the case when Easter comes so early as to necessitate keeping Septuagesima, and even Sexagesima Sunday, in January. Still, nothing is changed, as we have already said, in the ritual observances of this joyous season, excepting only that on those two Sundays, the fore-runners of Lent, the Vestments are purple, and the *Gloria in excelsis* is omitted.

Although our holy Mother the Church honours with especial devotion the Mystery of the Divine Infancy during the whole season of Christmas; yet, she is obliged to introduce into the Liturgy of this same season passages from the holy Gospels which seem premature, inasmuch as they relate to the *active life* of Jesus. This is owing to there being less than six months allotted by the Calendar for the celebration of the entire work of our Redemption: in other words, Christmas and Easter are so near each other, even when Easter is as late as it can be, that Mysteries must of necessity be crowded into the interval; and this entails anticipation. And yet the Liturgy never loses sight of the Divine Babe and his incomparable Mother, and never tires in their praises, during the whole period from the Nativity to the day when Mary comes

to the Temple to present her Jesus.

The Greeks, too, make frequent *commemorations* of the Maternity of Mary in their Offices of this Season: but they have a special veneration for the twelve days between Christmas Day and the Epiphany, which, in their Liturgy, are called the *Dodecameron*. During this time they observe no days of Abstinence from flesh-meat; and the Emperors of the East had, out of respect for the great Mystery, decreed that no servile work should be done, and that the Courts of Law should be closed, until after January 6.

From this outline of the history of the holy season, we can understand what is the characteristic of this second portion of the Liturgical Year, which we call *Christmas*, and which has ever been a season most dear to the Christian world. What are the *Mysteries* embodied in its Liturgy will be shown in the following chapter.

CHAPTER THE SECOND

THE MYSTERY OF CHRISTMAS

Everything is Mystery in this holy season. The Word of God, whose generation is *before the day-star* [Ps. cix 3], is born in time - a Child is God - a Virgin becomes a Mother, and remains a Virgin - things divine are commingled with those that are human - and the sublime, the ineffable antithesis, expressed by the Beloved Disciple in those words of his Gospel, THE WORD WAS MADE FLESH, is repeated in a thousand different ways in all the prayers of the Church;- and rightly, for it admirably embodies the whole of the great portent which unites in one Person the nature of Man and the nature of God.

The splendour of this Mystery dazzles the understanding, but it inundates the heart with joy. It is the consummation of the designs of God in time. It is the endless subject of admiration and wonder to the Angels and Saints; nay, is the source and cause of their beatitude. Let us see how the Church offers this Mystery to her children, veiled under the symbolism of her Liturgy.

The four weeks of our preparation are over - they were the image of the four thousand years which preceded the great coming - and we have reached the twenty-fifth day of the month of December, as a long desired place of sweetest rest. But why is it that the celebration of our Saviours Birth should be the perpetual privilege of this one fixed day; whilst the whole liturgical Cycle has, every year, to be changed and remodelled, in order to yield that ever-varying day which is to be the feast of his Resurrection - Easter Sunday?

The question is a very natural one, and we find it proposed and answered, even so far back as the fourth century; and that, too, by St Augustine, in his celebrated Epistle to *Januarius*. The holy Doctor offers this explanation: We solemnize the day of our Saviours Birth, in order that we may honour that Birth, which was for our salvation; but the precise day of the week, on which he was born, is void of any mystical signification. *Sunday*, on the contrary, the day of our Lords Resurrection, is the day marked, in the Creators designs, to express a mystery which was to be commemorated for all ages. St Isidore of Seville, and the ancient Interpreter of Sacred Rites who, for a long time, was supposed to be the learned Alcuin, have also adopted this explanation of the Bishop of Hippo; and our readers may see their words interpreted by Durandus, in his *Rationale*.

These writers, then, observe that as, according to a sacred tradition, the creation of man took place on a Friday, and our Saviour suffered death also on a Friday for the redemption of man; that as, moreover, the Resurrection of our Lord was on the third day after his death, that is, on a Sunday, which is the day on which the Light was created, as we learn from the Book of Genesis - the two Solemnities of Jesus Passion and Resurrection, says St Augustine, do not only remind us of those divine facts; but they moreover represent and signify some other mysterious and holy thing. [Epist. ad Januarium.]

And yet we are not to suppose that because the Feast of Jesus Birth is not fixed to any particular day of the week, there is no mystery expressed by its being always on the twenty-fifth of December. For firstly we may observe, with the old Liturgists, that the Feast of Christmas is kept by turns on each of the days of the week, that thus its holiness may cleanse and rid them of the curse which Adams sin had put upon them. But secondly, the great mystery of the twenty-fifth of December, being the Feast of our Saviours Birth, has reference, not to the division of time marked out by God himself, which is called the *Week*; but to the course of that great Luminary which gives life to the world, because it gives it light and warmth. Jesus, our Saviour, *the Light of the World* [St John viii 12], was born when the night of idolatry and crime was at its darkest; and the day of his Birth, the twenty-fifth of December, is that on which the material Sun begins to gain his ascendancy over the reign of gloomy night, and show to the world his triumph of brightness.

In our *Advent* we showed, after the Holy Fathers, that the diminution of the physical light may be considered as emblematic of those dismal times which preceded the Incarnation. We joined our prayers with those of the people of the Old Testament; and, with our holy Mother the Church, we cried out to the Divine *Orient, the Sun of Justice*, that he would deign to come and deliver us from the twofold death of body and soul. God has heard our prayers; and it is on the day of the Winter Solstice - which the Pagans of old made so much of by their fears and rejoicings - that he gives us both the increase of the natural light, and him who is the Light of our souls.

St Gregory of Nyssa, St Ambrose, St Maximus of Turin, St Leo, St Bernard, and the principal Liturgists, dwell with complacency on this profound mystery, which the Creator of the universe has willed should mark both the natural and the supernatural world. We shall find the Church also making continual allusion to it during this season of *Christmas*, as she did in that of *Advent*.

On this the Day which the Lord hath made, says St Gregory of Nyssa, darkness decreases, light increases, and Night is driven back again. No, brethren, it is not by chance, nor by any created will, that this natural change begins on the day when he shows himself in the brightness of his coming, which is the *spiritual* Life of the world. It is Nature revealing, under this symbol, a secret to them whose eye is quick enough to see it; to them, I mean, who are able to appreciate this circumstance of our Saviours coming. Nature seems to me to say: Know, O Man! that under the things which I show thee Mysteries lie concealed. Hast thou not seen the night, that had grown so long, suddenly checked? Learn hence, that the black night of Sin, which had reached its height by the accumulation of every guilty device, is this day stopped in its course. Yes, from this day forward its duration shall be shortened, until at length there shall be naught but Light. Look, I pray thee, on the Sun; and see how his rays are stronger, and his position higher in the heavens: learn from that how the other Light, the Light of the Gospel, is now shedding itself over the whole earth. [Homily *On the Nativity*.]

Let us, my Brethren, rejoice, cries out St Augustine: [Sermon *On the Nativity of our Lord*, iii] this day is sacred, not because of the visible sun, but because of the Birth of him who is the invisible Creator of the sun. ... He chose this day whereon to be born, as he chose the Mother of whom to be born, and he made both the day and the Mother. The day he chose was that on which the light begins to increase, and it typifies the work of Christ, who renews our interior man day by day. For the eternal Creator having willed to be born in time, his Birthday would necessarily be in harmony with the rest of his creation.

The same holy Father, in another sermon for the same Feast, gives us the interpretation of a mysterious expression of St John Baptist, which admirably confirms the tradition of the Church. The great Precursor said on one occasion, when speaking of Christ: *He must increase, but I must decrease* [St John iii 30]. These prophetic words signify, in their literal sense, that the *Baptists* mission was at its close, because Jesus was entering upon his. But they convey, as St Augustine assures us, a second meaning: John came into this world at the season of the year when the length of the day decreases; Jesus was born in the season when the length of the day increases. [Sermon *In Natali Domini*, xi]. Thus, there is mystery both in the rising of that glorious Star, the Baptist, at the summer solstice: and in the rising of our Divine Sun in the dark season of winter.

[It is almost unnecessary to add that this doctrine of the Holy Fathers which is embodied in the Christmas Liturgy is not in any degree

falsified by the fact that there are some parts of Gods earth where Christmas falls in a season the very opposite of Winter. Our Lord selected, for the place of his Birth, one which made it Winter when he came upon earth; and by that selection he stamped the Mystery taught in the text on the season of darkness and cold. Our brethren in Australia, for example, will have the Mystery without the Winter, when they are keeping Christmas; or, more correctly, their faith and the Holy Liturgy will unite them with us, both in the Winter and the Mystery of the great Birth in Bethlehem. - *Translators Note.*]

There have been men who dared to scoff at Christianity as a *superstition*, because they discovered that the ancient Pagans used to keep a feast of the sun on the winter solstice! In their shallow erudition they concluded that a Religion could not be divinely instituted, which had certain rites or customs originating in an analogy to certain phenomena of this world: in other words, these writers denied what Revelation asserts, namely, that God only created this world for the sake of his Christ and his Church. The very facts which these enemies of our holy Religion brought forward as objections to the true Faith are, to us Catholics, additional proof of its being worthy of our most devoted love.

Thus, then, have we explained the fundamental Mystery of these Forty Days of Christmas, by having shown the grand secret hidden in the choice made by Gods eternal decree, that the twenty-fifth day of December should be the Birthday of God upon this earth. Let us now respectfully study another mystery: that which is involved in the place where this Birth happened.

This place is Bethlehem. *Out of Bethlehem*, says the Prophet, *shall he come for/h that is to be the Ruler in Israel* [Mich. v 2]. The Jewish Priests are well aware of the prophecy, and a few days hence will tell it to Herod [St Matt. ii 5]. But why was this insignificant town chosen in preference to every other to be the birth-place of Jesus? Be attentive, Christians, to the mystery! The name of this City of David signifies *the House of Bread*: therefore did he, who is the *living Bread come down from heaven* [St John vi 41], choose it for his first visible home. *Our Fathers did eat manna in the desert and are dead* [*Ibid.* vi 49]; but lo! here is the Saviour of the world, come to give life to his creature Man by means of his own divine Flesh, which is meat indeed [*Ibid.* vi. 56]. Up to this time the Creator and the creature had been separated from each other; henceforth they shall abide together in closest union. The Ark of the Covenant, containing the manna which fed but the body, is now replaced by the Ark of a New Covenant, purer and more incorruptible than the other: the incomparable Virgin Mary, who gives us Jesus, the Bread of Angels, the nourishment which will give us a divine

transformation; for this Jesus himself has said: *He that eateth my flesh abideth in me, and I in him* [*Ibid.* vi 57].

It is for this divine transformation that the world was in expectation for four thousand years, and for which the Church prepared herself by the four weeks of *Advent*. It has come at last, and Jesus is about to enter within us, if we will but *receive him* [*Ibid.* i 12]. He asks to be united to each one of us in particular, just as he is united by his Incarnation to the whole human race; and for this end he wishes to become our *Bread*, our spiritual nourishment. His coming into the souls of men at this mystic season has no other aim than this union. He comes *not to judge the world, but that the world may be saved by him* [*Ibid.* iii 17], and that *all may have life, and may have it more abundantly* [*Ibid.* x 10]. This divine Lover of our souls will not be satisfied, therefore, until he have substituted himself in our place, so that we may live not we ourselves, but he in us; and in order that this mystery may be effected in a sweeter way, it is under the form of an Infant that this Beautiful Fruit of Bethlehem wishes first to enter into us, there to *grow* afterwards in *wisdom and age before God and men* [St Luke ii 40, 52].

And when, having thus visited us by his grace and nourished us in his love, he shall have changed us into himself, there shall be accomplished in us a still further mystery. Having become one in spirit and heart with Jesus, the Son of the heavenly Father, we shall also become sons of this same God our Father. The Beloved Disciple, speaking of this our dignity, cries out: *Behold! what manner of charity the Father hath bestowed upon us, that we should be called, and should be the Sons of God!* [St John iii 1]. We will not now stay to consider this immense happiness of the Christian soul, as we shall have a more fitting occasion, further on, to speak of it, and show by what means it is to be maintained and increased.

There is another subject, too, which we regret being obliged to notice only in a passing way. It is, that, from the day itself of our Saviours Birth even to the day of our Ladys Purification, there is, in the Calendar, an extraordinary richness of Saints Feasts, doing homage to the master feast of Bethlehem, and clustering in adoring love round the Crib of the Infant-God. To say nothing of the four great Stars which shine so brightly near our Divine Sun, from whom they borrow all their own grand beauty - St Stephen, St John the Evangelist, the Holy Innocents, and our own St Thomas of Canterbury: what other portion of the Liturgical Year is there that can show within the same number of days so brilliant a constellation? The Apostolic College contributes its two grand luminaries, St Peter and St Paul: the first in his Chair of Rome; the second in the miracle of his Conversion. The Martyr-host sends us

the splendid champions of Christ, Timothy, Ignatius of Antioch, Polycarp, Vincent, and Sebastian. The radiant line of Roman Pontiffs lends us four of its glorious links, named Sylvester, Telesphorus, Hyginus and Marcellus. The sublime school of holy Doctors offers us Hilary, John Chrysostom, and Ildephonsus; and in their company stands a fourth Bishop - the amiable Francis de Sales. The Confessor-kingdom is represented by Paul the Hermit, Anthony the conqueror of Satan, Maurus the Apostle of the Cloister, Peter Nolasco the deliverer of captives, and Raymond of Pennafort, the oracle of Canon Law and guide of the consciences of men. The army of defenders of the Church deputes the pious King Canute, who died in defence of our Holy Mother, and Charlemagne, who loved to sign himself the humble champion of the Church. The choir of holy Virgins gives us the sweet Agnes, the generous Emerentiana, the invincible Martina. And lastly, from the saintly ranks which stand below the Virgins - the holy Widows - we have Paula, the enthusiastic lover of Jesus Crib. Truly, our Christmastide is a glorious festive season! What magnificence in its Calendar! What a banquet for us in its Liturgy!

A word upon the symbolism of the colours used by the Church during this season. *White* is her Christmas Vestment; and she employs this colour at every service from Christmas Day to the Octave of the Epiphany. To honour her two Martyrs, Stephen and Thomas of Canterbury, she vests in *red*; and to condole with Rachel wailing her murdered Innocents, she puts on *purple*: but these are the only exceptions. On every other day of the twenty she expresses, by her white Robes, the gladness to which the Angels invited the world, the beauty of our Divine Sun that has risen in Bethlehem, the spotless purity of the Virgin-Mother, and the clean heartedness which they should have who come to worship at the mystic Crib.

During the remaining twenty days, the Church vests in accordance with the Feast she keeps; she varies the colour so as to harmonize either with the red Roses which wreath a Martyr, or with the white Amaranths which grace her Bishops and her Confessors, or again, with the spotless Lilies which crown her Virgins. On the Sundays which come during this time - unless there occur a Feast requiring red or white or, unless Septuagesima has begun its three mournful weeks of preparation for Lent - the colour of the Vestments is *green*. This, say the interpreters of the Liturgy, is to teach us that in the Birth of Jesus, who is the *flower of the fields* [Cant. i 1], we first received the hope of salvation, and that after the bleak winter of heathendom and the Synagogue, there opened the verdant spring-time of grace.

With this we must close our mystical interpretation of those rites which

belong to *Christmas* in general. Our readers will have observed that there are many other sacred and symbolical usages, to which we have not even alluded; but as the mysteries to which they belong are peculiar to certain days, and are not, so to speak, common to this portion of the Liturgical Year, we intend to treat fully of them all, as we meet with them on their proper Feasts.

CHAPTER THE THIRD

PRACTICE DURING CHRISTMAS

The time has now come for the faithful soul to reap the fruit of the efforts she made during the penitential weeks of Advent to prepare a dwelling-place for the Son of God, who desires to be born within her. *The Nuptials of the Lamb are come, and his Spouse hath prepared herself* [Apoc. xix 7]. Now the Spouse is the Church; the Spouse is also every faithful soul. Our Lord gives his whole self to the whole flock, and to each sheep of the flock with as much love as though he loved but that one. What garments shall we put on, to go and meet the Bridegroom? Where shall we find the pearls and jewels wherewith to deck our soul for this happy meeting? Our holy Mother the Church will tell us all this in her Liturgy. Our best plan for spending Christmas is, undoubtedly, to keep close to her, and do what she does; for she is most dear to God, and being our Mother, we ought to obey all her injunctions.

But, before we speak of the mystic Coming of the Incarnate Word into our souls; before we tell the secrets of that sublime familiarity between the Creator and the Creature; let us, first, learn from the Church the duties which human nature and each of our souls owes to the Divine Infant, whom the Heavens have at length given to us as the refreshing *Dew* we asked them to *rain* down upon our earth. During Advent, we united with the Saints of the Old Law, in praying for the coming of the Messiah, our Redeemer; now that he is come, let us consider what is the homage we must pay him.

The Church offers to the Infant-God, during this holy season, the tribute of her profound adoration, the enthusiasm of her exceeding joy, the return of her unbounded gratitude, and the fondness of her intense love. These four offerings, *adoration, joy, gratitude, and love*, must be also those of every Christian to his Jesus, his Emmanuel, the Babe of Bethlehem. The prayers of the Liturgy will express all four sentiments in a way that no other Devotions could do. But, the better to appropriate to ourselves these admirable formulas of the Church, let us understand thoroughly the nature of each of these four sentiments.

The first of our duties at our Saviours Crib is *Adoration*. Adoration is Religions first act; but there is something in the Mystery of our Lords Birth which seems to make this duty doubly necessary. In heaven the Angels veil their faces, and prostrate themselves before the throne of Jehovah; the Four-and-Twenty Elders are for ever *casting their crowns before the throne* [Apoc. iv 10] of the Lamb; what, then, shall we do - we

now that this same great God shows himself to us, humbled for our sakes, and stript of all his glory? now that the duties of the creature to his Creator are fulfilled by the Creator himself? now that the eternal God bows down not only before the Sovereign Majesty of the Godhead, but even before sinful man, his creature?

Let us endeavour to make, by our profound adorations, some return to the God who thus humbles himself for us; let us thus give him back some little of that whereof he has deprived himself out of love for us, and in obedience to the will of his Father. It is incumbent on us to emulate, as far as possible, the sentiments of the Angels in heaven, and never to approach the Divine Infant without bringing with us the incense of our soul's adoration, the protestation of our own extreme unworthiness, and lastly, the homage of our whole being. All this is due to the infinite Majesty of the Babe of Bethlehem, who is the more worthy of every tribute we can pay him, because he has made himself thus little for our sakes. Unhappy we, if the apparent weakness of the Divine Child, or the familiarity wherewith he is ready to caress us, should make us negligent in this our first duty, or forget what he is, and what we are!

The example of his Blessed Mother will teach us to be thus humble. Mary was humble in the presence of her God, even before she became his Mother; but, once his Mother, she comported herself before him who was her God and her Child with greater humility than ever. We too, poor sinners, sinners so long and so often, we must adore with all the power of our soul him who has come down so low: we must study to find out how by our self-humiliation to make him amends for this Crib, these swathing-bands, this eclipse of his glory. And yet all our humiliations will never bring us so low as that we shall be on a level with his lowliness. No; only God could reach the humiliations of God.

But our Mother, the Church, does not only offer to the Infant God the tribute of her profound *adoration*. The mystery of Emmanuel, that is, of God with us, is to her a source of singular *joy*. Look at her sublime Canticles for this holy Season, and you will find the two sentiments admirably blended - her deep reverence for her God, and her glad joy at his Birth. Joy! did not the very Angels come down and urge her to it? She therefore studies to imitate the blithe Shepherds, who ran for joy to Bethlehem [St Luke ii 16], and the glad Magi, who were well-nigh out of themselves with delight when, on quitting Jerusalem, the star again appeared and led them to the Cave *where the Child was* [St Matt. ii 10]. Joy at Christmas is a Christian instinct, which originated those many *Carols*, which, like so many other beautiful traditions of the ages of

Faith, are unfortunately dying out amongst us; but which Rome still encourages, gladly welcoming each year those rude musicians, the *Pifferari*, who come down from the Apennines, and make the streets of the Eternal City re-echo with their shrill melodies.

Come, then, faithful Children of the Church, let us take our share in her joy! This is not the season for sighing or for weeping. For unto us a Child is born! [Isa. ix 6]. He for whom we have been so long waiting is come; and he is come to *dwell among us* [St John i 14]. Great, indeed, and long was our suspense; so much the more let us love our possessing him. The day will too soon come when this Child, *now born to us*, will be the *Man of Sorrows* [Isa. liii 3], and then we will compassionate him; but at present we must rejoice and be glad at his coming and sing round his Crib with the Angels. Heaven sends us a present of its own joy: we need joy, and forty days are not too many for us to get it well into our hearts. The Scripture tells us that *a secure mind is like a continual feast* [Prov. xv 15], and a secure mind can only be where there is peace; now it is Peace which these blessed days bring to the *earth*; *Peace*, say the Angels, *to men of good will*!

Intimately and inseparably united with this exquisite mystic joy is the sentiment of *gratitude*. *Gratitude* is indeed due to him who, neither deterred by our unworthiness nor restrained by the infinite respect which becomes his sovereign Majesty, deigned to be born of his own creature, and have a stable for his birth-place. Oh! how vehemently must he not have desired to advance the work of our salvation, to remove everything which could make us afraid of approaching him, and to encourage us, by his own example, to return, by the path of humility, to the heaven we had strayed from by pride!

Gratefully, therefore, let us receive the precious gift - this Divine Babe, our Deliverer. He is the Only- Begotten Son of the Father, that Father *who hath so loved the world as to give his only Son* [St John iii 16]. He, the Son, unreservedly ratifies his Fathers will, and comes to offer himself *because it is his own will* [Isa. liii 7]. *How*, as the Apostle expresses it, *hath not the Father with him given us all things?* [Rom. viii 32]. O gift inestimable! How shall we be able to repay it by suitable gratitude, we who are so poor as not to know how to appreciate it? God alone, and the Divine Infant in his Crib, know the value of the mystery of Bethlehem, which is given to us.

Shall our debt, then, never be paid? Not so: we can pay it by *love*, which, though finite, gives itself without measure, and may grow for ever in intensity. For this reason, the Church, after she has offered her adorations and hymns and gratitude, to her Infant Saviour, gives him

also her tenderest Love. She says to him: *How beautiful art thou, my Beloved One, and how comely!* [Cant. i 15]. How sweet to me is thy rising, O Divine Sun of Justice! How my heart glows in the warmth of thy beams! Nay, dearest Jesus, the means thou usest for gaining me over to thyself are irresistible - the feebleness and humility of a Child! Thus do all her words end in *love*; and her *adoration, praise, and thanksgiving*, when she expresses them in her Canticles, are transformed into *love*.

Christians! let us imitate our Mother, and give our hearts to our Emmanuel. The Shepherds offer him their simple gifts, the Magi bring him their rich presents, and no one must appear before the Divine Infant without something worthy his acceptance. Know, then, that nothing will please him, but that which he came to seek - our *love*. It was for this that he came down from heaven. Hard indeed is that heart which can say, *He shall not have my love!*

These, then, are the duties we owe to our Divine Master in this his first Coming, which, as St Bernard says, is *in the flesh and in weakness*, and is for the salvation, not for the judgement, of the world.

As regards that other *Coming*, which is to be in majesty and power on the Last Day, we have meditated upon it during Advent. The fear of the *Wrath to come* should have roused our souls from their lethargy, and have prepared them, by humility of heart, to receive the visit of Jesus in that secret *Coming* which he makes to the soul of man. It is the ineffable mystery of this *intermediate* Coming that we are now going to explain. We have shown elsewhere how the time of *Advent* belongs to that period of the spiritual life which is called, in Mystic Theology, *the Purgative Life*, during which the soul cleanses herself from sin and the occasions of sin, by the fear of Gods judgements, and by combating against evil concupiscence. We are taking it for granted that every faithful soul has journeyed through these rugged paths, which must be gone through before she could be admitted to the Feast to which the Church invites all mankind, saying to them, on the Saturday of the Second Week of Advent, these words of the Prophet Isaias: *Lo! this is our God: we have waited for him, and he will save us. We have patiently waited for him, and we shall rejoice and be joyful in his Salvation!* [Isa. xxv 9]. As *in the house of our heavenly Father there are many mansions* [St John xiv 2], so likewise, on the grand Solemnity of Christmas, when those words of Isaias are realized, the Church sees, amongst the countless throng who receive the Bread of Life, a great variety of sentiments and dispositions. Some were dead, and the graces given during the holy Season of Advent have restored them to life: others, whose spiritual life had long been healthy, have so spent their Advent that its holy exercises

have redoubled their love of their Lord, and their entrance into Bethlehem has been to them a renewal of their souls life.

Now every soul that has been admitted to Bethlehem, that is to say, into the *House of Bread*, and has been united with him who is the *Light of the World* - that soul no longer walks in darkness. The mystery of Christmas is one of Illumination; and the grace it produces in the soul that corresponds with it, places her in the second *stage* of the mystic Life, which is called the *Illuminative Life*. Henceforward, then, we need no longer weary ourselves watching for our Saviours arrival; he has come, he has shone upon us, and we are resolved to keep up the light, nay, to cherish its growth within us, in proportion as the Liturgical Year unfolds its successive seasons of mysteries and graces. God grant that we may reflect in our souls the Churchs progressive development of this divine Light; and be led by its brightness to that *Union* which crowns both the year of the Church, and the faithful soul which has spent the year under the Churchs guidance!

But, in the mystery of Christmastide, this Light is given to us, so to speak, softened down; our weakness required that it should be so. It is indeed the Divine Word, the Wisdom of the Father, that we are invited to know and imitate; but this Word, this Wisdom, are shown us under the appearance of a *Child*. Let nothing keep us from approaching him. We might fear were he seated on a throne in his palace; but he is lying on a crib in a stable! Were it the time of his Fatigues, his Bloody Sweat, his Cross, his Burial, or even of his Glory and his Victory, we might say we had not courage enough: but what courage is needed to go near him in Bethlehem, where all is sweetness and silence, and a simple Little Babe! *Come to Him*, says the Psalmist, *and be enlightened!* [Ps. xxxiii 6].

Where shall we find an interpreter of the twofold mystery which is wrought at this holy season - the mystery of the Infancy of Jesus in the soul of man, and the mystery of the infancy of mans soul in his Jesus? None of the Holy Fathers has so admirably spoken upon it as St Leo: let us listen to his grand words.

Although that Childhood, which the majesty of the Son of God did not disdain to assume, has developed, by growth of age, into the fulness of the perfect man, and, the triumph of his Passion and Resurrection having been achieved, all the humiliations he submitted to for our sakes are passed; nevertheless, the Feast we are now keeping brings back to us the sacred Birth of the Virgin Marys Child, Jesus our Lord. So that whilst adoring *his* Birth, we are, in truth, celebrating *our own* commencement of life; for the Generation of Christ is the origin of the Christian people, and the Birth Day of him that is our Head is the Birth

Use of us that are his Body. It is true, that each Christian has his own rank, and the children of the Church are born each in their respective times; yet the whole mass of the Faithful, once having been regenerated in the font of Baptism, are born, on this Day of Christmas, together with Christ; just as they are crucified together with *him* in his Passion, and have risen together with *his* Resurrection, and in *his* Ascension are placed at the right hand of the Father. For every believer, no matter in what part of the work he may be living, is born again in Christ; his birth according to nature is not taken into account; he becomes a new man by his second birth; neither is he any longer called of the family of his father in the flesh, but of the family of our Redeemer, who unto this was made a Son of Man, that we might become the Sons of God. [Sixth Sermon *On the Nativity of our Lord*, Ch. 2].

Yes, this is the Mystery achieved in us by the holy Season of Christmas! It is expressed in those words of the passage from St Johns Gospel which the Church has chosen for the third Mass of the great Feast: *As many as received him, he gave them power to be made the Sons of God, to them that believe in his name; who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God* [St John i 22]. So that all they who, having purified their souls, freed themselves from the slavery of *flesh and blood*, and renounced everything which is of *man*, inasmuch as *man* means *sinner*, wish now to open their hearts to the Divine Word, that is, to the *LIGHT which shineth in darkness*, which *darkness did not comprehend* [*Ibid.* i 5], these, I say, are born with Jesus; they are born of *God*; they begin a new life, as did the Son of God himself in this mystery of his Birth in Bethlehem.

How beautiful are these first beginnings of the Christian Life! How great is the glory of Bethlehem, that is, of our holy Mother the Church, the true *House of Bread*! for in her midst there is produced, during these days of Christmas, and everywhere throughout the world, a countless number of *sons of God*. Oh! the unceasing vitality of our mysteries! As *the Lamb, who was slain from the beginning of the world* [Apoc. xiii 8], sacrifices himself without ceasing, ever since his real sacrifice; so also, once born of the Holy Virgin his Mother, he makes it a part of his glory to be ceaselessly born in the souls of men. We are not, therefore, to think for a moment that the dignity of Marys divine Maternity is lessened, or that *our* souls enjoy the same grand honour which was granted to her: far from that, let us, as Venerable Bede says, raise our voice from amid the crowd, as did the woman in the Gospel, and say to our Saviour, with the Catholic Church, of which that woman was the type: *Blessed is the Womb that bore thee, and the Breasts that gave thee suck*! [Commentary on St Luke, Bk. 4, Ch. 49]. Marys prerogative is indeed incommunicable, and it makes her the Mother of God, and the

Mother of men. But we must also remember the answer made by our Saviour to the woman, who spoke those words: *Yea rather*, said Jesus, *blessed are they who hear the word of God, and keep it* [St Matt. xii 50], hereby declaring, continues Venerable Bede, that not only is she blessed, who merited to conceive in the flesh the Word of God, but they also who endeavour to conceive this same Word spiritually, by the hearing of faith, and to give him birth and nourish him by *keeping* and doing what is good, either in their own or their neighbours heart. For the Mother of God herself was *Blessed* in that she was made, for a time, the minister to the wants of the Incarnate Word; but much *more Blessed* was she, in that she was and ever will be the *keeper* and doer of the love due to that same her Son.

Is it not this same truth which our Lord teaches us on that other occasion, where he says: *Whosoever shall do the will of my Father that is in heaven, he is my brother and sister and mother?* [St Matt xii 50]. And why was the Angel sent to Mary in preference to all the rest of the daughters of Israel, but because she had already conceived the Divine Word in her heart by the vehemence of her Undivided love, the greatness of her profound humility and the incomparable merit of her virginity? Why again, is this *Blessed among women* holy above all creatures, but because, having once conceived and brought forth a Son of God, she continues for ever his *Mother*, by her fidelity in doing the will of the heavenly Father, by her love for the uncreated light of the Divine Word, and by her union as Spouse with the Spirit of sanctification?

But no member of the human race is excluded from the honour of imitating Mary, though at a humble distance, in this her spiritual Maternity: for, by that real birth which she gave him in Bethlehem, which we are now celebrating, and which initiated the world into the mysteries of God, this ever Blessed Mother of Jesus has shown us how we may bear the resemblance of her own grand prerogative. We ought to have *prepared the way of the Lord* [St Matt. iii 3; Isa. xl 3] during the weeks of Advent; and if so, our hearts have conceived him: therefore now our good works must bring him forth, that thus our heavenly Father, seeing not us ourselves, but his own Son Jesus now living within us, may say of each of us, in his mercy, what he heretofore said in very truth of the Incarnate Word: *This is my beloved Son, in whom I am well pleased* [St Matt. iii 17].

Let us give ear to the words of the Seraphic St Bonaventure, who in one of his sermons for Christmas Day thus explains the mystery of the birth of Jesus in the soul of man: This happy birth happens when the soul, prepared by long thought and reflection, passes at length to action;

when the flesh being made subject to the spirit, good works are produced in due time: then do interior peace and joy return to the soul. In this birth there is neither travail nor pain nor fear; everything is admiration and delight and glory. If then, O devout soul! thou art desirous for this birth, imagine thyself to be like Mary. *Mary* signifies bitterness; bitterly bewail thy sins: it signifies *illuminatrix*, be thou illumined by thy virtues: and lastly, it signifies *Mistress*; learn how to be mistress and controller of thy evil passions. Then will Christ be born of thee, and oh! with what happiness to thyself ! For it is then that the soul tastes and sees how sweet is her Lord Jesus. She experiences this sweetness when, in holy meditation, she nourishes this Divine Infant; when she covers him with her tears; when she clothes him with her holy longings; when she presses him to her heart in the embrace of holy tenderness; when, in a word, she cherishes him in the warmth of her glowing love. O happy Crib of Bethlehem in thee I find the King of glory: but happier still than thou, the pious soul which holds within itself him whom thou couldst hold but corporally!

Now that we may pass on from this spiritual conception to the birth of our Lord Jesus; in other words, that we may pass from *Advent* to *Christmas*, we must unceasingly keep the eyes of our soul on him who wishes to be born within us, and in whom the world is born to a new life. Our study and ambition should be, how best to become like Jesus, by imitating him; for, though the imitation must needs be imperfect, yet we know from the Apostle that our heavenly Father himself gives this as the sign of the elect - that they are made like to the *image of his Son* [Rom. viii 29].

Let us, therefore, hearken to the invitation of the Angels, and *go over to Bethlehem* [St Luke ii 15]. We know what sign will be given to us of our Jesus - *a Child wrapped in swaddling-clothes*, and laid in a *crib* [*Ibid.* ii 22]. So that you, O Christians must become *children*; you must not disdain to be tied in the *bonds* of a spiritual childhood; you must come down from your proud spirit, and meet your Saviour who has come down from heaven, and with him hide yourselves in the humility of the *crib*. Thus will you begin, with him, a new life. Thus will the *Light that goeth forwards and increaseth even to perfect day* [Prov. iv 18] illumine your *path* the whole remaining length of your Journey. Thus the sight of God which leaves room for faith, which you receive at Bethlehem, will merit for you the face-to-face vision on Thabor, and prepare you for the blissful UNION, which is not merely *Light*, but the *plenitude* and *repose* of Love.

So far we have been speaking only of the living members of the Church, whether they began the life of grace during the holy Season of Advent,

or have already living in the grace of the Holy Ghost when the ecclesiastical year commenced, and spent their Advent in preparing to be born with Jesus to a new year of higher perfection. But how shall we overlook those of our Brethren who are dead in sin; and so dead, that neither the coming of their Emmanuel, nor the example of the Christians throughout the universal Church earnestly preparing for that coming, could rouse them? No, we cannot forget them: we love them, and come to tell them (for even now they may yield to grace, and live), that *there hath appeared the goodness and kindness of God our Saviour* [Tit. iii 4]. If this volume of ours should perchance fall into the hands of any of those who have not yielded to the solicitations of grace, which press them to be converted to the sweet Babe of Bethlehem, their Lord and their God; who, instead of spending the weeks of Advent in preparing to receive him at Christmas, lived them out, as they began them, in indifference and in sin: we shall, perhaps, be helping them to a knowledge of the grievousness of their state, by reminding them of the ancient discipline of the Church, which obliged all the Faithful, *under pain of being considered as no longer Catholics*, to receive Holy Communion on Christmas Day, as well as on Easter and Whit Sundays. We find a formal decree of this obligation given in the fifteenth Canon of the Council of Agatha (Agde) held in 506. We would also ask these poor sinners to reflect on the joy the Church feels at seeing, throughout the whole world, the immense number of her children, who still, in spite of the general decay of piety, keep the Feast of the birth of the Divine Lamb, by the sacramental participation of his Body and Blood.

Sinners! take courage; this Feast of Christmas is one of grace and mercy, on which all, both just and sinners, meet in the fellowship of the same glad Mystery. The heavenly Father has resolved to honour the Birthday of his Son, by granting pardon to all save those who obstinately refuse it. Oh! how worthy is the Coming of our dear Emmanuel to be honoured by this divine amnesty!

Nor is it we that give this invitation; it is the Church herself. Yes, it is she that with divine authority invites you to begin the work of your new life on this day whereon the Son of God begins the career of his human life. That we may the more worthily convey to you this her invitation, we will borrow the words of a great and saintly Bishop of the Middle Ages, the pious Rabanus Maurus, who, in a homily on the Nativity of our Lord, encourages sinners to come and take their place, side by side with the just, in the stable of Bethlehem, where even the ox and the ass recognize their Master in the Babe who lies there.

I beseech you, dearly beloved Brethren, that you receive with fervent hearts the words our Lord speaks to you through me on this most sweet

Feast, on which even infidels and sinners are touched with compunction; on which the wicked man is moved to mercy, the contrite heart hopes for pardon, the exile despairs not of returning to his country, and the sick man longs for his cure; on which is born the Lamb who taketh away the sins of the world, that is, Christ our Saviour. On such a Birthday, he that has a good conscience rejoices more than usual; and he whose conscience is guilty fears with a more useful fear ... Yes, it is a sweet Feast, bringing true sweetness and forgiveness to all true penitents. My little children, I promise you without hesitation that every one who, on this day, shall repent from his heart, and return not to the vomit of his sins, shall obtain all whatsoever he shall ask; let him only ask with a firm faith, and not return to sinful pleasures.

On this day are taken away the sins of the entire world: why needs the sinner despair? ... On this day of our Lords Birth let us, dearest Brethren, offer our promises to this Jesus, and keep them, as it is written: *Vow ye, and pay to the Lord your God* [Ps. lxxv 12]. Let us make our promises with confidence and love; he will enable us to keep them. ... And when I speak of promises, I would not have anyone think that I mean the promise of fleeting and earthly goods. No - I mean, that each of us should offer what our Saviour redeemed, namely, our soul. But how, someone will say, how shall we offer our souls to him, to whom they already belong? I answer: by leading holy lives, by chaste thoughts, by fruitful works, by turning away from evil, by following that which is good, by loving God, by loving our neighbour, by showing mercy (for we ourselves were in need of it, before we were redeemed), by forgiving them that sin against us (for we ourselves were once in sin), by trampling on pride, since it was by pride that our first parent was deceived and fell. [Fourth Homily *On the Nativity of our Lord Jesus Christ.*]

It is thus our affectionate Mother the Church invites sinners to the Feast of the Divine Lamb; nor is she satisfied until her *House be filled* [St Luke x 2]. The grace of a *New Birth*, given her by the Sun of Justice, fills this Spouse of Jesus with joy. A new year has begun for her, and, like all that have preceded it, it is to be rich in flower and fruit. She renews her youth as that of an eagle. She is about to unfold another Cycle, or Year, of her mysteries, and to pour forth upon her faithful children the graces of which God has made the Cycle to be the instrument. In this season of Christmas, we have the first-fruits of these graces offered to us; they are the knowledge and the love of our Infant God: let us accept them with attentive hearts, that so we may merit to advance, with our Jesus, *in wisdom and age and grace before God and men* [*Ibid.* ii 52]. The Christmas Mystery is the gate of all the others of the rest of the year; but it is a gate which we may all enter, for, though most heavenly, yet it touches

earth; since, as St Augustine beautifully remarks in one of his sermons for Christmas [Eleventh Sermon *On the Nativity of our Lord*]: We cannot as yet contemplate the splendour of him who was *begotten* of the Father *before the Day Star* [Ps. cix 3]; let us, then, visit him who was born of the Virgin in the night- hour. We cannot understand how *his Name continued before the sun* [*Ibid.* lxxi 17]; let us, then, confess that he hath set his tabernacle in her that is purer than *the sun* [*Ibid.* xviii 6]. We cannot as yet see the Only-Begotten Son dwelling in the Fathers Bosom; let us, then, think on the *Bridegroom that come/h out of his bridechamber* [*Ibid.*]. We are not yet ready for the banquet of our heavenly Father; let us, then, keep to the Crib of Jesus, our Master [Isa. i 3].

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS FOR CHRISTMAS

During Christmas, the Christian, on awaking in the morning, will unite himself with the Church, who, in her Office of Matins for Christmas Day thus invites the faithful to come and adore the Messias:

Christus natus est nobis; venite, adoremus!
Christ is born unto us; come, let us adore Him!

He should profoundly adore this dear King, who has rendered himself so accessible to his creatures; and in the disposition of loving reverence, he should perform the first acts of religion, both interior and exterior, wherewith he begins the day. The time for Morning Prayer being come, he may use the following method, which is formed upon the very prayers of the Church:

MORNING PRAYERS

First, praise and adoration of the most holy Trinity:-

V. Benedicamus Patrem, et Filium, cum Sancto Spiritu.

R. Laudemus et superexaltemus eum in saecula.

V. Gloria Patri et Filio et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.
Amen.

V. Let us bless the Father, and the Son, and the Holy Ghost.

R. Let us praise him and extol him above all for ever.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then, praise to our Lord and Saviour, Jesus Christ:-

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per Crucem tuam redemisti mundum.

V. We adore thee, O Christ, and we bless thee.

R. Because by thy cross thou hast redeemed the world.

Thirdly, invocation of the Holy Ghost:-

Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis

ignem accende.

Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, you will recite the Lords Prayer, asking of God, the Father of our Lord Jesus Christ, to grant that *His holy name may be glorified* on earth, now that he has blessed it by sending it his Son, over whose Crib the Angels sang: *Glory be to God in the highest!* This divine Messiah is to come to establish the *kingdom of God* on earth: he is come to *do the will* of his Father, and to teach us to do it here *on earth as it is in heaven*. Let us reverently share in these divine intentions. Let us also ask with all instance that we may be granted to partake of that heavenly *Bread* which is now born to us in Bethlehem.

THE LORDS PRAYER

Pater noster, qui es in coelis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

Our Father, who art in heaven, *hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven. Give us this day our daily bread;* and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation: but deliver us from evil. Amen.

Then address our Blessed Lady, using the words of the Angelical Salutation. It is now that she is *Blessed among all women*: her virginal womb has yielded the divine *Fruit* of which the world was in expectation: every creature should proclaim her to be the *Mother* of God.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Hail Mary, full of grace; the Lord is with thee; *blessed art thou among women*, and blessed is *the fruit of thy womb*, Jesus.

Holy Mary, *Mother of God*, pray for us sinners, now and at the hour of our death. Amen.

After this, recite the symbol of faith; and as you pronounce the words,

Born of the Virgin Mary, dwell on them with special attention, adoring the Saviour, who has deigned to come down from heaven and be born in a stable.

THE APOSTLES CREED.

Credo in Deum, Patrem omnipotentem, Creatorem coeli et terrae. Et in Jesum Christum Filium ejus unicum Dominum nostrum: qui conceptus est de Spiritu sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad coelos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

I believe in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the holy Ghost, *born of the Virgin Mary*; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost: the holy Catholic Church; the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Having thus made the Profession of your Faith, excite within yourself sentiments of penance and compunction, by the remembrance of the sins you have committed, and of lively gratitude to the Lamb of God, who is come that he may wash away our sins by his Blood, and give us to partake of his divinity. For this end, make use of the following words of the Church, as the fittest way of celebrating these ineffable mysteries, the remembrance of which will keep up within your hearts a sorrow for having offended so merciful a God:

ANTIPHONS FOR CHRISTMAS

ANT. O admirabile commercium! Creator generis humani, animatum corpus sumens, de Virgine nasci dignatus est; et procedens homo sine semine, largitus est nobis suam deitatem.

ANT. Quando natus es ineffabiliter ex Virgine, tunc impletae sunt Scripturae: sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

ANT. Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit dicens: Ecce Agnus Dei; ecce qui tollit peccata mundi. Alleluia.

ANT. O admirable Interchange! The Creator of mankind, assuming a living Body, deigned to be born of a Virgin; and becoming Man without mans aid, bestowed on us his divinity.

ANT. When thou wast born ineffably of the Virgin, the Scriptures were fulfilled. As dew upon Gedeons fleece, thou camest down to save mankind. O Lord our God! we praise thee.

ANT. Lo! Mary hath brought forth a Saviour unto us, whom John seeing exclaimed: Behold the Lamb of God! Behold him that taketh away the sins of the world. Alleluia.

Here make a humble confession of your sins, reciting the general formula made use of by the Church.

THE CONFESSION OF SINS

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, et omnes sanctos, orare pro me ad Dominum Deum nostrum.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducatur nos ad vitam æternam. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May almighty God have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper place for making your meditation, as no doubt you practise this holy exercise. During Christmas, our meditation should turn principally upon the Birth of Jesus Christ in our souls. At this period of the Liturgical Year, we must return to the very basis of our spiritual life, and yield, with childlike docility, to the inspirations of the Holy Ghost. The object of our contemplation, as well as the source of our confidence, is Jesus, the Incarnate Word, swathed in the bands of infancy, laid in his Crib, presented in the Temple, and fleeing into Egypt. His love for us has induced him to subject himself to these weaknesses of childhood, in order that even we may imitate our God! St Luke tells us that his Blessed Mother *kept* all these mysteries in her heart, and *pondered* them [St. Luke i 19,51]: let us follow her sweet example, and feed our souls with the heavenly Manna. Let the rays of this hidden but penetrating Light illumine us. If we would follow Jesus to Thabor, let us begin to follow him in the way he now shows us - of a Childs simplicity and humility. The higher the architect wishes to carry up the building, the deeper does he sink the foundations. Jesus humbles himself so profoundly, because the work he has undertaken is to go up even to the highest heavens. As his members, we must go with him; we must bear him company, now in his humble Crib, and later on his Cross, if we would be associated with him when the day of his triumph comes, and he is seated at the right hand of his Father.

The next part of your morning prayer must be to ask of God, by the following prayers, grace to avoid every kind of sin during the day you are just beginning. Say, then, with the Church, whose prayers must always be preferred to all others:

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti, Deus, per omnia saecula saeculorum. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us Pray

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not

fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law. Through Jesus Christ our Lord. Amen.

Then beg the divine assistance for the actions of the day, that you may do them well; and say thrice:

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Oremus

Dirigere et sanctificare, regere et gubernare dignare, Domine Deus, Rex coeli et terrae, hodie corda et corpora nostra, sensus, sermones et actus nostros in lege tua, et in operibus mandatorum tuorum, ut hic et in aeternum, te auxiliando, salvi et liberi esse mereamur, Salvator mundi. Qui vivis et regnas in saecula saeculorum.

R. Amen.

V. Incline unto my aid, O God.

R. Lord, make haste to help me.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Let us pray

Lord God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions in conformity to thy law, and strict obedience to thy commands; that by the help of thy grace, O Saviour of the world, we may be fenced and freed from all evils. Who livest and reignest for ever and ever.

R. Amen.

After this, uniting yourself with the Church, who celebrates with holy enthusiasm the rising of the Sun of Justice, by whose Light she does the works which render her agreeable to his her divine Spouse, say together with her:

V. Verbum caro factum est. Alleluia!

R. Et habitavit in nobis. Alleluia!

OREMUS

Da nobis, quaesumus, omnipotens Deus, ut qui nova incarnati Verbi tui luce perfundimur; hoc in nostro resplendeat opere quod per fidem fulget in mente. Per eundem Christum Dominum nostrum. Amen.

V. The Word was made Flesh. Alleluia!

R. And dwelt among us. Alleluia!

LET US PRAY

Grant, we beseech thee, O Almighty God, that as we are enlightened by the new light of thy Word made Flesh, we may show in our actions the effects of that faith that shineth in our minds. Through the same Jesus Christ our Lord. Amen.

During the day, you will do well to use the instructions and prayers which you will find in this volume for each day of the Season, both for the Proper of the Time, and the Proper of the Saints. In the evening, you may use the following prayers.

NIGHT PRAYERS

After having made the sign of the Cross, begin by adoring and praising the Son of God made flesh, and dwelling amongst us his creatures for our salvation. For this end you may recite the following stanzas of one of the Hymns sung by the Church during Christmas:

HYMN

Jesu, Redemptor omnium,
Quem lucis ante originem
Parem paternae gloria
Pater supremus edidit;

Tu lumen et splendor Patris,
Tu spes perennis omnium;
Intende quas fundunt preces
Tui per orbem servuli.

Memento, rerum conditor,
Nostri quod olim corporis
Sacrata ab alvo Virginis
Nascendo formam sumpseris.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu

In sempiterna saecula. Amen.

O Jesu! Redeemer of mankind! born before the light was made, and born of the Eternal Father, equal to him in infinite glory;

O thou the Light and brightness of the Father! O thou the everlasting hope of all men! hear the prayers offered thee by thy servants throughout the world.

Be mindful, O Creator of all things! that heretofore thou didst assume a Body like unto ours, and wast born from the sacred womb of a Virgin.

Glory be to thee, O Jesus, who wast born of the Virgin! and to the Father and the Holy Ghost, for everlasting ages.
Amen.

After this hymn, say the *Our Father*, the *Hail Mary*, and the *Apostles Creed*, as in the morning.

Then make the examination of conscience, going over in your mind all the faults you may have committed during the day; think how unworthy sin makes us of the caresses and company of the Divine Babe; and conclude by making a firm resolution to avoid sin for the future, to do penance for it, and to avoid the occasions which might lead you into it.

The examination of conscience concluded, recite the *Confiteor* (or *I confess*) with heartfelt contrition, and then give expression to your sorrow by the following act, which we have taken from the Venerable Cardinal Bellarmine's Catechism:

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent of the sins I have committed: I hate and abhor them above every other evil, not only because, by so sinning, I have lost heaven and deserved hell, but still more because I have offended thee. O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the acts of Faith, Hope, and Charity, to the recitation of which Pope Benedict XIV. has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the holy, Catholic, apostolic, Roman Church requires me to believe: I believe it because thou hast revealed it to her, thou who art the very truth.

ACT OF HOPE

O my God, knowing thy almighty power, and thy infinite goodness and mercy, I hope in thee that, by the merits of the Passion and death of our Saviour Jesus Christ, thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do with the help of thy grace.

ACT OF CHARITY

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather lose all things than offend thee. For thy love also, I love, and desire to love, my neighbour as myself.

Then say to our blessed Lady, in honour of the ineffable dignity of her maternity, the following anthem.

ANTHEM OF THE BLESSED VIRGIN

Alma Redemptoris Mater, quae pervia coeli
Porta manes, et stella maris, succurre cadenti,
Surgere qui curat, populo: tu quae genuisti,
Natura mirante, tuum sanctum Genitorem,
Virgo prius ac posterius, Gabrielis ab ore,
Sumens illud Ave, peccatorum miserere.

V. Post partum, Virgo, inviolata permansisti.

R. Dei Genitrix, intercede pro nobis.

OREMUS

Deus, qui salutis aeternae, beatæ Marie virginitate fecunda, humano generi præmia præstitisti: tribue, quaesumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitae suscipere, Dominum nostrum Jesum Christum Filium tuum. Amen.

Sweet Mother of our Redeemer, gate whereby we enter heaven, and star of the sea! help us, we fall; yet do we long to rise. Nature looked upon thee with admiration, when thou didst give birth to thy divine Creator, thyself remaining, before and after it, a pure Virgin. Gabriel spoke his Hail to thee; we sinners crave thy pity.

V. After childbirth thou didst remain most pure, O Virgin!

R. O Mother of God, make intercession for us.

LET US PRAY

O God, who by the fruitful Virginity of Blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, by whom we received the Author of Life, our Lord Jesus Christ, thy Son. Amen.

You would do well to add the litany of our Lady. An indulgence of three hundred days, for each time it is recited, has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de coelis, Deus, miserere nobis.

Fili, Redemptor mundi Deus, miserere nobis.

Spiritus sancte, Deus, miserere nobis.

Sancta Trinitas, unus Deus, miserere nobis.

Sancta Maria, ora pro nobis.

Sancta Dei Genitrix, ora, &c.

Sancta Virgo virginum,

Mater Christi,

Mater divinae gratiae,

Mater purissima,

Mater castissima,

Mater inviolata,

Mater intemerata,

Mater amabilis,

Mater admirabilis,

Mater boni consilii,

Mater Creatoris,

Mater Salvatoris,

Virgo prudentissima,

Virgo veneranda,

Virgo praedicanda,

Virgo potens,

Virgo clemens.

Virgo fidelis,

Speculum justitiae,

Sedes sapientiae,
Causa nostrae laetitiae,
Vas spirituale,
Vas honorabile,
Vas insigne devotionis,
Rosa mystica,
Turris Davidica,
Turris eburnea,
Domus aurea,
Foederis area,
Janua coeli,
Stella matutina,
Salus infirmorum,
Refugium peccatorum,
Consolatrix afflictorum,
Auxilium Christianorum,
Regina angelorum,
Regina patriarcharum,
Regina prophetarum,
Regina apostolorum,
Regina martyrum,
Regina confessorum,
Regina virginum,
Regina sanctorum omnium,
Regina sine labe originali concepta,
Regina sacratissimi rosarii,
Regina pacis,
Agnus Dei, qui tollis peccata mundi, parce nobis, Do mine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Do mine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Christe, audi nos.
Christe, exaudi nos.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

Concede nos famulos tuos, quaesumus, Domine Deus, perpetua mentis et corporis sanitate gaudere; et gloriosa beatae Mariae semper Virginis intercessione, a praesenti liberari tristitia, et aeterna perfrui laetitia. Per Christum Dominum nostrum. Amen.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us.
Holy Mother of God, pray,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of good counsel,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Singular vessel of devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,

Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,
Queen of the most holy rosary,
Queen of peace,
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us,
O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind, and by the glorious intercession of blessed Mary, ever a Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the holy angels, whose protection is indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church:

Sancti angeli, custodes nostri, defendite nos in praelio, ut non pereamus in tremendo iudicio.

V. Angelis suis Deus mandavit de te.

R. Ut custodiant te in omnibus viis tuis.

OREMUS.

Deus qui ineffabili providentia sanctos angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et aeterna societate gaudere. Per Christum Dominum nostrum. Amen.

Holy angels, our loving guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgement.

V. God hath given his angels charge of thee.

R. That they may guard thee in all thy ways.

LET US PRAY.

O God, who in thy wonderful providence hast been pleased to appoint thy holy angels for our guardians: mercifully hear our prayer, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the saints by the following antiphon and prayer of the Church:

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

V. Laetamini in Domino et exsultate, iusti.

R. Et gloriamini omnes recti corde.

OREMUS

Protege, Domine, populum tuum, et Apostolorum tuorum Petri et Pauli et aliorum Apostolorum patrocinio confidentem, perpetua defensione conserva.

Omnes Sancti tui, quaesumus, Domine, nos ubique adjuvent: ut dum eorum merita recolimus, patrocinia sentiamus: et pacem tuam nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam: iter, actus, et voluntates nostras, et omnium famulorum tuorum, in salutis tuae prosperitate dispone: benefactoribus nostris sempiterna bona retribue: et omnibus fidelibus defunctis requiem aeternam concede. Per Christum Dominum nostrum. Amen.

ANT. All ye Saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

V. Rejoice in the Lord, ye just, and be glad.

R. And glory, all ye right of heart.

LET US PRAY

Protect, O Lord, thy people; and because we have confidence in the intercession of blessed Peter and Paul and thy other Apostles, ever defend and preserve us.

May all thy Saints ever help us, we beseech thee, O Lord! and grant that, whilst we honour their merits, we may experience their intercession. Grant thy holy peace unto these our days, and drive all iniquity from thy Church. Direct and prosper unto salvation every step and action and desire of us and of all thy servants. Repay our benefactors with everlasting blessings; and grant eternal rest to all the faithful departed. Through Christ our Lord. Amen.

And here you may add a special mention of the saints to whom you bear a particular devotion, either as your patrons or otherwise; as also of those whose feast is kept in the Church that day, or who have been at least commemorated in the Divine Office.

This done, remember the necessities of the Church suffering, and beg of God that He will give to the souls in purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

PSALM 129

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.
Fiant aures tuae intendentes: in vocem deprecationis meae.
Si iniquitates observaveris, Domine: Domine, quis sustinebit?
Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.
Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.
A custodia matutina usque ad noctem: speret Israel in Domino.
Quia apud Dominum misericordia: et copiosa apud eum redemptio.
Et ipse redimet Israel: ex omnibus iniquitatibus ejus.
Requiem aeternam dona eis, Domine.
Et lux perpetua luceat eis.

V. A porta inferi.

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum
famularumque tuarum, remissionem cunctorum tribue peccatorum: ut
indulgentiam, quam semper optaverunt, piis supplicationibus
consequantur. Qui vivis et regnas in saecula saeculorum. Amen.

From the depths I have cried to thee, O Lord; Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord: Lord, who shall endure it?

For with thee there is merciful forgiveness; and by reason of thy law I
have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped In the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful
redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

V. From the gate of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the faithful departed as have a particular claim upon your charity; after which, ask of God to give you His assistance, whereby you may pass the night free from danger.

Say, then, still keeping to the words of the Church:

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: Ut vigilemus cum Christo, et requiescamus in pace.

V. Dignare, Domine, nocte ista.

R. Sine peccato nos custo dire.

V. Miserere nostri, Domino.

R. Miserere nostri.

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Visita, quaesumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen

ANT. Save us, O Lord, while awake, and watch us as we sleep: that we may watch with Christ, and rest in peace.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be upon us.

R. As we have hoped in thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And that you may end the day in the same sentiments with which you began it, devoutly pay your homage to the divine Mystery of the Incarnation by reciting the following prayer:

V. Notum fecit Dominus, alleluia!

R. Salutare suum, alleluia!

OREMUS

Deus, qui sacratissimam noctem veri luminis fecisti illustratione clarescere; da, quaesumus, ut cujus lucis mysteria in terra cognovimus, ejus quoque gaudiis in coelo perfruamur. Qui tecum vivit et regnat in saecula saeculorum. Amen.

V. The Lord hath made known, alleluia!

R. His salvation, alleluia!

LET US PRAY

O God! who hast enlightened the most sacred of Nights by the brightness of him who is the true Light; grant, we beseech thee, that we who have known the mysteries of this Light on earth, may likewise come to the enjoyment of it in heaven. Who liveth and reigneth with thee for ever. Amen.

CHAPTER THE FIFTH

ON HEARING MASS DURING THE SEASON OF CHRISTMAS

Such is the number and importance of the feasts kept during this holy season, that even those of the faithful who have not the habit of hearing Mass daily at other times look upon it as a sort of duty to do so now: and rightly; for the Lamb, who is offered up in this Divine Sacrifice, is he whom they have been asking of the Eternal Father with so much earnestness during Advent, in those words of the Prophet Isaias: *Send forth, O Lord, the Lamb, the Ruler of the Earth* [Isa. xvi, 1].

This tender Lamb is come; *the child is born unto us* [Ibid. ix, 6], and even now is on the Altar of his Sacrifice. St Paul tells us that this Jesus, on his first entrance into the world, said to his Father: *Sacrifice and oblation thou wilt not; but a Body thou hast fitted unto me. Then said I; behold I come: to do thy will, O God* [Heb. x, 5]. It is true that the Sacrifice of the Cross, of which that of the Mass is the continuation, was the Sacrifice of Christ at the end of his three-and-thirty years; still, during these days of Christmas, when we have so much to learn from the mystery of the Sacred Infancy, we shall be in strict accordance with the spirit of the Church if, whilst assisting at Mass, we keep before our minds not only the bleeding Victim of Calvary, but likewise the sweet Lamb of Bethlehem. Moreover, does not our Jesus offer himself for us to his Father from his Crib as well as from his Cross? Thus, we read in the Acts of the Saints, that as often as this our Redeemer wished to requite the faith and love of his servants by manifesting to them his real Presence in the sacred Host, he appeared to them in the form of a lovely Babe.

The liturgical iconography of the Greeks represents the mystery of the Eucharist under the symbol of a Babe reposing on a Paten. So, too, in many of our Latin Missals, up to the end of the sixteenth century, we find an illumination or engraving, as the case may be, representing a Priest vested in a Chasuble, standing at the Altar, and holding in his hands the Body of our Saviour under the form of a Child.

Let the faithful, therefore, enter the House of God in the dispositions wherewith the Shepherds and the Magi were animated, when they went to Bethlehem, the *House of Bread*. They too must *come with haste* [St Luke ii, 16]; from the midnight of this world to that Light *which shineth in darkness* [St John i, 5]. They must come to the Altar as to the Crib of Jesus, and in the joy of this Mystery, they must offer their whole heart

to the New-Born Babe. Then, uniting themselves with Mary and the Church, they must offer the Lamb of God to the heavenly Father, and themselves together with him - and all this with the humility and simplicity of little children.

We will now endeavour to embody these sentiments in our explanation of the Mysteries of the Holy Mass, and initiate the faithful into these divine secrets; not, indeed, by indiscreetly presuming to translate the sacred formulas, but by suggesting such Acts, as will enable those who hear Mass to enter into the ceremonies and sentiments of the Church and the Priest.

During a considerable portion of this Season, the Mass is celebrated in commemoration of the great Mysteries which were accomplished at this period of the Liturgical Year; and the Prayers used by the Church on these great Feasts will be found on the respective days. During the remaining forty days, the Holy Sacrifice is either *of the Saints*, or *of the Sundays* which come during this time, and on which there does not occur a principal Feast. The Sundays of Septuagesima and Sexagesima sometimes fall during Christmastide; and when this happens, they cannot be put out by any Feast save those of the Patron of the Place, or of the Titular or Dedication of the Church.

In all the Masses of the Sundays, as also on those Feasts which are called *simples* and *semi-doubles*, the Priest makes a commemoration of our Blessed Lady as *Mother of God*, and this by three Prayers which we give in their proper places. With regard to the colours of the Vestments used during this holy Season, we have explained them in a previous chapter.

On the Sundays, if the Mass at which the faithful assist be the Parochial, or as it is often called the Public Mass, two solemn rites precede it, which are full of instruction and blessing: the *Asperges*, or sprinkling of the Holy Water, and the Procession.

During the *Asperges*, let them unite with the intentions of the Church in this venerable rite, and pray for that purity of heart which will fit them for admission into that Stable of Bethlehem, wherein the Word Incarnate first appeared to his creatures.

ANTIPHON OF THE ASPERGES

Asperges me, Domino, hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

V. Gloria Patri, &c.

Ant. Asperges me, &c.

V. Ostende nobis, Domino, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Ex clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Exaudi nos, Domine sancte, Pater omnipotens, aeternae Deus: et mittere digneris sanctum angelum tuum de coelis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

R. Amen.

Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Glory, &c.

Ant. Thou shalt sprinkle me, &c.

V. Show us, O Lord, thy mercy.

R. And grant us the Saviour, whom we expect from thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Graciously hear us, O holy Lord, Father almighty, eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.

R. Amen.

The Procession, which immediately precedes the Mass, should remind us of the Shepherds and Magi going to Bethlehem, and how, after a holy impatience to reach the sacred spot, they arrived, and found *Mary and Joseph and the Infant lying in the manger*.

But see, Christians, the sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

V. Introibo ad altare Dei.

R. Ad Deum qui laetificat juventutem meam.

Judica me Deus, et discerne causam meam de gente non sancta ab homine iniquo et doloso erue me.

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea? et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc et semper, et in saecula saeculorum.

Amen.

V. Introibo ad altare Dei.

R. Ad Deum qui laetificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy Church, who comes to seek consolation in Jesus Christ thy Son, who is the true Altar.

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Send me, then, him who is light and truth; it is he that will open to us the way to thy holy mount, to thy heavenly tabernacle.

He is the Mediator and the living Altar; I will draw nigh to him, and be filled with joy.

When he shall have come, I will sing in my gladness. Be not sad, O my soul! why wouldst thou be troubled?

Hope in his coming; he who is thy Saviour and thy God, will soon be with thee.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

I am to go to the altar of God, and feel the presence of him who consoles me!

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

The thought of his being about to appear before his God excites in the

soul of the Priest a lively sentiment of compunction. He cannot go further in the holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen, with respect, to this confession of Gods Minister, and earnestly ask our Lord to show mercy to him; for the priest is your father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the Servers, or the Sacred Ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam aeternam.

May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Johanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Johannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee, Father, to pray to our Lord God for me.

Receive with gratitude the paternal wish of the Priest, who says to you:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam. R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. R. Amen.

May Almighty God be merciful to you, and, forgiving your sins, bring you to life everlasting. R. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. R. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua laetabitur in te.

V. Ostende nobis, Domine misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. O God, it needs but one look of thine to give us life.

R. And thy people shall rejoice in thee.

V. Show us, O Lord, thy mercy.

R. And give us the Saviour whom thou hast prepared for us.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

The Priest here leaves you to ascend to the altar; but first he salutes you:

V. Dominus vobiscum.

V. The Lord be with you.

Answer him with reverence:

R. Et cum spiritu tuo.

Oremus.

R. And with thy spirit.

Let us pray.

He ascends the steps, and comes to the Holy of Holies. Ask, both for him and yourself, deliverance from sin:

Aufer a nobis, quaesumus Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence; we ask this of thee by thy divine Son, our Lord.

When the Priest kisses the altar, out of reverence for the relics of the Martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiae hic sunt, et omnium Sanctorum, ut indulgere digneris omnia peccata mea. Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven; that so we may like you, approach unto God. Amen.

If it be a High Mass at which you are assisting, the priest incenses the Altar in a most solemn manner; and this white cloud which you see ascending from every part of the Altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; which this Divine Mediator then causes to ascend, united with his own, to the throne of the majesty of his Father.

The Priest then says the Introit. It is a solemn opening anthem, in which the Church, at the very commencement of the Holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations which are even more earnest, for they ask for mercy. In addressing them to God, the Church unites herself with the nine Choirs of angels, who are standing round the altar of Heaven, - one and the same with this before which you are kneeling.

To the Father who has send us His Son:

Kyrie eleison.

Kyrie eleison.

Kyrie eleison.

Lord, have mercy on us!

Lord, have mercy on us!

Lord, have mercy on us!

To the Son who has come down to us:

Christe eleison.

Christe eleison.

Christe eleison.

Christ, have mercy on us!

Christ, have mercy on us!

Christ, have mercy on us!

To the Holy Ghost, whose operation has accomplished the mystery:

Kyrie eleison.

Kyrie eleison.

Kyrie eleison.

Lord, have mercy on us!

Lord, have mercy on us!

Lord, have mercy on us!

Then, mingling his voice with that of the heavenly host, the Priest intones the sublime Canticle of Bethlehem, which announces *glory to God and peace to men*. Instructed by the revelations of God, the Church

continues in her own words the Hymn of the Angels. She celebrates with rapture *the Lamb of God who taketh away the sins of the world*. She offers to this Lamb, in return for the humiliations of the Stable and the Crib, the homage of her fervent praise, declaring that *he alone is Holy, he alone is Lord, he alone Most High*. Enter, Christians, into these sentiments of profound adoration of confidence and of tender love towards the Divine Lamb.

THE ANGELIC HYMN.

Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis.
Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias
agimus tibi propter magnam gloriam tuam.

Domine Deus, Rex coelestis, Deus Pater omnipotens.

Domine, Fili unigenite, Jesu Christe.

Domine Deus, Agnus Dei, Filius Patris.

Qui tollis peccata mundi, miserere nobis.

Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad dexteram Patris miserere nobis.

Quoniam tu solus sanctus, tu solus Dominus, tu solus Altissimus, Jesu
Christe, cum Sancto Spiritu, in gloria Dei Patris.

Amen.

Glory be to God on high, and on earth peace to men of good will.

We praise thee: we bless thee: we adore thee: we glorify thee: we give
thee thanks for thy great glory.

O Lord God, heavenly King, God the Father Almighty.

O Lord Jesus Christ, the Only Begotten Son.

O Lord God, Lamb of God, Son of the Father.

Who takest away the sins of the world, have mercy on us.

Who takest away the sins of the world, receive our humble prayer.

Who sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ,
together with the Holy Ghost, art most high, in the glory of God the
Father.

Amen.

The Priest turns towards the people, and again salutes them, as it were
to make sure of their pious attention to the sublime act, attention to the
sublime act, for which all this is but the preparation. The words of this
greeting are especially beautiful during the season of Christmas: *The
Lord be with you!* Isaias had foretold that it would indeed be verified,
and the Angel confirms the prophecy to St Joseph, when he thus says to
him: *He shall be called Emmanuel, that is, God with us* [St Matt. i, 23].

Then follows the *Collect* or *Prayer*, in which the Church formally

expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer by reciting with the Priest the Collects, which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen*.

Then follows the *Epistle*, which is generally a portion of one or other of the Epistles of the Apostles, or a passage from some Book of the Old Testament. Whilst it is being read, thank him who, not satisfied with having *at sundry times spoken to us by the Prophets, has deigned in these days to speak to us by his Son* [Heb. i, 1,2].

The *Gradual* is an intermediate formula of Prayer between the Epistle and Gospel. It again brings to our attention the sentiments which were expressed in the Introit. Read it with devotion, so as to penetrate more and more the spirit of the Christmas Mystery.

The song of praise, the *Alleluia*, is next heard. Let us, whilst it is being sung, unite with the holy Angels, who, at the Birth of the Divine Lamb, made our earth echo with their heavenly chants [Should Septuagesima occur before February 2nd, observe here that the Alleluia Verse is replaced by the Tract. (See next vol.)].

One of the princes of this heavenly host said, speaking to the shepherds: *Behold I evangelize to you (that is I bring you good tidings of) a great joy for this day is born unto you a Saviour in Bethlehem, the City of David* [St Luke ii, 10,11]. Afterwards came the Apostles, and they *evangelized* this same joy to the whole world; and the Book which contains the worth which gave joy to mankind is called the *Gospel, Evangelium*. A passage from this divine Book is now going to be read to the assembly of the faithful; we shall hear the very words of him who became a Little Child in order to be thus able to speak to us.

If it be a High Mass, the Deacon prepares to fulfil his noble office, that of announcing the *Good Tidings* of salvation. He prays God to cleanse his heart and lips. Then, kneeling, he asks the Priests blessing; and having received it, he at once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus say, together with the priest and deacon:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter

annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Alas! these ears of mine are but too often defiled with the worlds vain words; cleanse them, O Lord, that so I may hear the words of Eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever, Amen.

You will stand during the Gospel, as though you were waiting the orders of your Lord; at the commencement, make the sign of the Cross on your forehead, lips, and breast; and then listen to every word of the priest or deacon. Let your heart be ready and obedient. *While my beloved was speaking*, says the Bride in the Canticle, *my soul melted within me*. [Cant. v. 6]. If you have not such love as this, have at least the humble submission of Samuel, and say: *Speak, Lord! thy servant heareth*. [1 Kings iii. 10].

After the Gospel, if the Priest says the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please him. It is that makes us see *the Light which shineth in darkness*, and which the darkness of unbelief *did not comprehend*. It is Faith that shows us him we are to love. It is Faith, too, that makes us become *little children again*; for such we must be, if we would have access to the Crib of him whom Clement of Alexandria so beautifully calls the *King of Infants*. Let us, then, say with the Catholic Church, our Mother:

THE NICENE CREED.

[The Credo is not said on the Octave Days of St. Stephen, St. John, and Holy Innocents.]

Credo in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de coelis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in coelum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen. I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Only Begotten Son of God. And born of the Father before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial to the Father: by whom all things were made. Who for us men and for our salvation, came down from heaven. *And became Incarnate by the Holy Ghost, by the Virgin Mary;* and was made man. He was crucified also for us, under Pontius Pilate, suffered and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Priest and the people should now have their hearts ready: it is time to prepare the offering itself. And it is here that we come to the second part of the holy Mass; it is called the *Oblation*, and immediately follows that which was named the *Mass of the Catechumens*, on account of its being formerly the only part at which the candidates for Baptism had a right to be present.

See then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and yet that is but a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the Apostle expresses it, *that which to us is mortal shall put on immortality* [1 Cor. xv. 53]. Until that happy change shall be realized, let us offer ourselves to God as often as we see the Bread and Wine presented to him in the holy sacrifice; and let us prepare ourselves for the coming of Jesus, who will transform us, by making us *partakers of the divine nature* [2 St. Pet. i. 4].

The Priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him and say:

Suscipe, sancte Pater, omnipotens aeternae Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This Bread which we are offering to thee, is to give place in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts, which long to live by thee, and to cease to live their own life of self.

When the Priest puts the wine into the Chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is manifested to the world by the Birth of our Emmanuel, and say:

Deus qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

O Lord Jesus, who art the true Vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the Cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh come, and make us partakers of thy divinity, by showing thyself to us by thy sweet and wondrous visit.

The Priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the Priest:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the worlds

salvation.

After having thus held up the sacred gifts towards heaven, the Priest bows down: let us, also, humble ourselves, and say:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine; et sic fiat, sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni Sanctificator omnipotens aeterne Deus, et benedic hoc sacrificium tuo sancto nomini praeparatum.

Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts Him whom they desire.

If it be a High Mass, the priest, before proceeding any further with the Sacrifice, takes the thurible a second time. He first censes the bread and wine which have just been offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the fragrant incense, more and more fervent, the nearer the solemn moment approaches. St. John tells us that the incense he beheld burning on the altar in heaven is made of *the Prayers of the Saints*. During Christmas-tide, therefore, we may look on the fragrant cloud which covers our Altar here on earth as an emblem of the prayers said by the Shepherds round the Crib, and of the adorations paid by the Magi to the Infant-God. Let us imitate them; for this same Jesus is soon to be on our Altar.

But the thought of his own unworthiness becomes more intense than ever in the heart of the Priest. The public confession which he made at the foot of the altar is not enough; he would now at the altar itself express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity, wherewith he should approach to God. He washes his *hands*. Our hands signify our *works*; and the priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your father thus humble himself, do you also make an act of humility, and say with him these verses of the psalm:

PSALM 25.

Lavabo inter innocentes manus meas et circumdabo altare tuum,
Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tua, et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum
vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est
muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere
mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.
Amen.

I, too, would wash my hands, O Lord, and become like unto those who
are innocent, that so I may be worthy to come near thy altar, and hear
thy sacred canticles, and then go and proclaim to the world the wonders
of thy goodness. I love the beauty of thy house, which thou art about to
make the dwelling-place of thy glory. Leave me not, O God, in the midst
of them that are enemies both to thee and me. Thy mercy having
separated me from them, I entered on the path of innocence, and was
restored to thy grace; but have pity on my weakness still: redeem me
yet more, thou who hast so mercifully brought me back to the right
path. In the midst of these thy faithful people, I give thee thanks. Glory
be to the Father, and to the Son, and to the Holy Ghost; as it was in the
beginning, is now and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just
made, returns to the middle of the altar, and bows down, full of
respectful awe, begging of God to receive graciously the sacrifice which
is about to be offered to Him, and expresses the intentions for which it
is offered. Let us do the same.

Suscipe sancta Trinitas, hanc oblationem, quam tibi offerimus ob
memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini
nostri: et in honore beatæ Mariae semper Virginis, et beati Johannis
Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et
omnium Sanctorum: Ut illis proficiat ad honorem, nobis autem ad
salutem: et illi pro nobis intercedere dignentur in coelis quorum
memoriam agimus in terris. Per eundem Christum Dominum nostrum.
Amen.

O Holy Trinity, graciously accept the Sacrifice we have begun. We offer
it in remembrance of the Passion, Resurrection, and Ascension of our
Lord Jesus Christ. Permit thy Church to join with this intention that of

honouring the ever glorious Virgin Mary, the blessed Baptist John, the Holy Apostles Peter and Paul, the Martyrs whose relics lie here under our altar awaiting their resurrection, and the Saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The Priest again turns to the people; it is for the last time before the sacred mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: Ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our Almighty Father.

With this request he turns again to the altar, and you will see his face no more, until our Lord himself shall have come down from heaven upon that same altar. Assure the Priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiae suae sanctae.

May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the Priest recites the prayers called the *Secrets*, in which he presents the petition of the whole Church for Gods acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion, *Thanksgiving*. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, and expressly for the chiefest of all His gifts, the Messiah. We are on the point of receiving a new visit of this Son of God; the Priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all his gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia saecula saeculorum!
For ever and ever!

In the same feeling, answer your *Amen!* Then he continues:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda!

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts!

Let your response be sincere:

R. Habemus ad Dominum.

R. We have them fixed on God.

And when he adds:

V. Gratias agamus Domino Deo nostro.

V. Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul:

R. Dignum et justum est.

R. It is meet and just.

Then the Priest:

PREFACE.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus; quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur: et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia coelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father Almighty, eternal God; for by the mystery of the Incarnate Word, a new ray of thy glory has appeared to the eyes of our soul: so that while we behold God visibly, we may be carried by him to the love of things invisible: and therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory, saying unceasingly:

This Preface is said on Christmas Day, and during its Octave; on the Feast of the Holy Name of Jesus; and on the Purification of the Blessed Virgin. The Prefaces for the Epiphany, of the Blessed Trinity, and of the Apostles, will be given in their Proper places.

The following is the Common Preface, which is said as often as there is not is proper one assigned:

PREFACE.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus, per Christum Dominum nostrum; per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Coeli, coelorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O Holy Lord, Father Almighty, Eternal God: through Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Here unite with the Priest, who on his part, unites himself with the blessed spirits, in giving thanks to God for the unspeakable gift: bow down and say:

Sanctus, Sanctus, Sanctus, Dominus, Deus sabaoth!

Pleni sunt coeli et terra gloria tua.

Hosanna in excelsis!

Benedictus qui venit in nomine Domini.

Hosanna in excelsis!

Holy, Holy, Holy, Lord God of hosts!

Heaven and earth are full of thy glory.

Hosanna in the highest!

Blessed be the Saviour who is coming to us in the name of the Lord who sends him.

Hosanna be to him in the highest!

After these words commences the *Canon*, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the Priest is no longer heard; yea, even at the altar, all is silence. It was thus, says the Book of Wisdom, *in the quiet of silence, and while the night was in the midst of her course, that the Almighty Word came down from his royal throne* [Wisd. xviii. 14,15]. Let us await him in a like silence, and respectfully fix our eyes on what the Priest does in the holy place.

THE CANON OF THE MASS.

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing Priest is for the Catholic Church, his and our Mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus, uti accepta habeas, et benedicas haec dona, haec munera, haec sancta sacrificia illibata, in primis quae tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque catholicae et apostolicae fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries, which thou hast intrusted to thy holy Church, our Mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our Holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic Apostolic Roman Church.

Here pray, together with the Priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio; pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suae; tibi que reddunt vota sua aeterno Deo, vivo et vero.

Permit me, O God, to intercede with thee in more earnest prayer for those for whom thou knowest that I have a special obligation to pray: *
* * Apply to them the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the Saints: they are that portion of the Body of Jesus Christ, which is called the *Church Triumphant*.

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Johannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani,

Laurentii, Chrysogoni, Johannis et Pauli, Cosmae et Damiani, et omnium Sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also, who are already in possession of heaven. Therefore it is, that we wish to honour by it the memory of the glorious and ever Virgin Mary; of the Apostles, Confessors, Virgins, and of all the Saints; that so they may assist us, by their powerful intercession, to become worthy to contemplate thee, as they now do, in the mansions of thy glory.

The Priest, who up to this time, had been praying with his hands extended, now joins them, and holds them over the Bread and Wine, as the high Priest of the Old Law did over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we profess our *dependence*, and which, in a few instants, is to yield its place to the living Host, upon whom all our iniquities are to be laid .

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen. Quam oblationem tu Deus in omnibus quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Vouchsafe, O God to accept this offering which this thy assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath, and number us amongst thy elect, through Him who is coming to us, thy Son our Saviour. Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but bring us into the presence of this divine Son our Saviour.

And here the Priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with all its power and efficacy. Prostrate yourself in profound adoration; for the Emmanuel, the *God with us*, is coming upon our altar.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles

manus suas: et elevatis oculis in coelum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. HOC EST ENIM CORPUS MEUM.

What, O God of heaven and earth, my Jesus, the long-expected Messiah, what else can I do at this solemn moment but adore thee, in silence, as my sovereign Master, and open my whole heart to thee, as to its dearest King! Come, then, Lord Jesus, come!

The Divine Lamb, the Son of Mary, is now lying on our altar. Glory and love be to him for ever! But he has come that He may be immolated. When Isaias, in prophetic vision, contemplated this *Child that is born unto us*, he saw that even then *his government was upon his shoulder* [Isa. ix. 6], and this was the Cross. Hence, the Priest, who is the minister of the will of the Most High, immediately pronounces over the Chalice those sacred words which will produce the great mystical immolation, by the separation of the Victims Body and Blood. The substances of the bread and wine have ceased to exist: the species alone are left, veiling, as it were, the Body and Blood, lest fear should keep us from a mystery, which God gives us in order to give us confidence. Let us associate ourselves to the angels, who tremblingly gaze upon this deepest wonder.

Simili modo postquam coenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Haec quotiescumque feceritis, in mei memoriam facietis.

O Precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and make me whiter than snow. Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come also and reign in me by thy power and by thy love.

The Priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation now on the altar is no longer an earthly offering, but the Body and Blood, the whole Person, of his divine Son.

Unde et memores Domine, nos, servi tui, sed et plebs tua sancta ejusdem Christi Filii tui Domini nostri tam beatae Passionis, nec non et ab inferis Resurrectionis, sed et in coelos gloriosae Ascensionis: offerimus praeclarae Majestati tuae de tuis donis ac datis: Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitae

aeternae et Calicem salutis perpetuae.

Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchae nostri Abrahae, et quod tibi obtulit summus Sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Father of infinite holiness, the Host so long expected is here before thee! Behold this thine eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, - Host pure and spotless, - our Meat and Drink of everlasting life.

Heretofore thou didst accept the sacrifice of the innocent lambs offered to thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and lastly the sacrifice, which Melchisedech presented to thee, of bread and wine. Receive our Sacrifice, which is above all those others. It is the Lamb of whom all others could be but figures: it is the undying Victim: it is the Body of thy Son, who is the Bread of Life, and his Blood, which, whilst, a drink of immortality for us, is a tribute adequate to thy glory.

The Priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men. Do you look at it with love, as the Crib, whereon is laid, veiled in the eucharistic elements, that Jesus who has said: *I am the Bread of life*.

Supplices te rogamus, omnipotens Deus: jube haec perferri per manus sancti Angeli tui in sublime Altare tuum, in conspectu divinae Majestatis tuae: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione coelesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen. But, O God of infinite power, these sacred gifts are not only on this altar here below; they are also on that sublime Altar in heaven, which is before the throne of thy divine Majesty. These two Altars are but one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for our making supplication for the Church suffering. Let us therefore ask the divine Liberator, who has come down among us, that he mercifully visit, by a ray of his consoling light, the dark abode of purgatory, and permit his Blood to flow, as a stream of mercys dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them who have a claim on our suffrages.

Memento etiam Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy City: even our mortal eyes can see beneath the veil of our delighted faith; and hide not thyself from those brethren of ours, who are imprisoned in the place of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! and who profit so little by the visit which our Saviour pays us, let us together with the priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Johanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum. Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedixisti, et praestas nobis: per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thy infinite mercy will grant us to share in thy kingdom, not, indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this Sacrifice, which we are offering to thee. Remember, too, the merits of thy holy Apostles, of thy holy Martyrs, of thy holy Virgins, and of all thy Saints. Grant us, by their intercession, grace in this world, and glory eternal in the next; which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying these last few words, the priest has taken up the sacred Host, which was on the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both Chalice and Host, he offers to God the most noble and perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the mysteries is broken. The Priest concludes his long prayers, by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia saecula saeculorum.
For ever and ever.

Answer him with faith, and in a sentiment of union with your holy mother the Church:

Amen.

Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is now time to recite the prayer which our Saviour Himself has taught us. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when he himself who made it for us is in our very hands now whilst we say it. As this Prayer belongs in common to all Gods children, the Priest recites it aloud, and begins by inviting us all to join in it.

Oremus.

Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Let us pray.

Having been taught by a saving precept, and following the form given us by a divine instruction, we thus presume to speak:

THE LORDS PRAYER.

Pater noster, qui es in caelis, santificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation.

Let us answer with deep feeling of our misery:

Sed libera nos a malo.
But deliver us from evil.

The Priest falls once more into the silence of the holy mysteries. His first word is an affectionate *Amen* to your last petition - *deliver us from evil* - on which he forms his own next prayer: and could he pray for anything more needed? Evil surrounds us everywhere, and the Lamb on our altar has been sent to expiate it and deliver us from it.

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus. How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by our sins, and strengthen her wicked propensities. Evils present, that is, the sins now at this very time upon our soul; the weakness of this poor soul; and the temptations which molest her. There are, also, future evils, that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this host of our Salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy Apostles Peter and Paul, and Andrew. Liberate us, break our chains, give us peace; through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The Priest is anxious to announce the Peace which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia saecula saeculorum.

R. Amen.

World without end.

R. Amen.

Then he says:

Pax Domini sit semper vobiscum.

May the peace of the Lord be ever with you.

To this paternal wish reply:

R. Et cum spiritu tuo.

R. And with thy spirit.

The Mystery is drawing to a close: God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far the priest has announced the

death of Jesus; it is time to proclaim his Resurrection. To this end, he reverently breaks the sacred Host, and having divided it into three parts, he puts one into the Chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore, and say:

Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam aeternam. Amen.

Glory be to thee, O Saviour of the world, who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St. John saw on the Altar of Heaven *standing, though slain*: - say to this your Lord and king:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us Peace.

Peace is the grand object of our Saviours coming into the world: he is the *Prince of Peace*. The divine Sacrament of the Eucharist ought therefore to be the Mystery of Peace, and the bond of Catholic Unity; for, as the Apostle says, *all we who partake of one bread, are all one bread and one body* [1 Cor. x. 17]. It is on this account that the priest, now that he is on the point of receiving, in Communion, the Sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it which is assembled round the altar. Pray with him, and for the same blessing:

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare, et coadunare digneris. Qui vivis et regnas, Deus, per omnia saecula saeculorum. Amen.

Lord Jesus Christ, who saidst to thy Apostles, "my peace I leave with you, my peace I give unto you:" regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God for ever and ever. Amen.

If it be a High Mass, the Priest here gives the kiss of peace to the Deacon, who gives it to the Sub-deacon, and he to the Choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies if you have any. Then continue to

pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most Sacred Body and Blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following prayer; otherwise prepare yourself to make a spiritual Communion:

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Let not the participation of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through thy mercy may it be a safeguard and remedy both to my soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

When the Priest takes the host into his hands, in order to his receiving it in Communion, say:

Panem caelestem accipiam, et nomen Domini invocabo.
Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same disposition as the centurion of the Gospel, who first used them:

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy thou shouldst enter under my roof; say it only with one word of thine, and my soul will be healed.

Whilst the Priest receives the Sacred Host, if you also are to communicate, adore profoundly your God, who is ready to take up his abode within you, and again say to him with the Bride: *Come, Lord Jesus, come!*

But should you not be going to receive sacramentally, make a Spiritual Communion. Adore Jesus Christ, who thus visits your soul by His grace, and say to Him:

Corpus Domini nostri Jesu Christi, custodiat animam meam in vitam aeternam. Amen.

I give thee, O Jesus, this heart of mine, that thou mayest dwell in it, and do with me what thou wilt.

Then the priest takes the Chalice in thanksgiving and says:

Quid retribuam Domino pro omnibus, quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make to the Lord for all He hath given to me? I will take the Chalice of salvation, and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a Sacramental Communion, you should, at this moment of the Priests receiving the precious Blood, again adore the God who is coming to you, and keep to your Canticle: *Come, Lord Jesus, come!*

If on the contrary, you are going to communicate only spiritually, again adore your divine Master, and say to him:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

I unite myself to thee, my beloved Jesus; do thou unite thyself to me and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for Holy Communion during this season of Christmas are given in the [next chapter](#).

The Communion being finished, and whilst the Priest is purifying the Chalice the first time, say:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Thou hast visited me, O God, in these days of my pilgrimage; give me grace to treasure up the fruits of this visit for my future eternity.

Whilst the priest is purifying the chalice the second time, say:

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhaereat visceribus meis: et praesta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them, and I be thus rendered less unworthy of thy divine visit.

The priest, having read the antiphon called the *Communion*, which is the first part of his thanksgiving for the favour just received from God, whereby he has renewed his divine presence among us, turns to the people with the usual salutation; after which, he recites the prayers, called the *Postcommunion*, which are the completion of the thanksgiving. You will join him here also, thanking God for the unspeakable gift he has just lavished on you, and asking, with most earnest entreaty, that he will permit you to continue for ever in the company of Jesus, Mary, and Joseph.

These prayers having been recited, the priest again turns to the people, and, full of joy for the immense favour he and they have been receiving, he says:

Dominus vobiscum.

The Lord be with you.

Answer him:

Et cum spiritu tuo.

Ite, Missa est.

R. Deo gratias.

And with thy spirit.

Go, the Mass finished.

R. Thanks be God.

The priest makes a last Prayer, before giving you his blessing: pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meae, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit te miserante, propitiabile. Per

Christum Dominum nostrum.

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour, and, deign to confirm the Blessing, which thy Minister is about to give me in thy Name.

The Priest raises his hand, and thus blesses you:

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus. May the Almighty God, Father, Son, and Holy Ghost, bless you!

He then concludes the Mass by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led him to take upon himself our *flesh*, and to *dwell among us*. Pray that you may be of the number of those who, now he has come *unto his own*, *receive him*, and are made *the sons of God*.

Initium sancti Evangelii secundum Joannem.

Cap I.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt et sine ipso factum est nihil, quod factum est, in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Johannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis. R. Deo gratias.

The beginning of the holy Gospel according to John.

Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made,

in him was life, and the life was the light of men and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

R. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING CHRISTMAS

During Advent, Holy Communion prepared the soul for the visible Coming of her heavenly Spouse. He graciously granted her that sublime favour, as a foretaste of that happy Night in which he would show himself to her as the Divine Babe, whose ineffable loveliness would ravish Angels, Shepherds, and Kings. She enjoyed something of that exquisite delight which Mary felt, when she had within her chaste womb the God who was her Child, though as yet concealed from her sight.

But now that Christmas is come; now that a little *Child is born unto us*, cradled in the *House of Bread*, which is Bethlehem; now that the Angels have invited the Shepherds, and the Star the Magi, to come and see Him and adore Him; the Holy Communion must take us on further in the knowledge of our Incarnate Word, illumine us with brighter Light, and produce within us a more ardent longing to possess this Jesus, whose love and loveliness gleam so magnificently through the humility of these swathing-bands and manger.

It is no longer the invisible Jesus, preparing, by silence and stillness, for the laborious mission of his conquest of souls: it is the Deliverer of mankind who has begun *to run the way* [Ps. xviii. 6]; it is the Sun of Justice darting his first rays on our earth; it is our God, asking us to give him, a weak Babe, room in our hearts; it is our Creator, *who loveth souls* [Wisd. xi. 27], striving to win our love, Then let us go to him, that we may know him; let us know him, that we may love him; let us love him, that we may grow like him. What he demands of us by this Christmas mystery is that we become, like him, *little children*, for there is now no other means of our possessing him, no other way of going to the Father. Therefore *come to him*, ye faithful ones, and *be enlightened!* [Ps. xxxiii. 6]. We have ventured to draw up these Acts, thinking that they might assist you in your preparation for the visit you are going to make to the Babe of Bethlehem. May you derive profit from them, and pray for him who gives you them.

BEFORE COMMUNION

ACT OF FAITH

Thou art about to descend into my breast, O eternal God! and yet there is nothing to betoken the approach of thy sovereign Majesty! As on the sacred night of thy birth, thy entrance into Bethlehem was in humility and in silence; so also now, there is nothing to tell men that thou art about to visit me. A Little Child, veiled under the appearance of an humble host, is coming to me, and in a few moments I shall hold within me him who created all things, the Judge of the living and the dead! Oh! how I love to bow down my reason before this wonderful Mystery! How I love, too, to contemplate these incomprehensible abasements of my God, to which he has humbled himself in order that he might exalt me! No, Reason could never have taught me all this! How could Reason tell me what the infinite love of God for his creatures can do, when she cannot even make me see my own nothingness and sinfulness, into which, thou, dear Jesus, art now coming? O Infant God: I believe in thy love, and thy love is omnipotent. I come to thee with a simple Faith, as the Shepherds went to Bethlehem when the Angel spoke these words to them: *There is born unto you in the City of David a Saviour, who is Christ the Lord: and this shall be a sign unto you: you shall find the Infant wrapped in swaddling-clothes, and laid in a crib* [St Luke ii 11,12.]: they went without delay, and found thee, and believed. I would do in like manner, O my Saviour! The sacramental veils which cover thee are to me what thy infancy, thy swathing-bands, thy crib were to them: and I believe thee to be here really present. Accept this homage of my firm Faith, and receive me as one of those humble Shepherds, whose simple-heartedness merited for them the first place at the feast of Bethlehem.

ACT OF HUMILITY

But, sweet Saviour! these Shepherds of Bethlehem had another offering besides the simplicity of their Faith, which made them pleasing to thee: it was the humility of their hearts. Thou lovest the humble, O my God! and therefore thou didst prefer these humble men to all the rest of mankind, giving them the grand honour of being the first Worshipers at thy Crib. The humility of Mary drew thee from heaven into her chaste womb; and the humility of these fortunate herdsmen made thee call them to be the first to form, with Mary, Joseph and the Angels, thy court in this humble Stable, which thy adorable presence has converted into a very paradise. In this thou givest an important lesson to me, who am to be favoured as they were, nay, who am about to receive thee within myself. Spare me not, my beloved Jesus; bring down the haughtiness of my spirit; destroy the conceited ambitions of my heart; cast me down at the foot of thy Crib, and suffer me not to rise again until I have become one of those *little Children* whom thou so lovest, that thou thyself wouldst be one; so the better to come down even so low as to me. It is as a weak Babe that thou comest to me, O infinite

God! What can I do, but be confounded, and sink into my deep nothingness, I who have never known the humility and simplicity of a child! In thy divine humility thou wouldst not be born in any other place than a Stable and a Crib; my heart, then, will satisfy thee, dear Jesus! and Bethlehem itself, compared with me, had not a poverty so worthy of that Majesty which loves to descend to what is lowest, and of that Light which glories in shining where the darkness is thickest.

ACT OF CONTRITION

And yet, O God of holiness! the Stable and the Crib, though most unworthy of thy Majesty, had nothing in them which could give thee displeasure. No place, no object in thy whole creation, could be worthy to serve thee as throne or palace; but since thou wouldst have a birth-place on this earth, the happy spot on which thy choice would fall would become, however contemptible in itself, a sanctuary worthy of thee, because thy greatness and divinity would consecrate and enrich it. There is but one place unworthy of thee, which thou couldst never choose: the heart of a sinner. Oh! that is the Stable, that is the Crib which would indeed dishonour thee. Ah! my dear Jesus! there are certain consequences, there are certain wounds scarce yet closed, left in me by past sins, which force me to remember that I was once a dwelling wherein thou couldst not enter, until thy merciful grace had removed from me the abominations of my sins. Miserable state! how I now grieve over it and detest it! Now that I see thee become, for my sake, the humble and lovely babe of Bethlehem, how hateful those sins of mine, which needed such a remedy! and how immense that love of thine, which could deign to give it me! There surely can be no more sin, dearest Lord! Give me thy grace to destroy it within me, and root it up to its last fibre. I do not forget those words of thine: *Blessed are the clean of heart, for they shall see God* [St Matt. v 8]; this is the moment for me to come near thy Crib, and do far more than see thee; cleanse, then, my heart, and let neither sin nor attachment to sin ever enter there again.

ACT OF LOVE

Such is the prayer of my contrite heart: wilt thou, my Infant God, reject it? The Church, my mother, has led me to Bethlehem; there I see thee in thy Crib leaning forward towards me, and looking on me with sweetness, and bidding me rejoice, for that thou hast pardoned me, O God of infinite mercy! and forgotten my sins. A contrite heart which sues for mercy is not all thou askest of me, nor all that I wish to offer thee: accept, then, my love. Is not this mystery of thy divine Childhood a mystery of Love? Thou comest to me because thou lovest me; but thou

comest to me as a little Infant, because thou wishest me to love thee in return, and have confidence in thee. I do indeed desire to love thee, sweet Saviour! but where shall I find a love worthy of being a return for thine, which is so generous, so immense, and what I can least understand, so tender? for it is the love of an Infant God, who treats me, a sinner, as a much-loved Brother. Yet I must say it, my sweetest Jesus! for thy Crib and thy Swathing-bands, the magnificent trophies of thy unmatched love, encourage me to say it: *I love thee!* I come to thee that I may love thee better. I no longer wish to flee from thee: thou desirest to be united to me by love, nor will I cease to sigh after thee, until I have received thee into my heart, and am made one with thee, according to thy word: *He that eateth my Flesh abideth in me, and I in him* [St John vi 57]. O my Jesus! inflame my heart and make it like that of the Shepherds, when they came near to the Stable where thou wast born; like that of the Magi, when the Star stood over Bethlehem, *the House of Bread*, and showed them that their journeying was at an end; like that of the venerable Simeon, when he saw *the Christ of the Lord* in Mary's arms, and all the promises fulfilled which he had received from the Holy Ghost. I offer thee the love of these and all thy Saints, of thy Holy Angels, and of thy Blessed Mother herself: let it supply the poverty of my own love, and deign, I beseech thee, to enrich me, by this thy visit, with the gold of divine charity.

ACT OF DESIRE

I love thee, O Divine Babe! therefore do I desire thee, and beseech thee to come to me. I must needs desire thee, for thou art, as thy Scripture tells me, *The Desire of the everlasting hills* [Gen. xlix 26]. And art thou not Light and Life? Oh! come then, Divine Sun of Justice, enlighten my darkness, and give life to my soul, which faints without thee. The nations of the earth awaited thee as their Deliverer. The Church, thy Spouse, languished with longings for thy visit. Abraham and all the Patriarchs desired to see thy day. Joseph, the Spouse of Mary, is filled with joy at the approach of that blissful hour when his eyes shall see the Son of the Eternal God. The Shepherds are impatient to behold thee: *let us go over to Bethlehem*, they say, *and let us see this Word which is come to pass, which the Lord hath showed to us*. The Magi no sooner see the Star, than they set out to seek thee, *the Star of Jacob* [Num. xxiv 17]. The aged Simeon is filled with the Holy Ghost, and hastens to the Temple to *see the Saviour whom the Lord hath prepared*. Anna, the Prophetess, is impelled by a holy enthusiasm, though weighed down with years, to come and see him who is *the Consolation of Israel*. All creation is excited: the very Angels leave heaven to come to see thee in thy Crib and thy Swaddling-clothes, and seeing thee to adore. Shall I alone be indifferent? Let it not be, my dearest Lord! but rather let my heart long

for thee, if not with a like ardour, at least with all its affection. I beseech thee therefore, come into my soul! I offer thee all the prayers and inflamed desires of all thy Saints; and with, theirs my own, poor and weak as they are. Yea, come to me; enter into my house; let my heart meet thee; nay, let it be united with thee.

O Mary! Virgin-Mother of the Messias! help me by thy prayers to love him as thou didst, that is, with my whole strength: and lead me to Bethlehem, of which thou art Queen. Ye holy Angels! suffer me to stand, in your glorious choir near the Crib of our God; fit me by your heavenly influence to share in your adorations, and under the shadow of your sacred wings to hide the tatters of my spiritual poverty. All ye Saints of God! by the delights ye found in the mystery of Bethlehem, help me and be near me, now that the great God, who filled you with light and love, is about to come into the poor dark dwelling of my heart! Amen.

In order to make your Preparation complete, follow, with a lively faith and attention, all the mysteries of the Mass at which you are to receive Communion; using for this purpose the method we have given in the preceding chapter. For your Thanksgiving after Communion, you may sometimes recite the following *Acts*:

AFTER COMMUNION

ACT OF ADORATION

Thou hast, then, come down even unto me, O my Sovereign Lord! and art reposing in my heart, as in a Crib, which thou hast vouchsafed to choose for thyself, O Infant God! My heart is now become like a new Bethlehem, O Bread of Angels! I most devoutly adore thee, thee the great God thus humbling thyself to such an abyss of lowliness. To the hymn of the Angels, *Glory be to God in the highest*, I must needs add, *Glory be to thee*, my God, *in this depth* of my misery and weakness, whither thou hast so mercifully come! Oh! who will teach me, my sweetest Infant Guest! who will teach me how to give thee a worthy welcome of homage? Mary, thy most pure and Blessed Mother, having given thee birth, and placed thee in the Crib, prostrated herself before thee as thy humble handmaid, and adored thee. Never had this guilty earth witnessed a homage so sublime as this: and thou didst deign to accept it, as the noblest thou hadst ever received. Permit me to imitate this thy beloved Mother, and adore thee as she did, O thou my Sovereign Lord! I humbly beseech thee to accept her homage to supply for the unworthiness of mine; for she is my Mother, and thou hast willed that all her riches and merits should belong to her children. I

offer thee, likewise, the adorations of that Just Man, the chaste Spouse of Mary, the admirable Joseph, who had been admitted into the divine secret of Nazareth, and is now made a witness of the touching mystery of Bethlehem. Oh! that I might share in the devoted respect and love of this glorious Saint, so grand because so simple, and so favoured above all mortals in that he was chosen to protect thy Infancy! I also adore thee in company with the Angels, the Shepherds and the Magi; with Simeon and Anna, and all the Church of heaven and earth, which contemplates in glad amazement the sublime miracle of this abasement of thy divine Majesty.

ACT OF THANKSGIVING

But it is not enough, O Divine Babe! that I adore thee; I must thank thee. What an honour is this thou has conferred upon me! What happiness this thou hast brought me! I, a sinner, am become by thy sweet condescension a living Bethlehem, possessing in itself Thee, the Bread of Life. Thy sovereign Majesty has come down even to me, and has chosen my heart for thy throne, or rather for thy Crib. The holy Angels adore thee and praise thee; but thou art granting to me an intimacy which these Blessed Spirits have not - thou art reposing on my heart. The Shepherds are admitted into the Stable to look at thee: they gaze upon thee with simple and loving admiration; but thou dost not permit them to caress thee. The Magi offer thee their royal gifts: but, as the prophecy said of them [Ps. lxxi], they kiss but the ground whereon thy Crib is placed. Happy, then, the aged Simeon, who is permitted to take thee into his arms; but oh how happier I! who have received into myself, and now hold within me, thee, my Jesus, the Bread of Life! Blessed be thou for ever, O my God! for that thou hast treated with such incomprehensible familiarity this the poorest of all thy servants! I thank thee, and glorify thee, as did the Shepherds, who went so eagerly to Bethlehem, *and returned glorifying and praising God for all they had heard and seen*; and with such glowing words did they praise thee, *that all that heard, wondered at those things that were told them by the Shepherds* [St Luke ii 16,18,20]. So too will I open my lips, and borrowing the words of a Son of Bethlehem, David thy ancestor, I will say: *All ye that fear God, come and hear, and I will tell you what great things he hath done to my soul* [Ps. lxxv 16].

ACT OF LOVE

Yea, in very truth thou hast loved me, O my divine Guest! for thou hast laden me with the gifts of thy love. How shall I not return thee love for love, and love thee with all this heart of mine, wherein thou dwellest?

Be thou loved, then, my infinitely lovable Jesus of Bethlehem! It was to win our love that thou didst lay aside all thy greatness, and, as thy Apostle expresses it, [Phil. ii 7] *empty* thyself of all thy majesty, assuming the form of a servant, nay, of a weak Babe. Verily, to approach thee now with fear and trembling seems out of season, and such loveliness as this should not be approached, but with confident tenderest love. O thou that art to be my dread Judge! thou art now here, resting on my heart; thou art, thou wishest to be, in my power; and according to thine own saying, thou art mine, and I am thine. Jesus! most lovable Jesus! remain with me for ever. Here take up thy abode: here grow before God and men; here reign as my Lord and King and God. To supply for the deficiency of my own love, I offer thee the love wherewith Mary, thy most holy Mother, pressed thee to her sacred Heart, during these the first days of thy life on earth; the love wherewith Joseph, the chaste Spouse of Mary, and thy foster-father, so diligently procured thee all thou didst need; the love wherewith the Shepherds of Bethlehem gazed on thee, *the Saviour that was born for them*, and knew thee by this sign, that thou wast an *Infant - lying - swathed - in a manger* [St Luke ii 11,12]; the love wherewith the adoring Magi opened their treasures before thee, and forgot all the fatigues of a long journey, entranced with the sight of thee; the love wherewith the venerable Simeon took thee up in his arms, and felt that he must needs die, now that he had *seen Jesus*; the love, in fine, of the Holy Angels, who, as thy Apostle tells us, [Heb. i 6] adored thee when born in Bethlehem, and found their heaven in looking on that immortal beauty, made visible, in thy Infant Face, even to the eyes of sinful men. Accept, O my divine Treasure! my sweetest Jesus, accept my love, as thou didst all these, and abide in me for ever.

ACT OF OBLATION

But it is not enough that I love thee, O Divine Infant: thou commandest me to give myself to thee. I was far off, and yet thou camest to me, that thou mightest make me thine own possession; and that I might never more leave thee, thou hast taken up thy dwelling within my heart, making it thy *Bethlehem*, O Bread of Life! Thou wishest that I should become a little child, after thine example; that I should leave, here at thy Crib, all my pride and disobedience; that my worldly wisdom should yield, at the sight of thy Crib, to the spirit of Faith; that the false light which has hitherto been my guide, should be dispelled by the brightness which comes from the mystery of thy Divine Body swathed in the bands of infancy. O Jesus! *thou King of Infants*, as one of the Fathers has called thee, I give myself to thee, that thou mayest teach me to become a little child. Accept the promise I make thee, of perfect docility to all thy teachings; grant that it may be constant and always

prompted by love. I detest everything in my past life which has been, either in thought or affection, contrary to thy spirit. Henceforth I will be all thine, for thou hast drawn me, by these sacred Mysteries, into holy nearness to thyself. I will imitate the Magi, who, having adored thee, *went back another way into their country*. May this holy *infancy* which I have begun after thine example be to me the beginning of a new life, with nothing of my old one in it. Simeon having received thee into his arms, wished to live no more for this earth; and shall I be satisfied with it, I who possess thee here within me? No - henceforth, my life is to be the service of thee, that so I may deserve to be united with thee for ever in heaven.

Mary, Mother of my Jesus! pray for me, that this gracious visit of thy divine Son may produce in me abundant fruits of virtue. Ye Holy Angels of God! who adore him now dwelling within me, be solicitous for the holiness and purity of my soul and body. All ye saints of God! pray for me, that I may ever be faithful to him whom ye loved on earth, and now love eternally in heaven. Amen.

CHAPTER THE SEVENTH

ON THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS DURING CHRISTMAS

The Office of *Vespers*, or *Evensong*, during the whole year, consists firstly of five Psalms and Antiphons, which vary more or less every day. As the main object of our book is the convenience of the Faithful, we only give the *Vespers* of the Sundays and the principal Feasts. With regard to the Sundays, therefore, during Christmas, which are neither Feasts, nor within the Octave of a Feast, we give them here in full, reserving only that which is peculiar to each for the *Proper*. If it be a Feast, the Office must be sought for on its own day.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

V. Deus, in adiutorium meum intende.

R. Domine, ad adjuvandum me festina.

ANT. Dixit Dominus.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

ANT. The Lord said.

The first psalm is a prophecy of the glory of the Messias. This Child, who is now born to us in humility and poverty, is to be seated on the right hand of the eternal Father. Now that we are celebrating his temporal birth, it is most just that we should often sing the Psalm which speaks of his eternal Generation as God, and of the future glory which awaits him as Man.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuae emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuae in splendoribus sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, et non poenitebit eum: * Tu es Sacerdos in aeternum secundum ordinem Melchisedech.

Dominus a dextris tuis: * confregit in die irae suae reges.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multo rum.

De torrente in via bibet: * propterea exaltabit caput.

The Lord said to my Lord, *his Son*: Sit thou at my right hand, *and reign with me*.

Until, *on the day of thy last coming*, I make thy enemies thy footstool.

O Christ! the Lord *thy Father* will send forth the sceptre of thy power out of Sion: from thence rule thou in the midst of thine enemies.

With thee is the principality in the day of thy strength, in the brightness of the saints: *for the Father hath said to thee*: From the womb before the day-star I begot thee.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man*: Thou art a Priest for ever, according to the order of Melchisedech.

Therefore, O Father, the Lord *thy Son*, is at thy right hand: he hath broken kings in the day of his wrath.

He shall also judge among nations: *in that terrible coming*, he shall fill the ruins *of the world*: he shall crush the heads in the land of many.

He cometh now in humility; he shall drink, in the way, of the torrent of sufferings: therefore shall he lift up the head.

ANT. Dixit Dominus Domino meo, sede a dextris meis.

ANT. Magna opera Domini.

ANT. The Lord said to my Lord, sit thou at my right hand.

ANT. Great are the works of the Lord.

The following psalm commemorates the mercies of God to His people - the promised Covenant - the Redemption, His fidelity to His promises:

PSALM 110

Confitebor tibi, Domine, in toto corde meo: * in consilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in saeculum saeculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in seculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hereditatem Gentium: * opera manuum ejus veritas et

judicium.

Fidelia omnia mandata ejus, confirmata in saeculum saeculi: * facta in veritate et aequitate.

Redemptionem misit populo suo: * mandavit in aeternum testamentum suum

Sanctum et terribile nomen ejus; * initium sapientiae timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in saeculum saeculi.

I will praise thee, O Lord, with my whole heart: in the counsel of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: *and being the Bread of life* he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men*: he *will come and* will show forth to his people the power of his works.

That he may give them, *his Church*, the inheritance of the Gentiles: the works of his hands are truth and judgement.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent Redemption to his people, *and this Redeemer will soon appear*: he hath, *thereby*, commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

ANT. Magna opera Domini: exquisita in omnes voluntates ejus.

ANT. Qui timet Dominum.

ANT. Great are the works of the Lord: sought out according to all his wills.

ANT. He that feareth the Lord.

The third psalm sings the happiness of the just man, and his hopes on the day of our Jesuss Birth. It is applicable also to the sinner, who shall be confounded because he profited nothing by that great Mystery of humility and love.

PSALM 111

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.
Potens in terra erit semen ejus: * generatio rectorum benedicetur.
Gloria et divitiae in domo ejus: * et justitia ejus manet in saeculum saeculi.

Exortum est in tenebris lumen rectis: * misericors et miserator, et justus.
Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: * quia in aeternum non commovebitur.

In memoria aeterna erit justus; * ab auditione mala non timebit.
Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperi bus, justitia ejus manet in saeculum saeculi: * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

Blessed is the man that feareth the Lord: he shall
delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness: he is merciful, and compassionate, and just.

Acceptable is the man that sheweth mercy and lendeth: he shall order his words with judgement: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened; he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry: he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

ANT. Qui timet Dominum, in mandatis ejus volet nimis.

ANT. Sit nomen Domini.

ANT. He that feareth the Lord delighteth exceedingly in his commandments.

ANT. May the name of the Lord.

The Psalm *Laudate pueri* is a canticle of praise to the Lord, who from His high heaven has taken pity on the fallen human race, and raised it up again by the Incarnation.

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini.
Sit nomen Domini benedictum: * ex hoc nunc et usque in saeculum.
A solis ortu usque ad occasum: * laudabile nomen Domini.
Excelsus super omnes gentes Dominus: * et super coelos gloria ejus.
Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit
in coelo et in terra?
Suscitans a terra inopem: * et de stercore erigens pauperem.
Ut colloceat eum cum principibus: * cum principibus populi sui.
Qui habitare facit sterilem in domo: * matrem filiorum laetantem.
Praise the Lord, ye children: praise ye the name of the Lord.
Blessed be the name of the Lord: from henceforth now and for ever.
From the rising of the sun unto the going down of the same, the name
of the Lord is worthy of praise.
The Lord is high above all nations: and his glory above the heavens.
Who is as the Lord our God, who dwelleth on high:
and looketh down on the low things in heaven and on earth?
Raising up the needy from the earth: and lifting up the poor out of the
dunghill.
That he may place him with princes: with the princes of his people.
Who maketh a barren woman to dwell in a house, the joyful mother of
children.

ANT. Sit nomen Domini benedictum in saecula.

ANT. Deus autem noster.

ANT. May the name of the Lord be for ever blessed.

ANT. But our God.

The fifth Psalm, *In exitu*, recounts the prodigies witnessed under the ancient Covenant: they were *figures*, whose realities begin their accomplishment in the Birth of Jesus; for he comes that he may deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who will consent to fear and love the Lord.

PSALM 113

In exitu Israel de Aegypto: * domus Jacob de populo barbaro.
Facta est Judaea sanctificatio ejus: * Israel potestas ejus.
Mare vidit, et fugit: * Jordanis conversus est retrorsum.
Montes exsultaverunt ut arietes: * et colles sicut agni ovium.
Quid est tibi, mare, quod fugisti: * et tu Jordanis, quia conversus es

retrorsum?

Montes exsultastis sicut arietes: * et colles sicut agni ovium?

A facie Domini mota est terra: * a facie Dei Jacob.

Qui convertit petram in stagna aquarum; * et rupem in fontes aquarum.

Non nobis, Domino, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * nequando dicant gentes: Ubi est Deus eorum?

Deus autem noster in coelo: * omnia quaecumque voluit, fecit.

Simulacra Gentium argentum et aurum: * opera manuum hominum.

Os habent et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent, et non odorabunt.

Manus habent, et non palpabunt, pedes habent, et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum, et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Benedicti vos a Domino: * qui fecit coelum et terram.

Coelum coeli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in saeculum.

When Israel went out of Egypt: the house of Jacob from a barbarous people.

Judea was made his sanctuary: Israel his dominion.

The sea saw and fled: Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the

God of Jacob.

Who turned the rock into pools of water, and the stony hill into fountains of waters.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy, and for thy truths sake: lest the Gentiles should say: Where is their God ?

But our God is in heaven: he hath done all things whatsoever he would. The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that fear the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lords: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. Deus autem noster in coelo: omnia quaecumque voluit fecit.

ANT. But our God is in heaven: he hath done all things whatsoever he would.

After these five psalms, a short lesson from the holy Scriptures is then read. It is called the *Capitulum*, because it is always very short. That for the several feasts is given on the respective days. the following is said on the Sundays called *After the Epiphany*, as often as the Vespers are of the Sunday:

CAPITULUM

(2 Cor. i.)

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation, who comforteth us in all our tribulations.

R. Thanks be to God.

Then follows the Hymn. We give the one of the Sunday's Office. It was composed by St. Gregory the Great, and celebrates Creation. It praises the Light, which God drew our of nothing, on this the *first* day, and which is the beautiful image of our Divine Infant, the *Light of the world*, the *Orient* that has visited them who sat in the shadow of death.

HYMN *

Lucis Creator optime,
Lucem dierum proferens;
Primordiis lucis nova,
Mundi parans originem,

Qui mane junctum vesperi
Diem vocari praecipis,
Illabitur tetrum chaos,
Audi preces cum fletibus.

Ne mens gravata crimine,
Vita sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Coeleste pulset intimum,
Vitale tollat praemium:
Vitemus omne noxium,
Purgemus omne pessimum.

Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne saeculum. Amen.

O infinitely good Creator of the Light! by thee was produced the Light of day, providing thus the worlds beginning with the beginning of the new-made Light.

Thou biddest us call the time from morn till eve, Day; this day is over; dark Night comes on: oh! hear our tearful prayers.

Let not our soul, weighed down by crime, mis-spend thy gift of life, and, forgetting what is eternal, be earth-tied by her sins.

Oh may we strive to enter our heavenly home, and bear away the prize of life: may we shun what would injure us, and cleanse our soul from her defilements.

Most merciful Father! and thou, his Only-Begotten Son, co-equal with him, reigning for ever with the Holy Paraclete grant this our prayer. Amen.

The *Versicle* which follows the Hymn which we here give is that of the Sunday: those for the Feasts are given in their proper places.

V. Dirigatur, Domine, oratio mea.

R. Sicut incensum in conspectu tuo.

V. May my prayer, O Lord, ascend.

R. Like incense in thy sight.

Then is said the *Magnificat* antiphon, which is to be found in the Proper for the different days. After this, the Church sings the canticle of Mary, the *Magnificat*, in which are celebrated the Divine Maternity and all its consequent blessings. This exquisite Canticle is an essential part of the Vespers throughout the year; but how sweetly appropriate is it to the season of Christmas, during which the Church is overflowing with joy at the Birth of Jesus ! She turns to the Mother, and proclaims her Blessed. *Blessed* indeed; for, *the power of the Most High overshadowed her*, the Holy Ghost gave unto her, for the salvation of the world, the Blessed Fruit of her Womb [St. Luke i. 35].

OUR LADYS CANTICLE (St. Luke i.)

Magnificat: * anima mea Dominum.

Et exsultavit spiritus meus: * in Deo salutari meo.

Quia respexit humilitatem ancillae suae: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.
Deposuit potentes de sede: * et exaltavit humiles.
Esurientes implevit bonis: * et divites dimisit inanes.
Suscepit Israel puerum suum: * recordatus misericordiae suae.
Sicut locutus est ad patres nostros: * Abraham et semini ejus in saecula.
My soul doth magnify the Lord;
And my spirit hath rejoiced in God my Saviour.
Because he hath regarded the humility of his handmaid: for, behold,
from henceforth all generations shall call me blessed.
Because he that is mighty hath done great things to me: and holy is his
name.
And his mercy is from generation unto generation, to them that fear
him.
He hath showed might in his arm: he hath scattered the proud in the
conceit of their heart.
He hath put down the mighty from their seat: and hath exalted the
humble.
He hath filled the hungry with good things: and the rich he hath sent
empty away.
He hath received Israel his servant, being mindful of his mercy.
As he spake to our fathers, to Abraham and to his seed for ever.

The *Magnificat* antiphon is then repeated. The Prayer, or Collect, will be
found in the Proper of each Sunday and Feast.

The Vespers end with the following versicles:

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animae per misericordiam Dei requiescant in pace.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God,
rest in peace.

R. Amen.

* APPENDIX

HYMN

According to the monastic rite, it is as follows :-

R. breve. Quam magnificata sunt, * Opera tua Domine.

Quam magnificata sunt, * Opera tua Domine.

V. Omnia in sapientia fecisti. * Opera tua Domine.

Gloria Patri, etc.

Quam magnificata sunt, * Opera tua Domine.

Lucis Creator optime,
Lucem dierum proferens;
Primordiis lucis novae,
Mundi parans originem.

Qui mane junctum vesperi
Diem vocari praecipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.

Ne mens gravata crimine
Vitae sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Coelorum pulset intimum,
Vitale tollat praemum:
Vitemus omne noxium,
Purgemus omne pessimum.

Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne saeculum.
Amen.

CHAPTER THE EIGHTH

ON THE OFFICE OF COMPLINE DURING CHRISTMAS

This Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice, and obtaining Gods help, now that we are going to spend so many hours in the unconscious, and therefore dangerous, state of sleep, which is also such an image of death.

The Lector, addressing the Priest, says to him:

V. Jube, domne, benedicere.

V. Pray, father, give thy blessing.

The priest answers:

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens. R. Amen.

May the almighty Lord grant us a quiet night and a perfect end. R. Amen.

The lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens, circuit quaerens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

Brethren, be sober and watch: because your adversary the devil, like a roaring lion, goeth about seeking whom he may devour: whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

The Choir answers:

R. Deo gratias.

R. Thanks be to God.

Then the Priest:

V. Adjutorium nostrum in nomine Domini.

V. Our help is in the name of the Lord.

The Choir:

R. Qui fecit coelum et terram.

R. Who hath made heaven and earth.

Then the Lords Prayer is recited in secret; after which the priest says the *Confiteor*, and, when he has finished, the Choir says:

Misereatur tui omnipotens Deus, et dimissis peccatis nostris, perducatur te ad vitam aeternam.

May Almighty God be merciful to thee, and forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, the Choir repeats the *Confiteor*, thus:

Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Johanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Johannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee, Father, to pray to our Lord God for me.

The Priest then says:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam. R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. R. Amen.

V. Converte nos, Deus, salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, &c.

May Almighty God be merciful to you, and, forgiving your sins, bring you to life everlasting. R. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. R. Amen.

V. Convert us, O God, our Saviour.
R. And turn away thine anger from us.
V. Incline unto my aid, O God.
R. O Lord, make haste to help me.
Glory, &c.

ANT. Miserere.

ANT. Have mercy.

The *first* psalm expresses the confidence with which the just man sleeps in peace; but the wicked know not what calm rest is. It also speaks of the eternal Word, the *Light* of the Father, who is come to dispel our darkness.

PSALM 4

Cum invocarem exaudivit me Deus justitiae meae: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

Filii hominum, usquequo gravi corde? * ut quid diligitis vanitatem, et quaeritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quae dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiae, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui Domine: * dedisti laetitiam in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his Holy One wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord:
many say, Who sheweth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.
In peace, in the selfsame, I will sleep, and I will rest.
For thou, O Lord, singularly hast settled me in hope.

The Church has introduced here the first six Verses of the thirtieth Psalm, because they contain the prayer which our Saviour made when dying: *Into thy hands, O Lord, O commend my spirit!* words so beautifully appropriate in this Office of the close of day.

[Note - these verses were omitted from the Pope St. Pius X revision of the Divine Office of 1911.]

PSALM 30.

In te, Domine, speravi, non confundar in aeternum: * in justitia tua libera me.

Incline ad me aurem tuam: * accelera ut eruas me.

Esto mihi in Deum protectorem, et in domum refugii: * ut salvum me facias.

Quoniam fortitudo mea, et refugium meum es tu: * et propter nomen tuum deduces me, et enutries me.

Educes me de laqueo hoc, quem absconderunt mihi: * quoniam tu es protector meus.

In manus tuas commendo spiritum meum: * redemisti me, Domine, Deus veritatis.

In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

Bow down thy ear to me: make haste to deliver me.

Be thou unto me a God, a protector, and a house of refuge, to save me. For thou art my strength, and my refuge: and for thy name's sake thou wilt lead me, and nourish me.

Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

The *third* psalm gives the motives of the just mans confidence, even during the dangers of the night. Then we have God Himself speaking, and promising to show us our *Saviour*.

PSALM 90

Qui habitat in adjutorio Altissimi: * in protectione Dei coeli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum: * Deus meus,

sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero.
Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.
A sagitta volante in die, a negotio perambulante in tenebris: * ab
incursu, et daemónio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem
non appropinquabit.

Verumtamen oculis tuis considerabis: * et retributionem peccatorum
videbis

Quoniam tu es, Domine, spes mea: * Altissimum posuisti refugium
tuum.

Non accedet ad te malum: * et flagellum non appropinquabit
tabernaculo tuo.

Quoniam angelis suis mandavit de te: * ut custodiant te in omnibus viis
tuis.

In manibus portabunt te: * ne forte offendas ad lapidem pedem tuum.
Super aspidem et basiliscum ambulabis: * et conculcabis leonem et
draconem.

Quoniam in me speravit, liberabo eum: * protegam eum, quoniam
cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: * cum ipso sum in tribulatione,
eripiam eum et glorificabo eum.

Longitudine dierum replebo eum: * et ostendam illi salutare meum.
He that dwelleth in the aid of the Most high, shall abide under the
protection of the God of heaven.

He shall say to the Lord: Thou art my protector, and my refuge: my
God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the
sharp word.

He will overshadow thee with his shoulders: and under his wings thou
shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of
the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in
the dark: of invasion, or of the noon day devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but
it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the
wicked.

Because *thou hast said*: Thou, O Lord, art my hope: Thou hast made the
Most High thy refuge.

There shall no evil come to thee, nor shall the scourge come near thy
dwelling.

For he hath given his angels charge over thee: to keep thee in all thy

ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He Will cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

The *fourth* psalm invites the Servants of God to persevere with fervour, in the prayers they offer during the *Night*. The faithful should say this psalm in a spirit of gratitude to God, for raising up in the Church adorers of His holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: * omnes servi Domini.

Qui statis in domo Domini: * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: * et benedicite Dominum.

Benedicat te Dominus ex Sion: * qui fecit coelum et terram.

Behold now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Miserere mei, Domine, et exaudi orationem meam.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN

[See [appendix](#) for version according to Monastic usage.]

Te lucis ante terminum,

Rerum Creator, poscimus,
Ut pro tua clementia
Sis praesul et custodia.

Procul recedant somnia,
Et noctium phantasmata:
Hostemque nostrum comprime,
Ne polluantur corpora.

Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne saeculum.
Amen.

Before the closing of the light, we beseech thee, Creator of all things!
that, in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us; and do thou
repress our enemy, lest our bodies be profaned.

Most merciful Father! and thou, his only-begotten Son, coequal with
him! reigning for ever with the holy Paraclete! grant this our prayer.
Amen.

This last stanza of the hymn is varied for Christmas day, etc., and for
the Epiphany, as shown [below](#).

CAPITULUM

(Jeremias xiv.)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est
super nos; ne derelinquas nos, Domine Deus noster.

R. In manus tuas, Domine: * commendo spiritum meum.

In manus tuas, Domine: * commendo spiritum meum.

V. Redemisti nos, Domine Deus veritatis. * Commendo spiritum meum.
Gloria Patri.

In manus tuas, Domine: * commendo spiritum meum.

V. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

ANT. Salva nos.

But thou art in us, O Lord, and thy holy name has been invoked upon us: forsake us not, O Lord our God.

R. Into thy hands, O Lord: * I commend my spirit.

Into thy hands, O Lord: * I commend my spirit.

V. Thou hast redeemed us, O Lord God of truth. * I commend my spirit. Glory be.

Into thy hands, O Lord: * I commend my spirit.

V. Preserve us, O Lord, as the apple of thine eye.

R. Protect us under the shadow of thy wings.

ANT. Save us.

The canticle of the venerable Simeon - who, while holding the divine Infant in his arms, proclaimed Him to be the *Light of the Gentiles*, and then slept the sleep of the just - harmonizes admirably with this closing Office of the day at Christmastide; for during this holy Season the Church is for ever thanking God, because he has dispelled the shades of death by the rising of the Sun of Justice, in whose love she labours all day long, and takes her rest at night, saying: *I sleep, and my heart watcheth* [Cant. v. 2].

CANTICLE OF SIMEON

(*St. Luke ii.*)

Nunc dimittis servum tuum, Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei: * salutare tuum.

Quod parasti: * ante faciem omnium populorum.

Lumen ad revelationem Gentium: * et gloriam plebis tuae Israel.

Gloria Patri, et Filio, etc.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, etc.

ANT. Salva nos, Domino, vigilantes: custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS

Visita, quaesumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

R. Amen.

ANTHEM TO THE BLESSED VIRGIN

Alma Redemptoris Mater, quae pervia coeli
Porta manes, et stella maris, succurre cadenti,
Surgere qui curat, populo: tu quae genuisti,
Natura mirante, tuum sanctum Genitorem,
Virgo prius ac posterius, Gabrielis ab ore
Sumens illud Ave, peccatorum miserere.

V. Post partum, Virgo, inviolata permansisti.

R. Dei Genetrix, intercede pro nobis.

OREMUS

Deus qui salutis aeternae, beatæ Mariae virginitate fecunda humano generi praeemia praestitisti: tribue, quaesumus, ut ipsam pro nobis intercedere sentiamus per quam meruimus auctorem vitae suscipere Dominum nostrum Jesum Christum Filium tuum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.*

* In the monastic rite, this response is as follows:-

R. Et cum fratribus nostris absentibus. Amen.

Sweet Mother of our Redeemer, gate whereby we enter heaven, and star of the sea! help us, we fall; yet do we long to rise. Nature looked upon thee with admiration, when thou didst give birth to thy divine Creator, thyself remaining, before and after it, a pure Virgin. Gabriel spoke his *Hail* to thee; we sinners crave thy pity.

V. After child-birth thou didst remain most pure, O Virgin.

R. O Mother of God! make intercession for us.

LET US PRAY

O God, who by the fruitful Virginité of the Blessed Mary hast given to mankind the rewards of eternal salvation: grant, we beseech thee, that we may experience her intercession, by whom we received the Author of life, our Lord Jesus Christ, thy Son.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.*

* In the monastic rite, this response is as follows :- R. And with our absent brethren. Amen.

Then, in secret, *Pater*, *Ave*, and *Credo*.

APPENDIX

HYMN

According to the monastic rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis praesul ad custodiam.

Procul recedant somnia
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Praesta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum sancto Spiritu.

THE LAST STANZA OF THE HYMN IS THUS VARIED:

From Christmas Day till the Epiphany

Roman Breviary

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu
In sempiterna saecula.
Amen.

Monastic Breviary

Gloria tibi, Domine,
Qui natus es de Virgine,
Cum Patre et Sancto Spiritu
In sempiterna saecula.
Amen.

From the Epiphany, and during the Octave

Roman Breviary

Jesu, tibi sit gloria,
Qui apparuisti Gentibus,
Cum Patre et almo Spiritu
In sempiterna saecula.
Amen.

Monastic Breviary

Gloria tibi, Domine,
Qui apparuisti hodie,
Cum Patre et Sancto Spiritu
In sempiterna saecula.
Amen.

[For the Feast of the Holy Family

Roman Breviary

Jesu, tuis obediens
Qui factus es parentibus,
Cum Patre summo et Spiritu
Semper tibi sit gloria.
Amen.]

APPENDIX

HYMN - ADESTE FIDELES

The stanzas usually sung are marked thus *

* Adeste fideles, laeti, triumphantes,
Venite, venite in Bethlehem!
Natum videte Regem Angelorum!
Venite adoremus! Venite adoremus!
Venite adoremus Dominum!

* Deum de Deo, Lumen de Lumine,
Gestant Puellae viscera,
Deum verum, genitum non factum.
Venite adoremus! etc.

En grege relicto, humiles ad cunas
Vocati Pastores adproperant:
Et nos ovanti gradu festinemus.
Venite adoremus! etc.

Aeterni Parentis splendorem aeternum
Velatum sub carne videbimus,
Deum Infantem pannis involutum.
Venite adoremus! etc.

Pro nobis egenum et foeno cubantem
Piis foveamus amplexibus.
Sic nos amantem quis non redamaret?
Venite adoremus! etc.

* Cantet nunc Io chorus angelorum,
Cantet nunc aula coelestium:
Gloria in excelsis Deo!
Venite adoremus! etc.

* Ergo qui natus die hodierna,
Jesu, tibi sit gloria
Patris aeterni Verbum caro factum!
Venite adoremus etc.

* Come, ye Faithful, in joy and triumph, to Bethlehem, and gaze on the
new-born King of Angels! Come, let us adore the Lord!

* The Virgins womb carries the God of God, the Light of Light, the true God that was born, not made. Come, let us adore the Lord!

Lo! the Shepherds are called, and leaving their flocks, hasten to the humble Crib. Let us also go thither with joy. Come, let us adore the Lord!

We shall see the eternal brightness of the Eternal Father hid under the veil of Flesh: the Infant-God wrapped in swaddling-clothes. Come, let us adore the Lord!

Let us devoutly embrace him who, for our sakes, is become poor and lies on straw. Oh! who will refuse to love him who so loves us? Come, let us adore the Lord!

* Let the Angel choir now sing its hymns. Let the court of the Blessed give forth its *Glory be to God in the highest!* Come, let us adore the Lord!

* To thee, O Jesus! who art this day born, be glory. Glory be to thee, O Word of the Eternal Father, that art now made Flesh! Come, let us adore!

CHRISTMAS DAY: AFTERNOON OF THE EVE

Christmas Eve, with its own happy spirit, is drawing to its close. Already has the Church terminated all her Advent Offices, by the celebration of the Holy Sacrifice. In her maternal considerateness, she has permitted her children to break their Fast of preparation for the great Feast, by taking their meal at mid-day. Whilst refreshing their bodies with this repast, to which Abstinence gives merit, the Faithful feel an instinct of gladness which comes as a harbinger, to tell them of that immense joy which this beautiful Night will bring them, by giving them their Emmanuel.

But so great a Solemnity as that of to-morrow could not possibly be an exception to that usage of the Church whereby she anticipates all her Feasts on their Eves. In a few moments the Office of *First Vespers*, in which is offered to God the evening incense, will call us to the Church, and the splendour of the function, and the magnificence of the chants, will open our hearts to those feelings of love and gratitude which will prepare them to receive the graces of to-night.

Let us spend the interval in endeavouring to gain a clear knowledge of the Mystery of our Feast; and let us absorb well the sentiments and spirit of the Church. We shall be assisted to do both by considering some of the principal traditions which attach to this joyful Solemnity.

Let us begin by listening to the Holy Fathers speaking of Christmas Day with an eloquence worthy of the Feast. And first we have St Gregory the Theologian, Bishop of Nazianzum, who thus opens his thirty-eighth discourse, which is on the *Theophania*, or Nativity of our Lord.

Christ is born - glorify him! Christ comes down from heaven - go ye forth to meet him! Christ is on the earth - be ye lifted up above it! *O sing to the Lord, all thou earth!* [Ps xcv i] and to say all in one word, *Let the heavens rejoice, and let the earth be glad* [*ibid.* xcv 11], because he that is now born is both of heaven and of earth! Christ has assumed our Flesh - exult in fear and in joy; in fear, because of sin; in joy, because of hope! Christ is born of a Virgin: women! honour holy virginity, that you may become Mothers of Christ!

Who would not adore him that is from the beginning? Who would not praise and extol him that is born in time? Darkness is at an end; Light is created; Egypt remains in darkness, and Israel is enlightened by the pillar of fire. The people that sat in the darkness of ignorance, now possess the bright light of knowledge and wisdom. The old things are

passed away, and lo! all things are made new. The letter has given way, the spirit has triumphed; shadows have faded, the reality is come. ... The laws of nature are set aside; the world of Heaven is to be peopled; Christ commands it - let us obey.

O clap your hands, all ye nations! [ibid. xlvi 2] - for a Child is born unto us, and a Son is given unto us. The emblem of his Government is upon his shoulder, for his exaltation shall come by the Cross; and his name shall be called the Angel of the Great Counsel, that is, of the Counsel of his Father [Isa. ix 6].

Let the Baptist now cry out: *Prepare ye the way of the Lord!* We, too, will proclaim the virtues and power of this day. He that is without flesh takes flesh; the Word takes a Body; the Unseen is seen; the Intangible may be touched; the Eternal has a beginning; the Son of God is made the Son of Man - *Jesus Christ, yesterday and to-day, and the same for ever* [Heb. xiii 8]. Let the Jew take scandal, and the Greek mock, and the heretic prate. They will believe when they shall see him ascending into heaven; and if not even then, at least when they shall see him coming down from heaven, and seated on his judgement-seat.

It is hard to hear such thrilling eloquence as this, and remain cold. But let us now give ear to a Father of the Latin Church, the devout St Bernard, who, in his Sixth Sermon for Christmas Eve, pours forth his heart's joy in these fervent words:

We have just heard the saying, which is full of grace, and worthy of all acceptation: *Jesus Christ, the Son of God, is born in Bethlehem of Juda*. At these words my soul melts with love, yea, and my spirit that is within me burns with impatience to tell you, as in other years, of this joy, this thrilling joy. Jesus means *Saviour*. And what so necessary to them that are lost? what so welcome to them that are in misery? what so precious to them that are in despair? Besides, what salvation, what chance of salvation, was there in the law of sin, in that body of death, in so evil a day, and in such a place of affliction - had not a new and unlooked-for Salvation been *born*? Say not that thou dost indeed desire salvation, but that, knowing thy delicacy and the grievousness of thy sickness, thou fearest lest the cure be violent. No, fear not: this Jesus is *Christ*, that is, he is all sweetness; he is meek and plenteous in mercy; he is *anointed* with the oil of gladness above his fellows, that is, above them who, though they receive not the fulness, yet receive of his fulness. Yet lest thou shouldst think that because this Jesus is the Anointed with sweetness, he is therefore weak in power, it is added, he is *the Son of God*. ... Let us, then, be exceeding glad, as we think over within ourselves, or say to each other, this sweet sentence: *Jesus Christ - the Son*

of God - is born in Bethlehem of Juda!

Glorious day, indeed, is this of the Birth of the Saviour! It had been looked forward to by the human race for four thousand years. The Church had prepared for it by the four weeks of her *Advent*, a Season which has ever such a charm about it. Nature, too, longs for this day, on which the Sun begins his yearly victory over the dreary reign of wintry darkness. A Holy Doctor of the Syrian Church, St Ephrem, has written the most admirable words on the beauty and fruitful virtue of this mysterious day. Let us borrow some of these from him and say them with his enthusiasm.

Grant, O Lord! that we may now celebrate this the Day of thy Birth, which to-day's Solemnity brings round to us. This Day is like thyself - it is the friend of mankind. It comes to us in its regular course, visiting us each year. It grows old with the old; it is young and fresh with little children. We remember when we were young, how it came and passed away; and here it is again, faithful as ever in its welcome visit. It knows that nature could not do without it; here again like to thee, it comes in search of our fallen race. The whole earth thirsts after thy Birthday, O Jesus! It stands, as it were, between the past and the future, commanding all ages, as thou dost. It is one, and yet it multiplies itself, as thou dost. And since we behold thy past Birthday in this *present* Feast, make the two resemble each other in this also - that as thy Birthday brought Peace between heaven and earth, when the infinitely High God descended to this low earth; so may this solemnity signify and give us *Peace*. ... And truly, if every day of the year be rich in thy gifts, how much more ought not this to overflow with them?

The other days of the year borrow their beauty from this, and the other Feasts owe to this all their solemnity and loveliness. ... Thy Birthday, O Jesus! is a treasure out of which we all take wherewith to pay our debts. ... Blessed be the Day which has brought us back the Sun, after we had been wandering in the dark night; which has brought us the Divine Sheaf that enriches us with plentifulness; which has given us the Vine-Branch that is to yield us, in due time, the cup of our salvation. ... In the bosom of that Winter which robs our trees of their fruit, the virgin Vine has given forth its divine growth. In the Season of frost, which strips our plants of their beauty, the Root of Jesse has given us its Bud. It is in December, which hides the seed sown in the earth, that the Wheat of our salvation appears from the Virgins womb, into which he had entered in that fresh Spring-time, when the lambkins were skipping in our meadows. [Third Sermon *On our Lords Nativity*.]

It is not, therefore, to be wondered at, if this day, which, we may say, is

an important one even to God himself, has been made a privileged one above those of the rest of the year. We have already seen that the old pagan world paid homage to it, and thus, in their own way, were carrying out the design of God. The Holy Doctors, and the Church herself in her Liturgy, allude continually to the material Sun being the symbol of him who is called *the Sun of Justice*. Then again, there is the venerable tradition which tells us that the Incarnation of the Son of God having been accomplished on a Friday (March 25), the Birth of Jesus, *the Light of the world*, must have taken place on December 25, a Sunday. This gives a peculiar sacredness to Christmas Day when it falls on a Sunday, as it was on that day of the week that God began the Creation, and said: *Let there be Light!* and on the same, also, did our Lord rise from the tomb. St Sophronius of Jerusalem has beautifully treated this mystery in his first homily for Christmas Day.

In order to impress the nations of Europe, that is, of the favoured portion of the Church, with the importance of this ever-blessed day, God, who is the Sovereign Ruler of all things, has willed that on it should happen certain events of intense interest. We will select three of these. To begin with the first in order of time: it was on a Christmas Day that the Kingdom of the Franks was founded; for it was on this glorious Solemnity that King Clovis was baptized at Rheims by St Remigius. The haughty Sicambrian, thus admitted into the Fold of Christ, became a meek and humble Christian, and the founder of the first Catholic monarchy, which is now the nation of France.

A century later, that is in the year 596, our own dearest country was converted to the true faith by the labours of St Augustine, of whom St Gregory the Great, who sent him, says: he was a Monk of my Monastery. [Lib. 8, Ep. 30]. This holy Missionary had baptized King Ethelbert, and travelled through the land, preaching everywhere the name and Gospel of our Lord Jesus Christ. Having reached York, he preached the word of Eternal Life to the people, and when he had ended, they seek baptism from his hands. Christmas Day is fixed upon for the regeneration of the Catechumens, and the river which flows through the City is chosen as the Baptismal Font. Ten thousand men, not counting women and children, go down into this stream, whose waters were to cleanse their souls. The severity of the season is unheeded by these fervent disciples of the Babe of Bethlehem, who, but a few days before, knew not so much as his name. From the frozen waters there comes, full of joy and innocence, the long line of Neophytes; and the Birthday of Jesus counts, that year, one nation more as belonging to his Kingdom.

Three hundred years after this, God gives us another glorious event in

honour of the Birthday of his Son. It was on this divine Anniversary, in the year 800, and at Rome, in the Basilica of St Peter, that the *Holy Roman Empire* was created, to which God assigned the grand mission of propagating the Kingdom of Christ among the barbarian nations of the North, and of upholding, under the direction of the Sovereign Pontiffs, the confederation and unity of Europe. St Leo III crowned Charlemagne Emperor. Here, then, was a new Caesar, a new Augustus, on the earth; not, indeed, a successor of those ancient Lords of Pagan Rome, but one who was invested with the title and power by the Vicar of him who is called, in the Sacred Scriptures, *King of Kings and Lord of Lords*.

Thus has God glorified, in the eyes of men, the Divine Babe who is this day born: thus has he prepared, at various times, worthy anniversaries of that Birth which gave *glory to God and Peace to men*. Time will reveal in what other ways the Most High still wishes to magnify, upon this twenty-fifth of December, himself and his Christ.

Impressed with the extreme importance of this Feast, and justly looking upon it as the beginning of the Era of the worlds regeneration, the nations of the West, for a long time, began their year with Christmas Day, as we find in the ancient Calendars, in the Martyrologies of Usuard and Ado, and in numberless Bulls, Charts and Diplomas. It is evident, from a Council held at Cologne in 1310, that this manner of computing the year was still observed at that time. In several countries of Europe, our own among the rest, the custom has been kept up of wishing a *Happy Christmas*, which was the ancient salutation when this Feast was the beginning of a new year. Hence too, in these countries, the custom of making presents, of writing letters of good wishes, and other friendly acts. How many of our practices of everyday life have originated from Faith, and yet are looked upon as mere consequences of natural good-feeling, or even compliments which society requires us to pay to each other!

To encourage her children in their Christmas joy, the Church has dispensed with the law of abstinence, if this Feast fall on a Friday. This dispensation was granted by Pope Honorius III, who ascended the Papal Throne in 1216. It is true that we find it mentioned by Pope St Nicholas I, in the ninth century; but the dispensation was not universal; for the Pontiff is replying to the consultations of the Bulgarians, to whom he concedes this indulgence, in order to encourage them to celebrate these Feasts with solemnity and joy; Christmas Day, St Stephen, St John the Evangelist, the Epiphany, the Assumption of our Lady, St John the Baptist, and SS Peter and Paul. When the dispensation for Christmas Day was extended to the whole Church, these other Feasts were not mentioned.

In the Middle Ages, the Civil Law, also, contributed to the peoples love of Christmas, by enacting that no creditor could demand any payment from his debtors during the entire week of Christmas, which was called, on that account, the *week of remission* - a name which it had in common with the weeks of Easter and Pentecost.

But let us interrupt these interesting details regarding the grand Solemnity, whose near approach makes our hearts throb with joy. Let us repair to the House of our Heavenly Father, for the Hour of Vespers is near; and on our way, let our thoughts be at Bethlehem, where Joseph and Mary are already arrived. The sun is rapidly setting; and our Divine Sun of Justice is still hid beneath the Cloud, the Womb of The purest of Virgins. Night is coming on: Joseph and Mary are going through the narrow streets of the City of David, seeking a shelter. Let our hearts be attentive, and united in love with the two holy Pilgrims. Every heart and voice should now be giving forth to our God the tribute of praise and grateful love. Oh! happy we, that have a tribute of Song and Psalmody ready for our use, worthy of the day and of its ineffable Mystery - it is our Mother that offers us her Liturgy. Let us prepare to join her.

CHRISTMAS DAY: FIRST VESPERS

After the usual invocation of the divine assistance, the Church intones, in a most solemn chant, the five following Antiphons, which precede as many Psalms:

1. ANT. Rex pacificus magnificatus est, cujus vultum desiderat universa terra.

1. ANT. The King of Peace, whom the whole earth desireth to see, hath shown his greatness.

Psalm 109, *Dixit Dominus*.

2. ANT. Magnificatus est Rex pacificus super omnes reges universae terrae.

2. ANT. The King of Peace is magnified above all the Kings of the earth.

Psalm 110, *Confitebor tibi*.

3. ANT. Impleti sunt dies Mariae, ut pareret Filium suum primogenitum.

3. ANT. The days were completed for Mary, that she should bring forth her first-born Son.

Psalm 111, *Beatus vir*.

4. ANT. Scitote quia prope est regnum Dei: amen dico vobis quia non tardabit.

4. ANT. Know ye, that the Kingdom of God is at hand; amen I say unto you, it shall not tarry.

Psalm 112, *Laudate pueri*.

5. ART. Levate capita vestra; ecce appropinquat redemptio vestra.

PSALM 116

Laudate Dominum omnes gentes: * laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia ejus:

* et veritas Domini manet in aeternum.

5. ANT. Raise up your heads: lo! your redemption is at hand.

PSALM 116

O! praise the Lord, all ye nations: praise him, all ye people.

For his mercy is confirmed upon us, and the truth of the Lord remaineth for ever.

After having extolled, in these divine canticles, the *eternal generation*, the *fidelity*, the *mercy*, the *greatness*, and *the truth*, of her divine Spouse, who is coming, and in a few short hours will show himself to her, the Church suspends her praise for a moment, and listens, in the *Capitulum*, to the consoling words of the Apostle of the Gentiles concerning the coming of God our Saviour.

CAPITULUM

(Tit. iii 4)

Apparuit benignitas et humanitas Salvatoris nostri Dei, non ex operibus justitiae quae fecimus nos, sed secundum misericordiam suam salvos nos fecit.

The goodness and kindness of God our Saviour hath appeared; not by the works of justice, which we have done, but according to his mercy hath he saved us.

Encouraged afresh by these beautiful words, the Church resumes her praises, not borrowing, this time, the psalmody of the Royal Prophet, but singing a Hymn to Jesus, her Spouse, on the glory and beauty of his Birthday, which makes all Nature glad, and brings the sweetest joy of heart to such as know how to love the Divine Babe. It was St Ambrose - the Bee of Milan, as he has been called - who composed this Hymn, which is sung to-day in almost every part of the world.

HYMN

Jesu, redemptor omnium,
Quem, lucis ante originem,
Parem paternae gloria
Pater supremus edidit;

Tu lumen et splendor Patris,
Tu spes perennis omnium,
Intende quas fundunt preces
Tui per orbem servuli.

Memento, rerum conditor,
Nostri quod olim corporis,
Sacrata ab alvo Virginis
Nascendo, formam sumpseris.

Testatur hoc praesens dies,
Currens per anni circulum,
Quod solus e sine Patris
Mundi salus adveneris.

Hunc astra, tellus, aequora,
Hunc omne quod coelo subest,
Salutis auctorem novae
Novo salutat cantico.

Et nos, beata quos sacri
Rigavit unda sanguinis,
Natalis ob diem tui,
Hymni tributum solvimus.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna saecula.
Amen.

V. Crastina die delebitur iniquitas terrae.

R. Et regnabit super nos Salvator mundi.

O Jesu! Redeemer of man kind! born before the light was made, and
born of the Eternal Father, equal to him in infinite glory;

O thou the Light and brightness of the Father! O thou the everlasting
hope of all men! hear the prayers offered thee by thy servants through
out the world.

Be mindful, O Creator of all things! that heretofore thou didst assume a
Body like unto ours, and wast born from the sacred womb of a Virgin.

This present day, which the year has brought round to us, tells us of this
mystery - that thou, the one Saviour of the world, didst come to us from
the Fathers Bosom.

The stars, and earth, and sea, and all that is under heaven greet this the
Author of their new salvation with a new canticle.

And we, who have been re deemed by the stream of thy precious Blood,
we too pay thee the tribute of this Hymn, in honour of thy Birthday.

Glory be to thee, O Jesus! who wast born of the Virgin and to the
Father, and to the Spirit of love, for everlasting ages. Amen.

V. To-morrow the iniquity of the earth shall be cancelled.
R. And over us shall reign the Saviour of the world.

In the Monastic Breviary, it is as follows:

R. Breve. Hodie scietis * quia veniet Dominus.

R. Breve. Hodie scietis * quia veniet Dominus.

V. Et mane videbitis gloriam ejus. Quia.

Gloria &c.

R. Breve. Hodie scietis * quia veniet Dominus.

Christe, Redemptor omnium,
Ex Patre Patris Unice,
Soles ante principium
Natus ineffabiliter,

Tu lumen, tu splendor Patris,
Tu spes perennis omnium,
Intende quas fundunt preces
Tui per orbem famuli.

Memento salutis Auctor
Quod nostri quondam corporis
Ex illibata Virgine
Nascendo formam sumpseris.

Sic praesens testatur dies,
Currrens per anni circulum,
Quod solus a sede Patris
Mundi salus adveneris.

Hunc coelum, terra, hunc mare,
Hunc omne quod in eis est,
Auctorem adventus tui
Laudans exultat cantico.

Nos quoque qui sancto tuo
Redempti Sanguine sumus,
Ob diem Natalis tui
Hymnum novum concinimus.

Gloria tibi Domine,
Qui natus es de Virgine,
Cum Patre et Sancto Spiritu,
In sempiterna saecula. Amen.

And now Marys own words are to resound in the holy place! The sweet Canticle which she sang at her Visitation to Elizabeth, when, holding within her self the divine and secret Treasure, she celebrated the *great things* of Gods power in her - this Canticle, without which the Church never lets the sun go down, is now going to be sung. O Mary! the hour is fast approaching which will manifest to both heaven and earth that divine Maternity of thine which will make *all generations call thee Blessed*. Suffer us to unite our *souls* with thine in *magnifying the Lord*, and to rejoice in our spirit, as thou didst in thine, *in God our Saviour*, who is thy Son!

ANTIPHON OF THE MAGNIFICAT

Cum ortus fuerit sol de Caelo, videbitis Regem regum procedentem a Patre, tanquam sponsum de thalamo suo.

When the sun shall have risen in the heavens, ye shall see the King of Kings coming from the Father, as a Bridegroom from his bride-chamber.

The Canticle *Magnificat*.

Finally, the Church expresses all her desires in the following Prayer, which is to ascend to the Throne of God not only at every Hour of Christmas Day, but several times each day during the Octave:

COLLECT

Concede, quaesumus, omnipotens Deus: ut nos Unigeniti tui nova per carnem nativitas liberet, quos sub peccati iugo vetusta servitus tenet. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new Birth of thine Only-Begotten Son. Through the same Jesus Christ thy Son, our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

During our Vespers, the last rays of day have disappeared, and darkness has covered the earth. The Sacred Ministers, vested in their richest copes, have left the Sanctuary. In a few moments they will re-enter the Church, and repair to the Tribunal of Penance, there to administer to penitent sinners the reconciliation they ask of God through the merciful Birth of his Only- Begotten Son. All is solemn silence in the Church, which, but a few moments before, echoed with the glad chants of our praise. Let us adore the Majesty of our God, and once more present our

prayer to the King of Ages, that he send down the Dew for which our earth is thirsting; and with this prayer of our hope, let us, for a last time, mingle a thought of that salutary fear of the Last Judgement which the Church has nurtured within our souls during the holy Season of Advent.

Let us embody these sentiments in a Prayer taken from the Gothic or Mozarabic Liturgy: it is a beautiful one, and most appropriate.

PRAYER FROM THE MOZARABIC BREVARY

(For the Nativity of our Lord, in the Evening Office, Capitula)

Rorate coeli desuper, utique prophetando Christum, et nubes pluant justum; dum Sancti omnes ejus praeconantur adventum. Aperiatur terra, ut, Angelo scilicet alloquente, Virgo concipiat, et pariat Salvatorem. Hic igitur ros, qui abs te est, omnipotens Pater, rogamus, et petimus, ut fiat sanitas infirmorum; et haec pluvia matutini temporis, praebe, nostri temporis in fundat arentem, quae infusa, tanta gratia praeteritum facinus abluat, et aeternum credentibus justitiae lumen infundat; nec non ejusdem Filii tui Domini nostri indemnes praesentiam contuentes, atque cum coelicolis coetui ejus in jubilo occurrentes, hoc canticum laetitiae praecinamus orantes: Benedictus qui venit in nomine Domini, Deus Dominus, et illuxit nobis; cujus nos adventus redemit, et Nativitas illustravit: Qui veniens requisivit perditos, illuminavit in tenebris constitutos. Tribue ergo omnipotens Pater, ut diem Nativitatis ejus ita devotione piissima celebremus, ut judicii diem mitissimum sentiamus: ut cujus benignitatem in redemptione cognovimus, ejus pietatem in judicio mansuetam sentiamus.

Drop down Dew, ye heavens, from above - by prophesying Jesus to our earth; *and let the clouds rain the Just One* - let all the saintly prophets herald his coming. *Let the earth be opened*, that, as the Angel is speaking unto her, the Virgin may conceive and bring forth the Saviour. We pray and we beseech thee, O Almighty Father, let this *Dew*, which comes down from thee, give health to the sick; and this *Rain* of morn, let it sink into the parched soil of our times, and by the infusion of its abundant grace, cleanse away past sins, and shed over them that believe the eternal light of justice. Moreover, may we, looking with confidence at the presence of our Lord Jesus thy Son, and joyfully going to meet him in company with the heavenly citizens, sing to him this canticle of joy and prayer: *Blessed be he that cometh in the name of the Lord: The Lord is God, and he hath shone upon us*: his Coming hath redeemed us, and his Nativity hath enlightened us: he that came looking for the lost ones hath given light to them that sat in darkness. Grant unto us, therefore, O Almighty Father, so most devoutly to celebrate the day of his Birth, as

that the day of his Judgement may be to us a day of exceeding mercy: that thus, having felt how great is his goodness in redeeming, we may experience how gentle is his mercy in judging us.

And now we will leave the House of God, and attend to the duties of our state of life at home, until the hour of Matins summons us to return and celebrate the Midnight Birth of our Saviour. In order to prepare ourselves for that most imposing Service, we shall do well to resume the reflections upon the Liturgy of our Feast, which we interrupted in order to assist at Vespers. How few would keep from the Service of Christmas Night, and how still fewer would complain that they never seem to derive that benefit from it, which they are told is so great, if they would but take the pains to ask themselves why it is that the Church attaches such importance to her childrens joining her in the celebration of this gay Winter Midnight! To assist the devotion of the Faithful we offer them these simple instructions for [The Hour before the Midnight Service](#).

CHRISTMAS DAY: THE HOUR BEFORE THE MIDNIGHT SERVICE

We will begin by telling them that in the early ages of the Church every great Feast was prepared for by long *Vigils*; during which the people deprived themselves of their usual rest, and spent the hours in the Church, fervently joining in the Psalms and Lessons which made up the Office which we now call *Matins*. The Night was divided into three parts called *Nocturns*. At dawn of day they resumed their chants in an Office which was even more solemn than *Matins*: it was one of praise, and from this its characteristic, was called by the name of *Lauds*. This Service, which occupied a very considerable portion of the night, is still kept up, though at a time less trying to nature; *Matins* and *Lauds* are publicly recited every day in Cathedral and Monastic Churches, and privately by everyone in Holy Orders. They are by far the longest portion of the Divine Office. The want of the old spirit of devoted appreciation of the Liturgy has made the Laity indifferent to being present at the celebration of *Matins*, and this even in countries where Protestantism has not rendered their presence almost an impossibility. Thus, there are very few places where the people assist at *Matins*, excepting four times in the year; namely, on the three last days of Holy Week, and on Christmas Night. It is only on the last named that the Office is said at the same hour as anciently; for with regard to *Tenebrae*, they are recited on the afternoons respectively preceding each of the three days.

The Office of Christmas Night has always been said or sung with extraordinary solemnity. Firstly, it was so just, that the moments immediately preceding the Hour when the Holy Mother gave birth to her Jesus, should be spent in the most fervent prayers and watchings! But, secondly, the Church is not satisfied to-night with saying her *Matins* - she does so every night, and the faithful may come and assist at them as often as they wish:- she follows them by the celebration of the Holy Sacrifice of the Mass, that so she may the better solemnize the Divine Birth; and she begins her Mass at Midnight, for it was at that silent hour that the Virgin-Mother gave us the Blessed Fruit of her Womb. We cannot be surprised that the faithful, in many parts of Christendom, used to spend the whole Night in the Church.

In Rome, for many centuries - at least from the seventh to the eleventh - two *Matins* were sung, the first in the Basilica of St Mary Major. They commenced immediately after sunset. There was no Invitatory. As soon as they were ended, the Pope celebrated the first or midnight Mass. No

sooner was it finished, than the people accompanied him to the Church of St Anastasia, and there he sang the second Mass, or, as it was called, *of the Aurora*. Again the Pontiff and people formed a procession - this time it was to St Peters - and having entered the Basilica, the second Matins were begun. They had an Invitatory, and were followed by Lauds. The other Hours having been sung, the Pope said the third and last Mass, at the hour of Terce, which is our 9 o'clock. We are indebted for these details to Amalarius, and to the ancient Liturgist of the thirteenth century published under the name of Alcuin. We also find them clearly indicated by the text of the old Antiphonaries of the Roman Church, which were published by the Blessed Joseph Maria Tommasi, and by Gallicioli.

How lively was the faith of those olden times! To people who lived unceasingly amidst the Mysteries of Religion, Prayer was a tie which knit them closely together, and made them pass hours in the Church without weariness. They understood the value of the Prayers of the Church; and the Ceremonies of the Liturgy, which complete the tribute of mans inward worship of his Creator, were not looked upon as, unfortunately, they now so often are, as a dumb show, or at best an unmeaning poetry introduced for effect. What, in our days, are found only in individuals, were then in the mass of the people - faith, and a keen sense of the supernatural.

Thanks be to God! this strong practical faith is not dead among us, and is each year spreading in the land. How often have not we ourselves been charmed at seeing the traditions of the old Catholic customs still kept up in some families, especially in those favoured parts of the country where heresy has not been able to corrupt the simplicity of the people. We have seen, and it is one of the most pleasing recollections of our childhood, one of these families seated together, after the frugal evening collation, round a blazing fireside, waiting for the hour to come when the whole house was to go to the midnight Mass. A plain but savoury supper, which was to be eaten on their return home, and so add to the joy of holy Christmas Night, was prepared beforehand. A huge piece of wood, called the *Yule-Log*, was burning cheerfully on the hearth; it would last till the Mass was over, and warm the old men and the little children, as they came in chilled by the sharp frost.

Meanwhile, till it was time for Mass, their conversation was upon the Mystery of this much-loved Night. They compassionated the Blessed Mother and the sweet Babe, exposed to the inclemency of wintry weather, and with no other shelter than that of a wretched stable. Then, too, there were the *Christmas Carols*, in the practise of which they had spent many a pleasant evening of Advent. The whole soul was evidently

in these dear old melodies, and many a tear would fall as the song went on to tell how the Angel Gabriel visited Mary, and declared to her that she was to be Mother of the Most High God; how Mary and Joseph were worn with fatigue, going from street to street in Bethlehem, trying to find a lodging, and no one would take them in; how they were obliged to shelter in a stable, and how the Divine Child was born in it; how the loveliness of the Babe in his little crib was above all the beauty of the Angels; how the Shepherds went to see him, and took their humble gifts, and played their rude music, and adored him in the faith of their simple hearts. And thus they spent the happy Eve, passing from conversation to song, and from one song to another, and all was on Mary or Jesus, Joseph or Bethlehem. Cares of life were forgotten, troubles were gone, melancholy was a sin; but it was time to leave; the village clock had just gone eleven; and of the happy group, there was a little one who had been too young the other years, and this was his first Midnight Mass. There was no brighter face in the procession than his. Would he ever forget that beautiful Night!

In many of our readers, these reminiscences will excite a feeling of regret that the miseries of the world around us make such Catholic customs as these unrealities: at all events, they will show how the holiest feelings of religion may blend with the best joys of family and home. The lesson is worth learning, though the examples that teach it are too Catholic for these rough times. Let us, therefore, leave them and turn again to objects, which are realities, made holy by to-nights Mystery, they will assist us to enter still further into the spirit of the Church.

There are three places on this earth of ours which we should visit to-night. For two of them, it can only be in spirit. The first is Bethlehem, and the Cave of the Nativity, which is Bethlehems glory. Let us approach it with respectful awe, and contemplate the humble dwelling which the Son of the Eternal God chose for his first home. It is a Stable in the hollow of a rock, just outside the city walls. It is about forty feet long by twelve in width. The ox and the ass, as spoken by the Prophet, are there, standing near the Manger, mute witnesses of the Divine Mystery to which man refused to lend his own dwelling.

Joseph and Mary enter into the Stable-Cave. It is night, and all nature is buried in silence; but these two Hearts are sending up their praise and adoration to God, who thus deigns to atone for mans pride. The Virgin-Mother prepares the Clothes which are to swathe the limbs of the Divine Infant, and longs, though with a most tranquil patience, for the blissful moment when she shall have the first sight of the Blessed Fruit of her womb, kiss him, caress him and feed him - the Eternal God - at

her Breast.

Our Jesus, on his part, now that he is about to leave the sanctuary of his Mothers womb, and make his visible entrance into this world of sin, adores his Heavenly Father, and, according to the revelation of the Psalmist, which is commented by St Paul in his Epistle to the Hebrews, thus speaks: *Sacrifice and oblation thou willedst not; but a Body thou hast fitted unto me. Holocausts for sin did not please thee. Then said I, behold I come. In the head of the Book it is written of me that I should do thy will, O God!* [Heb. x 5, 6, 7].

All this was happening in the Stable at Bethlehem, about this very hour of the Night. The Angels of God were singing their anthems of praise to this his incomprehensible mercy towards his rebel creatures. They looked down with admiration upon the Mother of their God, *the Mystical Rose*, whose hidden beauty was soon to bloom and fill the world with its fragrance.

O happy cave of Bethlehem! scene of these stupendous Mysteries! who is there that can forget it to-night? Who is there that does not love it above the richest palaces of Kings? From the very commencement of Christianity it was the object of mens deepest veneration. When, later on, God sent the great St Helen to resuscitate in his Church the knowledge and love of *the Holy Places* of Palestine, one of the works of the holy Empress was to build a magnificent Basilica over the spot, where stands this trophy of Gods love for his creatures.

Let us go in spirit to this venerable Basilica; we shall find there groups of infidels and schismatics, but we shall also find the Religious who have the care of it, preparing to sing the same Matins, and in the same Latin tongue, which we are to have. These Religious are the Children of St Francis, heroic followers of the poverty of their Divine Master, the Infant of Bethlehem. Because they are poor and humble therefore they have had, for upwards of four hundred years, the honour of being the sole guardians of these *Holy Places*, which the Crusaders grew tired of defending. Let us pray in Union with them to-night; and go with them, and kiss that sacred spot of the Cave, where is written in letters of gold: **HERE WAS JESUS CHRIST BORN OF THE VIRGIN MARY. (HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST.)**

In vain, however, should we seek at Bethlehem for the holy Crib in which the Infant Jesus lay. The curse of God has struck that unhappy country, and deprived it of this precious relic, which now, for upwards of twelve hundred years, has been venerated in the centre of Catholicity, Rome, the favoured Spouse of Christ.

Rome, then, is the second place we must visit on this blessed Night. And in the Holy City itself there is one special Sanctuary which claims all our veneration and love. It is the *Basilica of the Crib*, the splendid Church of Saint Mary Major. Of all the Churches which the people of Rome have erected in honour of the Mother of God, this is the grandest. It stands on the Esquiline, rich in its marble and gold, but richer still in its possessing, together with the Portrait of our Lady painted by St Luke, the humble yet glorious Crib of Jesus, of which the inscrutable designs of God have deprived Bethlehem. An immense concourse of people is to-night assembled in the Basilica, awaiting the happy moment when this monument of the love and the humiliation of a God will be brought in, carried on the shoulders of the Priests, as an Ark of the New Covenant, whose welcome sight gives the sinner confidence, and makes the just man thrill with joy. Thus has God willed that Rome, which was to be the new *Jerusalem*, should be also the new *Bethlehem*; and that the children of the Church should find, in this the unchangeable centre of their Faith, the varied and exhaustless nourishment of their Love.

But the Basilica of the Crib is not the only sanctuary in Rome which has an attraction for us to-night. An imposing ceremony, which embodies a profound mystery, is taking place, at this very hour, in the palace of the Vatican, near the Tomb of the Prince of the Apostles.

The Divine Infant, who is to be born amongst us, is *the Mighty God, the Prince of Peace, whose government is upon his shoulders* [Isa. ix 6], as we shall sing to-morrow, with the Church. We have already seen how the God of Hosts has honoured this power of Emmanuel, by leading powerful Nations to acknowledge him who lay in the Crib of Bethlehem as the Lord to whom they owed their adoring fealty. The same recognition of that Babe as the *Mighty God* is made by the ceremony to which we allude. The Sovereign Pontiff, the Vicar of our Emmanuel, blesses, in his name, a Sword and Helmet, which are to be sent to some Catholic warrior who has deserved well of the Christian world. In a letter addressed to Queen Mary of England and to Philip, her husband, Cardinal Pole gives an explanation of this solemn rite. The sword is sent to some Prince, whom the Vicar of Christ wishes to honour in the name of Jesus, who is King: for the Angel said to Mary: *The Lord will give unto him the Throne of David his father* [St Luke i 32]. It is from him alone that the *power of the sword* comes [Rom. xiii 3, 4]; for God said to Cyrus: *I have girded thee (with the sword)* [Isa. xlv 1,5]; and the Psalmist thus speaks to the Christ of God: *Gird thy Sword upon thy thigh, O thou most Mighty!* [Ps. xlv 4]. And because the Sword should not be drawn save in the cause of justice, it is for that reason that a Sword is blessed on this Night, in the midst of which rises, born unto us, the divine Sun of Justice. On the Helmet, which is both the ornament and protection of

the head, there is worked, in pearls, the Dove, which is the emblem of the Holy Ghost; and this to teach him who wears it that it is not from passion or ambition that he must use his sword, but solely under the guidance of the divine Spirit, and from a motive of spreading the Kingdom of Christ.

How beautiful is this union of energy and meekness under the one symbol and ceremony! This power of blending and harmonizing the varied beauty of distinct classes of truth is not to be found save in that Christian Rome, which is our Mother and where God has established the centre of Light and Love. The ceremony we have been describing is still observed. What a grand list it would be, had we the names of all those glorious Christian Warriors, who were thus created Knights of the Church, at this solemn hour, when we celebrate the Birth of him who came to vanquish our enemy! We are going to adore this Babe in his Crib; let us think of our Mothers teaching, and pay homage to him as our *Prince and King*, and beseech him to humble the enemies of his Church, and vanquish those who are leagued against both our perfection and our salvation.

And now to the third of the sanctuaries, wherein is to be effected, this Night, the mystery of the Birth of Jesus. This third Sanctuary is near us; it is in us; it is our own heart. Our heart is the Bethlehem that Jesus desires to visit, and in which he would be born, there to live and grow *unto a perfect man*, as St Paul expresses it [Eph. iv 53]. Why, after all, was he born in the stable of the city of David, but that he might make sure of our heart, which he loved with an everlasting love, and so ardently that he came down from heaven to dwell in it? Marys virginal womb held him but for nine months; he wishes us to keep him for ever in our dwelling!

O heart of man, thou living Bethlehem, hold thyself in readiness, and keep a glad feast! Already, thou hast prepared thyself for this union with thy Jesus by the confession of thy misdeeds, by the contrition of thy sins, and by the satisfaction thou hast made for them. Now, therefore, be all attention: he is coming in the Midnight. Let him find everything ready, ready as were the Stable, the Crib and the Swaddling-clothes. True, thou hast nothing to offer him like what Mary and Joseph had - she, a Mothers caresses; and he, the most solicitous and tender care; but thou hast an adoration and a love like those of the poor Shepherds, and these thou must offer. Like the Bethlehem yonder in the far east, thou art living in the midst of heresy, of infidelity, and of men who ignore the divine mystery of divine love: secret then, but hearty, must be thy prayers, like those which are ascending this night to heaven from the few faithful ones who are assembled in the Holy Cave with the

Sons of St Francis; for in that unfortunate Palestine, which has been a slave to the most degrading errors for this last thousand years, there are still a few who know and love God. On this glad Midnight, let thy soul become like that splendid Basilica of Rome, which possesses the two treasures, the Holy Crib and the venerable Portrait of the Virgin Mother. Let thy affections and thoughts be pure as the white marble of its pillars; thy charity bright as the gold which glitters on its ceiling; thy deeds shining as the countless tapers which light up its beauty, and turn this night into the glare of a summer noon. Thou must learn, too, O soldier of Christ! to use a Christians weapons; thou must fight thy way to the Crib of thy Jesus; thou must fight for thy position there, and maintain it by the unbroken loyalty of thy love; thou must fight for the happy consummation of thy victory: union eternal with him. Treasure up these holy sentiments, and let them console and sanctify thee during these moments which precede the coming of Emmanuel into thee. O living Bethlehem! there is a word which heaven gave thee for these moments; take it up, and let it be thy ceaseless prayer; *Come, Lord Jesus! come* [Apoc. xxii 20].

It is time for us to depart, and go into the House of God. The Bells are not being rung for us, it is true - still, their melody wakens up Bethlehem in our hearts. How strange this joyous pealing at this midnight hour! But is not everything strange in this mysterious night of the Birth of God? He is going to show himself to us - but it is to be in a Crib, and as a little Child. When he came on Sinai, it was surrounded with thick clouds of smoke, and amidst thunder and lightning: now, there is nothing but humility, stillness and loveliness beyond measure. The Moon, emblem of the brightness reflected from Jesus upon Mary, is shedding its soft light on our path. The stars are twinkling in the firmament, and make us think of the Star which is so soon to rise and guide the Magi to our Saviours Crib.

And whilst thus thinking over all these strange mysteries, we have reached the porch of the Church. The Sanctuary sends its light down even to the threshold of the holy place. Beautiful sight, indeed! What wonder that King Clovis, as he entered the Church of Rheims on his first Christmas Night, stood dazzled with the blaze of light, and trembling with emotion said to St Remigius, who had just baptized him: Father! is this the Kingdom thou didst promise me? No, my Son, replied the Bishop, it is but the way that will lead thee to it.

CHRISTMAS DAY: MATINS

After the *Pater, Ave, and Credo*, have been said, secretly, the Church commences the Office by her usual prayer:

V. Domine, labia mea aperies.

R. Et os meum annuntiabit laudem tuam.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri et Filio, et Spiritui Sancto;

R. Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

Alleluia.

V. O Lord! thou wilt open my lips.

R. And my mouth shall declare thy praise.

V. Incline unto mine aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost;

R. As it was in the beginning, is now, and ever shall be, world without end.

Amen. Alleluia.

Then comes, with its glad burden - *Christ is born unto us* - the Invitatory, whereby the Church invites her children, every morning, to come and adore the Lord. Tonight, the invitation is made by the Angels, who call us to the Crib of our Redeemer: they speak to us in the words of the Church and the Royal Prophet.

INVITATORY.

Christus natus est nobis,* venite, adoremus.

Christ is born unto us, * come let us adore.

PSALM 94.

Venite, exsultemus Domino, jubilemus Deo Salutari nostro: praeoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Christus natus est nobis,* venite, adoremus.

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terrae, et altitudines montium ipse conspicit.

Venite, adoremus.

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus: Venite, adoremus, et procidamus ante Deum: ploremus coram Domino qui fecit nos; quia ipse est Dominus Deus noster: nos autem populus ejus, et oves pascuae ejus.

Christus natus est nobis, * venite, adoremus.

Hodie si vocem ejus audieritis, nolito obdurare corda vestra, sicut in exacerbatione secundum diem tentationis indeserto: ubi tentaverut me patres vestri, probaverunt, et viderunt opera mea.

Venite, adoremus.

Quadraginta annis proximus fui generationi huic, et dixi; Semper hi errant corde: ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

Christus natus est nobis, * venite, adoremus.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio et nunc et semper, et in saecula saeculorum. Amen.

Venite, adoremus.

Christus natus est nobis,* venite, adoremus.

Come, let us praise the Lord with joy, let us joyfully sing to God our Saviour; let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.

Christ is born unto us, * come, let us adore.

For the Lord is a great God, and a great King above all gods; for in his hand are all the ends of the earth, and the heights of the mountains are his.

Come, let us adore.

For the sea is his, and he made it, and his hands formed the dry land: come, let us adore and fall down, and weep before the Lord that made us; for he is the Lord our God; and we are the people, and the sheep of his pasture.

Christ is born unto us, * come, let us adore.

Today, if ye shall hear his voice, *from the Crib*, harden not your hearts, as in the provocation according to the day of temptation in the wilderness: where your

fathers tempted me, *me the Lord, the Father of the Emmanuel*; they proved me, and saw my works.

Come, let us adore.

Forty years was I nigh unto this generation, and I said: These always err in heart: and these men have not known my ways: so, I swore in my wrath, that they shall not enter into my rest.

Christ is born unto us, * come, let us adore.

Glory be to the Father and to the Son, and to the Holy Ghost.
As it was in the beginning, is now, and ever shall be, world without end.
Amen.

Come, let us adore.

Christ is born unto us, * come, let us adore.

After the Invitatory, the Church intones the sweet Hymn on the Birth of Jesus, composed by St. Ambrose, and which was sung in our First Vespers. Let us again sing it to our *Redeemer*, and feed our spirit on its delicious unction.

HYMN.

Jesu, redemptor omnium,
Quem, lucis ante originem,
Parem paternae gloria
Pater supremus edidit;

Tu lumen et splendor Patris,
Tu spes perennis omnium,
Intende quas fundunt preces
Tui per orbem servuli.

Memento, rerum conditor,
Nostri quod olim corporis,
Sacrata ab alvo Virginis
Nascendo, formam sumpseris.

Testatur hoc praesens dies,
Currrens per anni circulum,
Quod solus e sine Patris
Mundi salus adveneris.

Hunc astra, tellus, aequora,
Hunc omne quod coelo subest,

Salutis auctorem novae
Novo salutat cantico.

Et nos, beata quos sacri
Rigavit unda sanguinis,
Natalis ob diem tui,
Hymni tributum solvimus.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna saecula.
Amen.

O Jesu! Redeemer of man kind! born before the light was made, and born of the Eternal Father, equal to him in infinite glory;

O thou the Light and brightness of the Father! O thou the everlasting hope of all men! hear the prayers offered thee by thy servants through out the world.

Be mindful, O Creator of all things! that heretofore thou didst assume a Body like unto ours, and wast born from the sacred womb of a Virgin.

This present day, which the year has brought round to us, tells us of this mystery - that thou, the one Saviour of the world, didst come to us from the Father's Bosom.

The stars, and earth, and sea, and all that is under heaven greet this the Author of their new salvation with a new canticle.

And we, who have been re deemed by the stream of thy precious Blood, we too pay thee the tribute of this Hymn, in honour of thy Birthday.

Glory be to thee, O Jesus! who wast born of the Virgin and to the Father, and to the Spirit of love, for everlasting ages. Amen.

Thus far, are the preludes to our solemn Night Office, which now commences. It is divided into three vigils, or *Nocturns*, each of which is composed of three Psalms, three *Lessons*, and three Responsories. The Responsories are a sort of interlude after each Lesson: but the third Lesson of the Third Nocturn is followed by the *Te Deum*, which takes the place of a Responsory. The Interpreters of the Liturgy thus explain the Three Nocturns of tonight's Matins. The first signifies the time, which preceded the Written Law, given by God to Moses. In the Middle-Ages, it was the custom to veil the Altar in black, during this Nocturn, to express the sentence of condemnation pronounced by God against our first Parents, and the long ages which would then have to pass

before the Redeemer came. The second Nocturn signifies the time under the Written Law; and during this Nocturn, the Altar was covered with a white veil, to denote, that, under the Law, men received a greater degree of light, by the figures and prophecies of the Old Testament. And lastly, the third Nocturn signifies the time under the Law of Grace. During this Nocturn, the Altar was covered with a red veil, to symbolise the love of God for his Spouse the Church, whereby the Son of God and our souls are mystically united.

THE FIRST NOCTURN.

The *first* Psalm celebrates the Kingly dignity of the Babe that is to be born. All nations are to be given to him as his inheritance, and the day will come, when he will judge the Kings who plot his death in Bethlehem. He is the Son of the Eternal Father, begotten in the day of eternity, and now made manifest on this night, to the eyes of men.

Ant. Dominus dixit ad me: Filius meus es tu, ego hodie genui te.

Ant. The Lord hath said to me: Thou art my Son, this day have I begotten thee.

Psalm 2.

Quare fremuerunt Gentes: * et populi meditati sunt inania?

Astiterunt reges terrae, et principes convenerunt in unum * adversus Dominum, et adversus Christum ejus.

Dirumpamus víncula eorum: * et projiciamus a nobis jugum ipsorum.

Qui habitat in coelis, irridebit eos: * et Dominus subsannabit eos.

Tunc loquetur ad eos in ira sua, * et in furore suo conturbabit eos.

Ego autem constitutus sum Rex ab eo super Sion montem sanctum ejus, * praedicans praeceptum ejus.

Dominus dixit ad me: * Fílius meus es tu, ego hodie genui te.

Postula a me, et dabo tibi Gentes hereditatem tuam, * et possessionem tuam terminos terrae.

Reges eos in virga ferrea, * et tamquam vas figuli confrínges eos.

Et nunc, reges, intelligite: * erudímini, qui judicatis terram.

Servíte Domino in timore: * et exsultate ei cum tremore.

Apprehendite disciplínam, nequando irascatur Dominus, * et pereatis de via justa.

Cum exarserit in brevi ira ejus: * beati omnes qui confidunt in eo.

Why have the Gentiles raged, and the people devised vain things'?

The Kings of the earth stood up, and the Princes met together, against the Lord, and against his Christ.

They said: Let us break their bonds asunder; and let us cast away their yoke from us.

He that dwelleth in heaven shall laugh at them: and the Lord shall deride them.
Then shall he speak to them in his anger, and trouble them in his rage.
But I, *the Son of Mary*, am appointed King by him over Sion, his holy mountain, preaching his commandment.

The Lord hath said to me: Thou art my Son, this day have I begotten thee.
Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

And now, O ye Kings, understand: receive instruction, you that judge the earth
Serve ye the Lord with fear; and rejoice unto him with trembling.

Embrace discipline, lest at any time the Lord be angry, and you perish from the just way.

When his wrath shall be kindled in a short time, blessed are all they that trust in him.

Ant. Dominus dixit ad me: Filius meus es tu, ego hodie genui te.

Ant. The Lord hath said to me: Thou art my Son, this day have I begotten thee.

The *second* Psalm praises the loveliness of the *heavens* during the night, and the magnificent testimony which the countless stars render to the greatness of their Creator. It then passes on to speak of the Sun, whose brilliant rising is like the *Bridegroom* coming forth from the nuptialchamber. The Sun is our Emmanuel; his *Tabernacle*, the Womb of Mary. It is today that he begins his course; starting from the deepest stage of humiliation, he will mount to the meridian of glory. Let us adore him in his humble commencement, and humble ourselves together with

him. He is the *Lawgiver*, and the *Law*; he is our *joy* and our *light*; he is our *helper*, and our Redeemer: let us love and obey him.

Ant. Tamquam sponsus Dominus procedens de thalamo suo.

Ant. The Lord is as a Bridegroom coming out of his bride-chamber.

Psalm 18.

Coeli enarrant gloriam Dei: * et opera manuum ejus annuntiat firmamentum.
Dies diei eructat verbum, * et nox nocti indicat scientiam.

Non sunt loquelaes, neque sermones, * quorum non audiantur voces eorum.
In omnem terram exivit sonus eorum: * et in fines orbis terrae verba eorum.
In sole posuit tabernaculum suum: * et ipse tamquam sponsus procedens de thalamo suo.

Exsultavit ut gigas ad currendam viam, * a summo coelo egressio ejus.
Et occursum ejus usque ad summum ejus: * nec est qui se abscondat a calore ejus.

Lex Domini immaculata, convertens animas: * testimonium Domini fidele, sapientiam praestans parvulis.

Justitiae Domini rectae, laetificantes corda: * praeceptum Domini lucidum illuminans oculos.

Timor Domini sanctus, permanens in saeculum saeculi: * judícia Domini vera, justificata in semetipsa.

Desiderabilia super aurum et lapidem pretiosum multum: * et dulciora super mel et favum.

Etenim servus tuus custodit ea, * in custodiendis illis retributio multa.

Delicta quis intelligit? ab occultis meis munda me: * et ab alienis parce servo tuo.

Si mei non fuerint dominati, tunc immaculatus ero: * et emundabor a delicto maximo.

Et erunt ut complacent eloquia oris mei: * et meditatio cordis mei in conspectu tuo semper.

Domine, adjutor meus, * et redemptor meus.

The heavens show forth the glory of God, and the firmament declareth the work of his hands.

Day to-day uttereth speech and night to night showeth knowledge.

There are no speeches nor languages, where their voices are not heard.

Their sound hath gone forth into all the earth: and their words unto the ends of the world.

He hath set his tabernacle in the sun, *the image of his Son*: and he as a Bridegroom coming out of his bride-chamber,

Hath rejoiced as a giant to run the way: his going out is from the end of heaven, And his circuit even to the end thereof: and there is no one that can hide himself from his heat

The law of the Lord, *which Jesus is coming to declare to us*, is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones, *little as the Divine Infant in his Crib*.

The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves.

More to be desired than gold and many precious stones: and sweeter than honey and the honeycomb.

For thy servant keepeth them; and in keeping them there is a great reward.

Who can understand sins? From my secret ones cleanse me, O Lord; and from those of others snare thy servant.

If they shall have no dominion over me, then shall I be without spot; and I shall be cleansed from the greatest sin.

And the words of my mouth shall be such as may please: and the meditation of my heart, always in thy sight.

O Lord, *that art born for our sake, thou art* my helper and my Redeemer.

Ant. Tamquam sponsus Dominus procedens de thalamo suo.

Ant. The Lord is as a Bridegroom coming out of his bride-chamber.

The *third* Psalm shows us Christ advancing in the conquest of the world, as the mighty Conqueror. His *beauty* and *meekness* are, like his *truth* and his *justice*, perfect; and the power of his love is irresistible. On his *right*, we have the *Queen* of this world, the august Mary; the Lord has been pleased with her *beauty*, and her fruitful *Virginity* has been the model, after which have been formed all those pure souls consecrated to God, who are the companions of the Lamb whithersoever he goeth. In this most sublime Psalm, let us sing our canticle of praise to the ineffable dignity of our Divine King, and to the sweetness of our incomparable Mother and Queen.

Ant. Diffusa est gratia in labiis tuis; propterea benedixit te Deus in aeternum.

Ant. Grace is poured out upon thy lips; therefore hath God blessed thee for ever.

Psalm 44.

Eructavit cor meum verbum bonum: * dico ego opera mea Regi.

Lingua mea calamus scribae: * velociter scribentis.

Speciosus forma prae filiis hominum, diffusa est gratia in labiis tuis: * propterea benedixit te Deus in aeternum.

Accingere gladio tuo super femur tuum, * potentissime.

Specie tua et pulchritudine tua: * intende, prospere procede, et regna.

Propter veritatem, et mansuetudinem, et justitiam: * et deducet te mirabiliter dextera tua.

Sagittae tuae acutae, populi sub te cadent: * in corda inimicorum Regis.

Sedes tua, Deus, in saeculum saeculi: * virga directionis virga regni tui.

Dilexisti justitiam, et odisti iniquitatem: * propterea unxit te, Deus, Deus tuus, oleo laetitiae prae consortibus tuis.

Myrrha, et gutta, et casia a vestimentis tuis, a domibus eburneis: * ex quibus delectaverunt te filiae regum in honore tuo.

Astitit regina a dextris tuis in vestitu deaurato: * circumdata varietate.

Audi, filia, et vide, et inclina aurem tuam: * et obliviscere populum tuum, et domum patris tui.

Et concupiscet Rex decorem tuum: * quoniam ipse est Dominus Deus tuus, et adorabunt eum.

Et filiae Tyri in muneribus * vultum tuum deprecabuntur: omnes divites plebis.

Omnis gloria ejus filiae Regis ab intus, * in fimbriis aureis circumamicta varietatibus.

Adducentur Regi virgines post eam: * proximae ejus afferentur tibi.

Afferentur in laetitia et exultatione: * adducentur in templum Regis.

Pro patribus tuis nati sunt tibi filii: * constitues eos principes super omnem terram.

Memores erunt nominis tui: * in omni generatione et generationem.

Propterea populi confitebuntur tibi in aeternum: * et in saeculum saeculi.

My heart hath uttered a good word: I speak my works, *my songs*, to *Jesus*, the King.

My tongue is the pen of a scrivener, that writeth swiftly.

Thou, *O Emmanuel*, art beautiful above the sons of men, grace is poured abroad in thy lips: therefore, hath God blessed thee for ever.

Thou comest that thou mayest conquer the world; gird thy sword upon thy thigh, O thou most Mighty!

With thy comeliness and thy beauty, set out, proceed prosperously, and reign, Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully.

Thy arrows are sharp: under thee shall people fall, into the hearts of the enemies of the King, *who sends thee*.

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of uprightness.

Thou hast loved justice, and hatedst iniquity: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows.

Myrrh, and stacte, and cassia perfume thy garments, from the ivory houses; out of which the daughters of kings have delighted thee in thy glory.

The Queen, *thy Mother, who shares in thy triumph*, stood on thy right hand in gilded clothing, surrounded with variety.

Thy Holy Spirit spoke to her, and said: "Hearken, O Daughter, and see, and incline thine ear: and forget thy people, and thy father's house.

And the King shall greatly " desire thy beauty: for he is the Lord thy God, and him they shall adore.

And the daughters of Tyre with gifts, *yea*, all the rich among the people, shall entreat thy countenance."

All the glory of the King's Daughter is within, in golden borders, clothed round about with varieties.

After her shall virgins be brought to the King: her neighbours, *they that have spiritually conceived Christ*, shall be brought to thee, *O King!*

They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

Instead of thy fathers *of the Jewish people, of whose race thou didst deign to be born, but who have not known thee, O Emmanuel!* sons are born to thee of a new race: thou shalt make them princes over all the earth.

They shall remember thy name throughout all generations.

Therefore shall people praise thee for ever, *yea* for ever and ever.

Ant. Diffusa est gratia in labiis tuis, propterea benedixit te Deus in aeternum.

Ant. Grace is poured out upon thy lips: therefore hath God blessed thee for ever.

V. Tamquam sponsus.

R. Dominus procedens de thalamo suo.

V. As a Bridegroom,

R. The Lord is coming from his bride-chamber.

The Priest begins the two first words of the Lord's Prayer:

Pater noster.

Our Father.

The rest is said in silence, as far as the last two petitions, when the Priest says aloud:

V. Et ne nos inducas in tentationem.

V. And lead us not into temptation.

The Choir answers:

R. Sed libera nos a malo.

R. But deliver us from evil.

Then the Priest:

Exaudi, Domine Jesu Christe, preces servorum tuorum, et miserere nobis, qui cum Patre et Spiritu Sancto vivis et regnas in saecula saeculorum.

Graciously hear, O Lord Jesus Christ, the prayers of thy servants, and have mercy upon us: who, with the Father and the Holy Ghost, livest and reignest for ever and ever.

The Choir answers: *Amen.*

Then one of the Choir turns towards the Priest, and bowing down, says:

Jube, Domne, benedicere.

Pray, Father, give thy blessing.

Then the Priest:

Benedictione perpetua benedicat nos Pater aeternus. R. Amen.

May the Eternal Father bless us with an everlasting blessing. R. Amen.

The Lessons of the First Nocturn are taken from the Prophet Isaias, whom the Church has followed through the whole of Advent. The *Responsories*, which follow each Lesson, assist the Faithful in those sentiments of joy, which should fill their hearts on hearing the sacred prophecies read to them, and that, too, at the very hour when they are to be accomplished.

1st lesson.

(*Isaias Ch. IX.*)

Primo tempore alleviata est terra Zabulon, et terra Nephtali: et novissimo

aggravata est via maris trans Jordanem Galilaeae gentium. Populus qui ambulabat in tenebris, vidit lucem magnam: habitantibus in regione umbrae mortis, lux orta est eis. Multiplicasti gentem, et non magnificasti laetitiam. Laetabuntur coram te, sicut qui laetantur in messe, sicut exsultant victores, capta praeda, quando dividunt spolia. Jugum enim oneris ejus, et virgam humeri ejus, et sceptrum exactoris ejus superasti sicut in die Madian. Quia omnis violenta praedatio cum tumultu, et vestimentum mistum sanguine, erit in combustionem, et cibus ignis. Parvulus enim natus est nobis, et filius datus est nobis, et factus est principatus super humerum ejus: et vocabitur nomen ejus, Admirabilis, Consiliarius, Deus, Fortis, Pater futuri saeculi, Princeps pacis. At the first time, the land of Zabulon, and the land of Nephtali, was lightly touched *by the Lord*: and at the last, the way of the sea beyond the Jordan of the Gentiles was heavily loaded. The people that walked in darkness have seen a great light: to them, that dwelt in the region of the shadow of death, light is risen. Thou hast multiplied the nation, and hast not increased the joy. *The inhabitants of Jerusalem, whom thou hast succoured*, shall rejoice before thee, as they that rejoice in the harvest; as conquerors rejoice after taking a prey, when they divide the spoils. For the yoke of their burden, and the rod of their shoulder, and the sceptre of their oppressor, thou hast overcome, as in the day of Madian. For every violent taking of spoils, with tumult, and garment mingled with blood, shall be burnt, and be fuel for the fire. For a Child is born unto us, and a Son is given unto us; and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace.

R. Hodie nobis coelorum Rex de Virgine nasci dignatus est, ut hominem perditum, ad coelestia regna revocaret. * Gaudet exercitus Angelorum: quia salus aeterna humano generi apparuit.

V. Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis. * Gaudet exercitus Angelorum: quia salus aeterna humano generi apparuit.

Gloria Patri ...

R. Hodie nobis coelorum Rex de Virgin e nasci dignatus est, ut hominem perditum, ad coelestia regna revocaret. * Gaudet exercitus Angelorum: quia salus aeterna humano generi apparuit.

R. Today, the King of heaven deigned to be born to us of a Virgin, that he might restore lost man to the heavenly kingdom. * The host of Angels rejoices: for that eternal salvation hath appeared to the human race.

V. Glory be to God in the highest; and on earth, peace to men of good will. * The host of Angels rejoices: for that eternal salvation hath appeared to the human race.

Glory be ...

R. Today, the King of heaven deigned to be born to us of a Virgin, that he might restore lost man to the heavenly kingdom. * The host of Angels rejoices: for that eternal salvation hath appeared to the human race.

Blessing.

Unigenitus Dei Filius nos benedicere et adjuvare dignatur. R. Amen.
May the Only Begotten Son of God vouchsafe to bless and help us. R. Amen.

2nd lesson.

(*Isaias, Ch. XL*)

Consolamini, consolamini, populus meus, dicit Deus vester. Loquimini ad cor Jerusalem, et advocate eam: quoniam completa est malitia ejus, dimissa est iniquitas illius: suscepit de manu Domini duplicia pro omnibus peccatis suis. Vox clamantis in deserto: Parate viam Domini, rectas facite in solitudine semitas Dei nostri. Omnis vallis exaltabitur, et omnis mons et collis humiliabitur: et erunt prava in directa, et aspera in vias planas. Et revelabitur gloria Domini: et videbit omnis caro pariter quod os Domini locutum est. Vox dicentis: Clama. Et dixi: Quid clamabo? Omnis caro fœnum, et omnis gloria ejus quasi flos agri. Exsiccatum est fœnum, et cecidit flos: quia sp̄ritus Domini sufflavit in eo. Vere fœnum est populus: exsiccatum est fœnum, et cecidit flos: Verbum autem Domini nostri manet in aeternum.

Be comforted, be comforted, my people, saith your God. Speak ye to the heart of Jerusalem, and call to her, for her evil is come to an end, her iniquity is forgiven: she hath received of the hand of the Lord double *blessings* for all her sins. The voice of one crying in the desert: “Prepare ye the way of the Lord, make straight in the wilderness the paths of our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight and the rough ways plain.” And the glory of the Lord shall be revealed, and all flesh together shall see, that the mouth of the Lord hath spoken. The voice of one, saying: Cry. And I said: What shall I cry? All flesh is grass, and all the glory thereof as the flower of the field. The grass is withered, and the flower is fallen, because the spirit of the Lord hath blown upon it. Indeed the people is grass: the grass is withered, and the flower is fallen: but the Word of our Lord endureth for ever.

Hodie nobis de coelo pax vera descendit: * Hodie per totum mundum melliflui facti sunt coeli.

V. Hodie illuxit nobis dies redemptionis novae, reparationis antiquae, felicitatis aeternae. * Hodie per totum mundum melliflui facti sunt coeli.

Today, true peace has come down to us from heaven: * To-day, throughout the whole world, the heavens have dropped honey.

V. Today, there has shone upon us the day of the new redemption, of the ancient reparation, of the eternal happiness. * To-day, throughout the whole world, the heavens have dropped honey.

Blessing.

Spiritus sancti gratia illuminet sensus et corda nostra. R. Amen.

May the grace of the Holy Ghost enlighten our senses and our hearts. Amen.

3rd lesson.

(*Isaias LII.*)

Consurge, consurge, induere fortitudine tua, Sion, induere vestimentis gloriae tuae, Jerusalem, civitas sancti: quia non adjiciet ultra ut pertranseat per te incircumcísus, et immundus. Excutere de pulvere, consurge, sede, Jerusalem: solve víncula colli tui, captíva filia Sion. Quia haec dicit Dominus: Gratis venumdati estis, et sine argento redimemini. Quia haec dicit Dominus Deus: In Aegyptum descendit populus meus in princípío, ut colonus esset ibi: et Assur absque ulla causa calumniatus est eum. Et nunc quid mihi est hic, dicit Dominus, quoniam ablatus est populus meus gratis? Dominatores ejus iníque agunt, dicit Dominus: et jugiter tota die nomen meum blasphematur. Propter hoc sciet populus meus nomen meum, in die illa: quia ego ipse qui loquebar, ecce adsum.

Arise, arise, put on thy strength, O Sion: put on the garments of thy glory, O Jerusalem, the city of the Holy One; for henceforth, the uncircumcised and unclean shall no more pass through thee. Shake thyself from the dust, arise, sit up, O Jerusalem: loose the bonds from off thy neck,

O captive daughter of Sion. For thus saith the Lord: You were sold gratis, and you shall be redeemed without money. For thus saith the Lord God: My people went down into Egypt, at the beginning, to sojourn there: and the Assyrian hath oppressed them without any cause at all. And now, what have I here, saith the Lord: for my people is taken away gratis? They that rule over them, treat them unjustly, saith the Lord, and my name is continually blasphemed all the day long. Therefore my people shall know my name in that day: for, I myself that spoke, behold I am here.

Quem vidistis pastores? dicite, annuntiate nobis, in terris quis apparuit? * Natum vidimus, et choros Angelorum collaudantes Dominum.

V. Dicite, quidnam vidistis? et annuntiate Christi nativitatem. * Natum vidimus, et choros Angelorum collaudantes Dominum.

Gloria. * Natum vidimus, et choros Angelorum collaudantes Dominum.

Whom have ye seen, O Shepherds? say, tell us, who is it has appeared on the earth? * We have seen the Child that is born, and choirs of Angels praising the Lord.

V. Say, what have ye seen? and tell us of the birth of Christ. * We have seen the Child that is born, and choirs of Angels praising the Lord.

Glory be ... * We have seen the Child that is born, and choirs of Angels praising the Lord.

THE SECOND NOCTURN

The *fourth* Psalm is a hymn in praise of the Christian Church, which begins today, and receives, in the stable of Bethlehem, the first believers the

Shepherds. This new *Sion*, which is to contain the *City of our God*, is founded on the sides *of the North*, to show that it shall be open to the Gentiles. In vain will the Princes of the earth seek, in their conceited calculations, to destroy the Church: God, who has founded her, will make her triumph. Empires shall pass away, and their persecutions: the Church will survive them all, knowing neither wrinkle nor decay.

Ant. Suscepimus, Deus, misericordiam tuam in medio templi tui

Ant. We have received thy mercy, O God, in the midst of thy temple.

Psalms 47.

Magnus Dominus, et laudabilis nimis * in civitate Dei nostri, in monte sancto ejus.

Fundatur exultatione universae terrae mons Sion, * latera Aquilonis, civitas Regis magni.

Deus in domibus ejus cognoscetur: * cum suscipiet eam.

Quoniam ecce reges terrae congregati sunt: * convenerunt in unum.

Ipsi videntes sic admirati sunt, conturbati sunt, commoti sunt: * tremor apprehendit eos.

Ibi dolores ut parturientis: * in spiritu vehementi conteres naves Tharsis.

Sicut audivimus, sic vidimus in civitate Domini virtutum, in civitate Dei nostri: * Deus fundavit eam in aeternum.

Suscepimus, Deus, misericordiam tuam, * in medio templi tui.

Secundum nomen tuum, Deus, sic et laus tua in fines terrae: * justitia plena est dextera tua.

Laetetur mons Sion, et exsultent filiae Judae: * propter judicia tua, Domine.

Circumdate Sion, et complectimini eam: * narrate in turribus ejus.

Ponite corda vestra in virtute ejus: * et distribuite domus ejus, ut enarretis in progenie altera.

Quoniam hic est Deus, Deus noster in aeternum et in saeculum saeculi: * ipse reget nos in saecula.

Great is the Lord, and exceedingly to be praised, in the City of our God, in his holy mountain.

On this day, with the joy of the whole earth is Mount Sion founded, on the sides of the North, the City of the great King.

In her houses shall God be known, when he shall protect her.

For behold the kings of the earth assembled themselves: they gathered together.

They saw, so they wondered, they were troubled, they were moved: trembling took hold of them.

There, were pains as of a woman in labour. With a vehement wind thou shalt break in pieces the ships of Tharsis.

As we have heard, so have we seen, in the City of the Lord of hosts, in the City of our God: God hath founded it for ever.

We have received thy mercy, O God, *which appeared to us in Bethlehem; we*

have received it in the midst of thy temple.

According to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice.

Let Mount Sion rejoice, and the daughters of Juda be glad: because of thy judgments, O Lord!

Surround Sion, and encompass her: tell ye in her towers.

Set your hearts on her strength; and distribute her houses, that ye may relate it in another generation:

For this is our God, our God unto eternity, and for ever and ever: he, *our Pastor*, shall rule us for evermore.

Ant. Suscepimus, Deus, misericordiam tuam in medio templi tui.

Ant. We have received thy mercy, O God, in the midst of thy temple.

The *fifth* Psalm prophesies the peaceful reign of the Son of David, who comes *to save the poor, and humble the oppressor*. His coming is in sweetness and silence, like the dew of night. It is this very night that he comes to us from Mary's virginal womb. He is *the rain* announced by the Prophets, which is to fall upon the parched earth. His kingdom shall be glorious and eternal. In a few days hence, *the Kings* shall prostrate themselves at his feet, offering him the *gold* of Arabia and the *incense* of Saba. He, on his part, will give to his people, for their nourishment, the Bread of his own Body; and thus his Church will be, for ever, a Bethlehem, that is, *a House of Bread*.

Ant. Orietur in diebus Domini abundantia pads, et dominabitur.

Ant. There shall spring up an abundance of peace, in the days of the Lord; and he shall rule.

Psalm 71.

Deus, iudícium tuum regi da: * et justítiam tuam fílio regis.

Judicare populum tuum in justítia, * et pauperes tuos in iudício.

Suscípiant montes pacem populo: * et colles justítiam.

Judicabit pauperes populi, et salvos faciet fílios pauperum: * et humiliabit calumniatorem.

Et permanebit cum sole, et ante lunam, * in generatione et generationem.

Descendet sicut pluvia in vellus: * et sicut stillicídia stillantia super terram.

Orietur in diebus ejus justítia, et abundantia pacis: * donec auferatur luna.

Et dominabitur a mari usque ad mare: * et a flumine usque ad terminos orbis terrarum.

Coram illo procident Aethíopes: * et inimíci ejus terram lingent.

Reges Tharsis, et ínsulae munera offerent: * reges Arabum et Saba dona adducent.

Et adorabunt eum omnes reges terrae: * omnes Gentes servient ei:

Quia liberabit pauperem a potente: * et pauperem, cui non erat adjutor.

Parcet pauperi et ínopi: * et animas pauperum salvas faciet.

Ex usuris et iniquitate redimet animas eorum: * et honorabile nomen eorum coram illo.

Et vivet, et dabitur ei de auro Arabiae, et adorabunt de ipso semper: * tota die benedícet ei.

Et erit firmamentum in terra in summis montium, superextolletur super Líbanum fructus ejus: * et florebunt de civitate sicut fœnum terrae.

Sit nomen ejus benedíctum in saecula: * ante solem permanet nomen ejus.

Et benedicentur in ipso omnes tribus terrae: * omnes Gentes magnificabunt eum.

Benedíctus Dominus, Deus Israë!, * qui facit mirabília solus.

Et benedíctum nomen majestatis ejus in aeternum: * et replebitur majestate ejus omnis terra: fiat, fiat.

Give to the King thy judgment, O God! and to the King's Son, *who is born to-day*, thy justice,

To judge thy people with justice, and thy poor with judgment.

Let the mountains receive peace for the people; and the hills justice.

He, *the Messias*, shall judge the poor of the people, and he shall save the children of the poor; and he shall humble the oppressor.

And *his kingdom on earth* shall continue with the sun, and before the moon; throughout all generations.

He shall come down *mysteriously in the midnight* like rain upon the fleece, and as showers falling gently upon the earth.

In his days, shall justice spring up, and abundance of peace, till the moon be taken away.

And he shall rule from sea to sea; and from the river *Jordan*, unto the ends of the earth.

Before him the Ethiopians shall fall down; and his enemies shall lick the ground.

The Kings of Tharsis and the islands shall offer presents; the Kings of the Arabians and of Saba shall bring gifts.

And all kings of the earth shall adore him; all nations shall serve him.

For he shall deliver the poor from the mighty, and the needy that had no helper.

He shall spare the poor and needy; and *he shall be called Jesus*, because he shall save the souls of the poor, *his creatures*.

He shall redeem their souls from usuries and iniquity: and their name shall be honourable in his sight.

And he shall live, and to him shall be given of the gold of Arabia, for him they shall always adore: they shall bless him all the day.

He is the bread of life; therefore, under his reign there shall be firmament on the earth on the tops of the mountains; above Libanus shall the fruit thereof be exalted: and *they* of the City, *his Church*, shall flourish like the grass or the earth.

Let his name be blessed for evermore: his name continueth before the sun.

And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

Blessed be the Lord the God of Israel, who alone doth wonderful things.

And blessed be the name of his majesty for ever: and the whole earth shall be filled with his majesty. So be it. So be it.

Ant. Orietur in diebus Domini abundantia pacis, et dominabitur.

Ant. There shall spring up an abundance of peace, in the days of the Lord; and he shall rule.

The *sixth* Psalm is a hymn of gratitude for the *blessing* brought us by the Divine Infant. The anger of the Almighty Lord is appeased at the sight of a Crib containing the Son of God and the Son of Mary! Let us listen with delight to the words of the New-Born Babe. *Justice and Peace have kissed*: Incarnate Truth now dwells on our earth, and the *Justice* of the Eternal Father looks down from heaven upon our Emmanuel.

Ant. Veritas de terra orta est; et justitia de coelo prospexit.

Ant. Truth is sprung out of the earth; and justice hath looked down from heaven.

Psalm 84.

Benedixísti, Domine, terram tuam: * avertísti captivitatem Jacob.

Remisísti iniquitatem plebis tuae: * operuísti omnia peccata eorum.

Mitigasti omnem iram tuam: * avertísti ab ira indignationis tuae.

Converte nos, Deus, salutaris noster: * et averte iram tuam a nobis.

Numquid in aeternum irasceris nobis? * aut extends iram tuam a generatione in generationem?

Deus, tu conversus vivificabis nos: * et plebs tua laetabitur in te.

Ostende nobis, Domine, misericordiam tuam: * et salutare tuum da nobis.

Audiam quid loquatur in me Dominus Deus: * quoniam loquetur pacem in plebem suam.

Et super sanctos suos: * et in eos, qui convertuntur ad cor.

Verumtamen prope timentes eum salutare ipsíus: * ut inhabitet gloria in terra nostra.

Misericordia, et veritas obviaverunt sibi: * justítia, et pax osculatae sunt.

Veritas de terra orta est: * et justítia de coelo prospexit.

Etenim Dominus dabit benignitatem: * et terra nostra dabit fructum suum.

Justítia ante eum ambulabit: * et ponet in via gressus suos.

Lord, thou hast blessed thy land: thou hast, *this night*, turned away the captivity of Jacob.

Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.

Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.

Convert us, O God our Saviour! and turn off thy anger from us.

Heavenly Father! wilt thou be angry with us for ever? or wilt thou extend thy wrath from generation to generation?

Thou wilt turn, O God, and bring us to life; and thy people shall rejoice in thee. Show us, O Lord, *Him who is thy mercy*: and grant us thy Salvation. I will hear, *near my Saviour's Crib*, what the Lord God will speak in me, for he will speak peace unto his people:
And unto his Saints: and unto them that are converted to the heart. Surely, his Salvation is near to them that fear him: that glory may dwell in our land.

This day, in Bethlehem, Mercy and Truth have met each other: Justice and Peace have kissed.

Truth is sprung out of the earth: and Justice hath looked down from heaven. For, the Lord will give goodness: and our earth shall yield her fruit. Justice shall walk before him, *the Man-God*: and shall set his steps in the way.
Ant. Veritas de terra orta est, et justitia de coelo prospexit.

Ant. Truth is sprung out of the earth, and Justice hath looked down from heaven.

V. Speciosus forma prae filiis hominum.

R. Diffusa est gratia in labiis tuis.

Pater noster.

V. Thou art beautiful, O Jesus, above the sons of men.

R. Grace is poured forth on thy lips.

Our Father.

After the *Pater Noster* has been recited, as in the First Nocturn, the Priest says:

Ipsius pietas et misericordia nos adjuvet, qui cum Patre et Spiritu Sancto vivit et regnat in saecula saeculorum. R. Amen.

May his goodness and mercy help us, who with the Father and the Holy Ghost liveth and reigneth for ever and ever. R. Amen.

The Book of the Sermons of the Holy Fathers is now opened, and a passage is read from one of those magnificent discourses of St. Leo the Great, which enraptured the people of Brome in the fifth century.

Blessing.

Deus Pater omnipotens sit nobis propitius et clemens. R. Amen.

May God the Father Almighty be propitious and merciful unto us. Amen.

4th lesson.

Sermo Sancti Leonis Papae.

Salvator noster, dilectíssimi, hodie natus est: gaudeamus. Neque enim fas est locum esse tristítiae, ubi natalis est vitae: quae, consumpto mortalitatis timore, nobis íngerit de promíssa aeternitate laetítiam. Nemo ab hujus alacritatis participatione secernitur. Una cunctis laetítiae communis est ratio: quia Dominus noster, peccati mortísque destructor, sicut nullum a reatu líberum reperit, ita liberandis omnibus venit. Exsultet sanctus, quia appropínquat ad palmam: gaudeat peccator, quia invitatur ad veniam: animetur Gentílis, quia vocatur ad vitam. Dei namque Fílius secundum plenitudinem temporis, quam divíni consílii inscrutabilis altitudo disposuit, reconciliandam auctori suo naturam generis assumpsit humani, ut inventor mortis diabolus, per ipsam, quam vícerat, vinceretur.

Sermon of Saint Leo, Pope.

On this day, dearly Beloved, is born our Saviour: let us be glad: for, surely, it is a sin to be sad on the Birthday of that Life, which, ridding us of the fear of death, gladdened us with the promise of immortality. From a share in this gladness, not one of us is excluded. To all, there is the one same cause of joy: for, our Lord, the destroyer of sin and death, came to deliver all, seeing that all were slaves to guilt. Let the Saint exult, because he is now brought near to his crown; let the Sinner rejoice, because he is invited to his pardon; let the Gentile be of good heart, because he is called to life. For, when there had come the fulness of time, fixed by the inscrutable depths of the divine counsel, the Son of God assumed to himself the nature of man, in order to restore it to the favour of its Maker; that thus, the Devil, the author of Death, might be conquered by that very nature, whereby himself had conquered.

R. O magnum mysterium, et admirabile sacramentum! ut animalia viderent Dominum natum jacentem in praesepio: * Beata Virgo, cujus viscera meruerunt portare Dominum Christum.

V. Ave Maria, gratia plena, Dominus tecum. * Beata Virgo, cujus viscera meruerunt portare Dominum Christum.

O great Mystery, and wonderful secret! brute beasts to see their newborn Lord laid in a manger! * Blessed is the Virgin, that deserved to carry in her womb, Christ our Lord!

V. Hail Mary! full of grace, the Lord is with thee. * Blessed is the Virgin, that deserved to carry in her womb, Christ our Lord!

At Rome, if there be in the Holy City the Knight, who has received the Helmet and Sword, - blessed, as we have described, by the Sovereign Pontiff - the *fifth* Lesson is given to him to sing, because it speaks of the great Battle, between Christ and Satan, in the glorious mystery of the Incarnation. Whilst the Choir is singing the Responsory *O magnum mysterium*, the Knight is taken, by the Master of Ceremonies, to the Pope. Standing before the Holy Father, he draws his Sword, thrice sets its point on the ground, thrice brandishes it in the air, and

then wipes the blade upon his left arm. He is then taken to the Ambo, or reading-desk, takes off his Helmet, and, having vested the Cope over his armour, he sings the Lesson. These ceremonies of our holy Mother, the Church of Rome, were drawn up in days, when *might* was not *right*, and brute force was made subservient to moral power and principle. The Christian Warrior, cased in his steel armour, was resolved, as indeed he was bound, never to draw his Sword save in the cause of Christ, the conqueror of Satan - was there anything strange in his expressing this by a sacred ceremony?

Blessing.

Christus perpetuae det nobis gaudia vitae. R. Amen.

May Christ grant unto us the joys of eternal life. R. Amen.

5th lesson.

In quo conflictu pro nobis inito, magno et mirabili aequitatis jure certatum est, dum omnipotens Dominus cum saevissimo hoste non in sua majestate, sed in nostra congregitur humilitate: objiciens ei eandem formam, eandemque naturam, mortalitatis quidem nostrae participem, sed peccati totius expertem. Alienum quippe ab hac nativitate est, quod de omnibus legitur: Nemo mundus a sorde, nec infans, cujus est unus diei vita super terram. Nihil ergo in istam singularem nativitatem de carnis concupiscentia transivit, nihil de peccati lege manavit. Virgo regia Davidicae stirpis eligitur, quae sacro gravidanda foetu, divinam humanamque prolem prius conciperet mente, quam corpore. Et ne superni ignara consilii ad inusitados paveret affatus, quod in ea operandum erat a Spiritu Sancto, colloquio discit angelico: nec damnum credit pudoris, Dei Genitrix mox futura.

In the conflict thus entered into for our sakes, the combat was fought by our Omnipotent God with great and admirable equity: inasmuch as it is not in his own Majesty, but in our lowliness, that he attacks our bitter foe; opposing him with the self-same form, and self-same nature as ours, Man like us in everything save sin: for, that which is written of all men, had no place in this Nativity: "Not one is free from defilement, no, not the child whose life on earth is but one day." Into this admirable Birth, then, there passed nothing pertaining to the concupiscence of the flesh, there entered not aught of the law of sin. A Virgin of the royal family of David is chosen, who, having to be made Mother of the Divine Child, the God-Man, conceived him in her soul, before she conceived him in her womb. And lest the ineffable mystery should make her fear, were she left ignorant of the Divine plan, she is told by the Angel of that which was to be done in her by the Holy Ghost, and was given to see how she could be Mother of God, yet remain a pure Virgin.

R. Beata Dei genitrix Maria, cujus viscera intacta permanent: * Hodie genuit Salvatorem saeculi.

V. Beata quae credidit, quoniam perfecta sunt omnia quae dicta sunt ei a

Domino. * Hodie genuit Salvatorem saeculi.

R The Blessed Mother of God. Mary, remaining ever the spotless Virgin, * Hath this day given birth to the Saviour of the world.

V. Blessed in that she believed, for all those things have been done in her, that were said unto her by the Lord. * Hath this day given birth to the Saviour of the world.

Blessing.

Ignem sui amoris accendat Deus in cordibus nostris. R. Amen.

May God enkindle within our hearts the fire of his love. R. Amen.

6th lesson.

Agamus ergo, dilectissimi, gratias Deo Patri, per Filium ejus in Spíritu Sancto: qui propter multam caritatem suam, qua dilexit nos, misertus est nostri: et cum essemus mortui peccatis, convivificavit nos Christo, ut essemus in ipso nova creatura, novumque figmentum. Deponamus ergo veterem hominem cum actibus suis: et adepti participationem generationis Christi, carnis renuntiemus operibus. Agnosce, o Christiane, dignitatem tuam: et divínae consors factus naturae, noli in veterem vilitatem degeneri conversatione redíre. Memento, cujus capitis et cujus corporis sis membrum. Reminíscere, quia erutus de potestate tenebrarum, translatus es in Dei lumen et regnum.

Let us, therefore, dearly Beloved, give thanks to God the Father: through his Son, in the Holy Ghost: because, through his exceeding charity, wherewith he hath loved us, he has had compassion upon us; and when we were dead in our sins, quickened us unto life together with Christ, that we might be a new creature in him, and a new substance. Therefore, let us put off the old man with his acts, and, having been made partakers of the generation of Christ, let us renounce the works of the flesh. Learn thy own worth, O Christian! and, having been made a partaker of the divine nature, scorn to become again the vile thing of old. Remember of what Head and of what Body thou art a member.

Remember how thou, having been snatched from the power of darkness, hast been translated into the Light and Kingdom of God.

R. Sancta et immaculata Virginitas, quibus te laudibus efferam, nescio: * Quia quem coeli capere non poterant, tuo gremio contulisti.

V. Benedicta tu in mulieribus, et benedictus fructus ventris tui. * Quia quem coeli capere non poterant, tuo gremio contulisti.

Gloria. * Quia quem coeli capere non poterant, tuo gremio contulisti.

R. O holy and immaculate Virginity, I know not with what praises I shall extol thee: * For thou didst bear in thy womb Him whom the heavens cannot contain.

V. Blessed art thou among women, and blessed is the fruit of thy womb. * For thou didst bear in thy womb Him whom the heavens cannot contain.

Glory. * For thou didst bear in thy womb Him whom the heavens cannot contain.

THE THIRD NOCTURN.

The *seventh* Psalm of Christmas-Day's Matins, is the prayer of the Jewish people for their Deliverer, the Messiah. Juda has fallen under the Roman power; she has lost *the sceptre*; Jerusalem is polluted by the presence of the Gentiles; and yet, the Christ appears not. This Psalm reminds the God of Jacob of the promises made to David and his seed, of that everlasting Kingdom, which is so long in coming, and of those other Prophecies, whose accomplishment can alone put a stop to the haughty blasphemies of the Gentiles. But, the hour has come; Juda and the Gentiles are to be kept no longer in suspense; Jehovah is about to fulfil his word.

Ant. Ipse invocabit me, alleluia: Pater meus es tu, alleluia.

Ant. He shall cry out to me, alleluia: thou art my Father, alleluia.

Psalm 88.

Misericordias Domini * in aeternum cantabo.

In generationem et generationem * annuntiabo veritatem tuam in ore meo.

Quoniam dixísti: In aeternum misericordia aedificabitur in coelis: *

praeparabitur veritas tua in eis.

Disposui testamentum electis meis, juravi David, servo meo: * Usque in aeternum praeparabo semen tuum.

Et aedificabo in generationem et generationem * sedem tuam.

Confitebuntur coeli mirabilia tua, Domine, * etenim veritatem tuam in ecclesia sanctorum.

Quoniam quis in nubibus aequabitur Domino: * símilis erit Domino in fíliis Dei?

Deus, qui glorificatur in consílio sanctorum: * magnus et terríbilis super omnes qui in circuitu ejus sunt.

Domine, Deus virtutum, quis símilis tibi? * potens es, Domine, et veritas tua in circuitu tuo.

Tu dominaris potestati maris: * motum autem fluctuum ejus tu mítigas.

Tu humiliasti sicut vulneratum, superbum: * in brachio virtutis tuae dispersísti inimícos tuos.

Tui sunt coeli, et tua est terra, orbem terrae et plenitudinem ejus tu fundasti: * aquilonem, et mare tu creasti.

Thabor et Hermon in nomine tuo exsultabunt: * tuum brachium cum potentia.

Firmetur manus tua, et exaltetur dextera tua: * justítia et judícium praeparatio sedis tuae.

Misericordia et veritas praecedent faciem tuam: * beatus populus, qui scit jubilationem.

Domine, in lumine vultus tui ambulabunt, et in nomine tuo exsultabunt tota die:

* et in justítia tua exaltabuntur.

Quoniam gloria virtutis eorum tu es: * et in beneplacito tuo exaltabitur cornu nostrum.

Quia Domini est assumptio nostra, * et Sancti Israë́l, regis nostri.

Tunc locutus es in visione sanctis tuis, et dixísti: * Posui adjutorium in potente: et exaltavi electum de plebe mea.

Inveni David, servum meum: * oleo sancto meo unxi eum.

Manus enim mea auxiliabitur ei: * et brachium meum confortabit eum.

Nihil profíciet inimícus in eo: * et filius iniquitatis non apponet nocere ei.

Et concídám a facie ipsús inimícos ejus: * et odientes eum in fugam convertam.

Et veritas mea, et misericordia mea cum ipso: * et in nomine meo exaltabitur cornu ejus.

Et ponam in mari manum ejus: * et in flumínibus dexteram ejus.

Ipsé invocabit me: Pater meus es tu: * Deus meus, et susceptor salutis meae.

Et ego primogenitum ponam illum: * excelsum prae regibus terrae.

In aeternum servabo illi misericordiam meam: * et testamentum meum fidele ipsi.

Et ponam in saeculum saeculi semen ejus: * et thronum ejus sicut dies coeli.

Si autem derelíquerint fílii ejus legem meam: * et in judíciis meis non ambulaverint.

Si justítias meas profanaverint: * et mandata mea non custodíerint:

Visitabo in virga iniquitates eorum: * et in verberibus peccata eorum.

Misericordiam autem meam non dispergam ab eo: * neque nocebo in veritate mea:

Neque profanabo testamentum meum: * et quae procedunt de labiis meis, non faciam írrita.

Semel juravi in sancto meo: Si David mentiar: * semen ejus in aeternum manebit.

Et thronus ejus sicut sol in conspectu meo, * et sicut luna perfecta in aeternum: et testis in coelo fidelis.

Tu vero repulísti et despexísti: * distulísti Christum tuum.

Evertísti testamentum servi tui: * profanasti in terra Sanctuarium ejus.

Destruxísti omnes sepes ejus: * posuísti firmamentum ejus formídinem.

Diripuerunt eum omnes transeuntes viam: * factus est opprobrium vicínis suis.

Exaltasti dexteram deprimentium eum: * laetificasti omnes inimícos ejus.

Avertísti adjutorium gladii ejus: * et non es auxiliatus ei in bello.

Destruxísti eum ab emundatione: * et sedem ejus in terram collisísti.

Minorasti dies temporis ejus: * perfudísti eum confusione.

Usquequo, Domine, avertis in finem: * exardescet sicut ignis ira tua?

Memorare quae mea substantia: * numquid enim vane constituísti omnes fílios hominum?

Quis est homo, qui vivet, et non videbit mortem: * eruet animam suam de manu ínferi?

Ubi sunt misericordiae tuae antíquae, Domine: * sicut jurasti David in veritate tua?

Memor esto, Domine, opprobrii servorum tuorum: * (quod continúa in sinu meo) multarum Gentium.

Quod exprobraverunt inimici tui, Domine, * quod exprobraverunt commutationem Christi tui.

Benedíctus Dominus in aeternum: * fiat, fiat.

The mercies of the Lord I will sing for ever.

Unto generation and generation, I will show forth thy truth with my mouth.

For thou hast said: Mercy shall be built up for ever in the heavens; thy truth shall be prepared in them.

Thou hast said: "I have made a covenant with my elect; I have sworn to David, my servant; thy seed will I settle for ever.

And I will build up thy Throne unto generation and generation."

The heavens shall confess thy wonders, O Lord: and thy truth in the Church of the Saints.

For who in the clouds can be compared to the Lord: or who among the sons of God shall be like to God?

God, who is glorified in the assembly of the Saints: great and terrible above all them that are about him.

O Lord God of hosts, who is like unto thee? thou art mighty, O Lord, and thy truth is round about thee.

Thou rulest the power of the sea: and appeasest the motion of the waves thereof.

Thou hast humbled the proud one, as one that is slain: with the arm of thy strength, thou hast scattered thy enemies.

Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded: the north and the sea thou hast created.

Thabor and Hermon shall rejoice in thy name: thy arm is with might

Let thy hand be strengthened, and thy right hand exalted: justice and judgment are the preparation of thy Throne.

Mercy and truth shall go before thy face: blessed is the people that knoweth jubilation.

They shall walk, O Lord, in the light of thy countenance, and in thy name they shall rejoice all the day: and in thy justice, they shall be exalted.

For thou art the glory of their strength: and in thy food pleasure shall our horn be exalted.

For our protection is of the Lord: and of our King, the Holy One of Israel.

Then thou spokest in a vision to thy Saints, and saidst: "I have laid help upon one that is mighty, and have exalted one chosen out of my people.

I have found David my servant: with my holy oil I have anointed him.

For my hand shall help him: and my arm shall strengthen him.

The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him.

And I will cut down his enemies before his face: and them that hate him I will put to flight.

And my truth, and my mercy, shall be with him: and in my name shall his horn be exalted.

And I will set his hand in the sea: and his right hand in the rivers.

He shall cry out to me: Thou art my Father, my God, and support of my salvation.

And I will make him my First-Born, high above the Kings of the earth.

I will keep my mercy for him for ever: and my covenant faithful to him.

And I will make his seed to endure for evermore: and his Throne as the days of heaven.

And if his children forsake my law, and walk not in my judgments:

If they profane my justices, and keep not my commandments:

I will visit their iniquities with a rod: and their sins with stripes.

But my mercy I will not take away from him: nor will I suffer my truth to fail.

Neither will I profane my covenant: and the words, that proceed from my mouth, I will not make void.

Once I have sworn by my Holiness, I will not lie unto David: his seed shall endure for ever.

And his Throne as the sun before me: and as the moon perfect for ever, and a faithful witness in heaven.”

These are thy words, O Lord! but thou hast rejected and despised: thou hast put off thy Christ.

Thou hast overthrown the covenant of thy servant: thou hast profaned his sanctuary on the earth.

Thou hast broken down all his hedges: thou hast made his strength fear.

All that pass by the way have robbed him: he is become a reproach to his neighbours.

Thou hast set up the right hand of them that oppress him: thou hast made all his enemies to rejoice.

Thou hast turned away the help of his sword: and hast not assisted him in battle.

Thou hast made his purification to cease: thou hast cast his Throne down to the ground.

Thou hast shortened the days of his time: thou hast covered him with confusion.

How long, O Lord, turnest thou away unto the end shall thy anger burn like fire?

Remember what my substance is: for hast thou made all the children of men in vain?

Who is the man that shall live, and not see death? that shall deliver his soul from the hand of hell?

Where, O Lord, are thy ancient mercies, according to what thou didst swear to David, in thy truth?

Be mindful, O Lord, of the reproach of thy servants, (which I have held in my bosom) of many nations:

Wherewith thy enemies have reproached, O Lord: wherewith they have reproached the change of thy Christ.

But, blessed be the Lord for evermore! this Christ is coming to us, and this very night! so be it! so be it!

Ant. Ipse invocabit me, alleluia: Pater meus es tu, alleluia.

Ant. He shall cry out to me, alleluia: thou art my Father, alleluia.

The *eighth* Psalm is one of delighted joy at the coming of our Infant Jesus, our *Saviour*. It calls on all nations to adore him, and on all nature to do him homage. This Messiah is come to reign over us: he is come to *correct*, that is, to uphold the whole of creation, which was fallen a *New Canticle*, then, dear Christians!

Ant. Laetentur coeli, et exsultet terra ante faciem Domini, quoniam venit.

Ant. Let the heavens rejoice, and let the earth be glad, before the face of the Lord; for lo ! he cometh !

Psalm 95.

Cantate Domino canticum novum: * cantate Domino, omnis terra.

Cantate Domino, et benedicite nomini ejus: * annuntiate de die in diem salutare ejus.

Annuntiate inter gentes gloriam ejus, * in omnibus populis mirabilia ejus.

Quoniam magnus Dominus, et laudabilis nimis: * terribilis est super omnes deos.

Quoniam omnes dii Gentium daemonia: * Dominus autem coelos fecit.

Confessio, et pulchritudo in conspectu ejus: * sanctimonia et magnificentia in sanctificatione ejus.

Afferte Domino, patriae Gentium, afferte Domino gloriam et honorem: * afferte Domino gloriam nomini ejus.

Tollite hostias, et introite in atria ejus: * adorate Dominum in atrio sancto ejus.

Commoveatur a facie ejus universa terra: * dicite in Gentibus quia Dominus regnavit.

Etenim correxit orbem terrae qui non commovebitur: * judicabit populos in aequitate.

Laetentur coeli, et exsultet terra: commoveatur mare et plenitudo ejus: * gaudebunt campi, et omnia quae in eis sunt.

Tunc exsultabunt omnia ligna silvarum a facie Domini, quia venit: * quoniam venit judicare terram.

Judicabit orbem terrae in aequitate, * et populos in veritate sua.

Sing ye to the Lord a new canticle: sing to the Lord all the earth.

Sing ye to the Lord and bless his name: show forth his Saviour from day to-day.

Declare his glory among the Gentiles: his wonders among all people.

For the Lord is great, and exceedingly to be praised: he is to be feared above all gods.

For all the gods of the Gentiles are devils: but the Lord made the heavens.

Praise and beauty are before him: holiness and majesty in his sanctuary.

Bring ye to the Lord, all ye kindreds of the Gentiles, bring ye to the Lord glory and honour: bring to the Lord glory unto his name..

Bring up sacrifices, and come into his courts: adore ye the Lord in his holy

court.

Let all the earth be moved at his presence: Say ye among the Gentiles: the Lord hath reigned, *he hath reigned in his Crib.*

For, by his much loved Birth, he hath corrected the world, which shall not be moved; he will judge the people with justice.

Let the heavens rejoice, and let the earth be glad; let the sea be moved, and the fulness thereof; the fields and all things, that are in them shall be joyful

Then shall all the trees of the woods rejoice, before the face of the Lord, because he cometh: because he cometh to judge and save the earth.

He shall judge the world with justice: and the people with his truth.

Ant. Laetentur coeli et exsultet terra, ante faciem Domini, quoniam venit.

Ant. Let the heavens rejoice, and let the earth be glad before the face of the Lord; for lo! he cometh!

The *ninth* Psalm, too, is a *New Canticle*, in praise of the Saviour that is coming, and of the Father that sends him to us. Jehovah has remembered his mercies, and the whole earth will soon be permitted to see its Emmanuel. Let our holy songs, this beautiful Night, be full of enthusiasm, and lend a voice of praise to all Nature, for, all Nature was regenerated by its Creator being born on this earth.

Ant. Notum fecit Dominus, alleluia, Salutare suum, alleluia.

Ant. The Lord hath made known, alleluia! his Saviour, alleluia!

Psalm 97.

Cantate Domino canticum novum: * quia mirabilia fecit.

Salvavit sibi dextera ejus: * et brachium sanctum ejus.

Notum fecit Dominus salutare suum: * in conspectu Gentium revelavit justitiam suam.

Recordatus est misericordiae suae, * et veritatis suae domui Israël.

Viderunt omnes termini terrae * salutare Dei nostri.

Jubilate Deo, omnis terra: * cantate, et exsultate, et psallite.

Psallite Domino in cithara, in cithara et voce psalmi: * in tubis ductilibus, et voce tubae corneae.

Jubilate in conspectu regis Domini: * moveatur mare, et plenitudo ejus: orbis terrarum, et qui habitant in eo.

Flumina plaudent manu, simul montes exsultabunt a conspectu Domini: * quoniam venit judicare terram.

Judicabit orbem terrarum in justitia, * et populos in aequitate.

Sing ye to the Lord a new canticle: because he hath done wonderful things.

On this day, his right hand hath wrought for him salvation; and his arm is holy.

The Lord hath made known his Saviour: he hath revealed his justice in the sight of the Gentiles.

He hath remembered his mercy, and his truth toward the house of Israel.

All the ends of the earth, *that were expecting it*, have seen the salvation of our God.

Sing joyfully to God, all the earth; make melody, rejoice, and sing.

Sing praise to the Lord on the harp, on the harp and with the voice of a psalm: with long trumpets, and sound of cornet

Make a joyful noise before the Lord, our King: let the sea be moved, and the fulness thereof; the world, and they that dwell therein.

The rivers shall clap their hands, the mountains shall rejoice together at the presence of the Lord; because he cometh to judge *and save* the earth.

He shall judge the world with justice, and the people with equity.

Ant. Notum fecit Dominus. alleluia, Salutare suum, alleluia.

Ant. The Lord hath made known, alleluia! his Saviour, alleluia!

V. Ipse invocabit me, alleluia.

R. Pater meus es tu, alleluia.

Pater noster.

V. He shall cry out to me, alleluia!

R. Thou art my Father, alleluia!

Our Father.

The *Pater noster* having been recited, as in the two first Nocturns, the Priest says:

A vinculis peccatorum nostrorum absolvat nos omnipotens et misericors Dominus. R. Amen.

May the Almighty and merciful Lord, deliver us from the chains of our sins. R. Amen.

Then are read the beginnings of the three Gospels, which are said in the three Masses of Christmas Day. To each portion of these Gospels is appended a passage from a Homily by one of the Holy Fathers.

The first of the three is that of St. Luke, and the Homily given is that of St. Gregory the Great. It relates the publishing of the Emperor Augustus' edict, commanding a census of the whole world. This seventh Lesson, according to the Ceremonial of the Roman Church, is to be sung by the Emperor, if he happen to be in Rome at the time; and this is done, in order to honour the Imperial power, whose decrees were the occasion of Mary and Joseph going to Bethlehem, and so fulfilling the designs of God, which he had revealed to the ancient Prophets. The Emperor is led to the Pope, in the same manner as the Knight who had to sing the fifth Lesson; he puts on the Cope; two Cardinal-

Deacons gird him with the sword, and go with him to the Ambo. The Lesson being concluded, the Emperor again goes before the Pope, and kisses his foot, as being the Vicar of the Christ whom he has just announced. This ceremony was observed in 1468, by the Emperor Frederic III., before the then Pope, Paul II.

Blessing.

Evangelica lectio sit nobis salus, et protectio! R. Amen.

May the reading of the Gospel bring us salvation and protection. R. Amen.

7th lesson.

Lectio sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: Exiit edictum a Caesare Augusto, ut describeretur universus orbis. Et reliqua.

Homilía sancti Gregorii Papae.

Quia, largiente Domino, Missarum solemnities ter hodie celebraturi sumus, loqui diu de evangelica lectione non possumus: sed nos aliquid vel breviter dicere, Redemptoris nostri Nativitas ipsa compellit. Quid est enim, quod nascituro Domino mundus describitur, nisi hoc, quod aperte monstratur, quia ille apparebat in carne, qui electos suos adscriberet in aeternitate? Quo contra de reprobis per prophetam dicitur: Deleantur de libro viventium, et cum iustis non scribantur. Qui bene etiam in Bethlehem nascitur: Bethlehem quippe domus panis interpretatur. Ipse namque est, qui ait: Ego sum panis vivus, qui de coelo descendi. Locus ergo, in quo Dominus nascitur, domus panis antea vocatus est; quia futurum profecto erat, ut ille ibi per materiam carnis appareret, qui electorum mentes interna satietate reficeret. Qui non in parentum domo, sed in via nascitur: ut profecto ostenderet, quia per humanitatem suam, quam assumpserat, quasi in alieno nascebatur.

Lesson from the holy Gospel according to Luke.

Ch. II.

At that time, there went out a decree from Caesar Augustus, that the whole world should be enrolled. And the rest.

Homily of Saint Gregory, Pope.

Since, by the divine bounty, we are, this day, thrice to celebrate the solemn office of Mass, we cannot speak long on the lesson of the Gospel: and yet, this very Nativity or our Redeemer compels us to say something, however brief. Why, then, is it, that when our Lord was about to be born, *the world is enrolled*; if not that hereby is shown, that He who appeared in the flesh, is He that would enrol his elect in eternity? Just as, when speaking of the reprobate, the Prophet

says: *Let them be blotted out of the book of the living; and with the just, let them not be written.* Then, again: *Jesus is born in Bethlehem;* ‘tis well; for *Bethlehem* signifies a *House of Bread*, and Jesus said of himself: *I am the living Bread, that came down from heaven.* The place, therefore, in which he is born, had had the name of *House of Bread given to it*, because *there* would appear in the material reality of our flesh, He who was to refresh the souls of the elect with spiritual repletion. And, why is he born, not at his Mother’s home, but away from it? Is it not, to show, how, by his assuming human nature, he was born, so to say, in a foreign country?

R. Beata viscera Mariae Virginia, quae portaverunt aeterni Patris Filium, et beata ubera, quae lactaverunt Christum Dominum, * Qui hodie pro salute mundi de Virgine nasci dignatus est.

V. Dies sanctificatus illuxit nobis: venite Gentes, et adorare Dominum. * Qui hodie pro salute mundi de Virgine nasci dignatus est.

Blessed is the womb of the Virgin Mary, that bore the Son of the Eternal Father; and blessed are the breasts, that fed Christ the Lord, * Who deigned to be born, this day, of the Virgin, for the world’s salvation.

V. A holy day hath shone upon us; come, ye Gentiles, and adore the Lord. * Who deigned to be born, this day, of the Virgin, for the world’s salvation.

The second of the three Gospels, which forms the subject of the eighth Lesson, is also taken from St. Luke, and the Homily is by St. Ambrose. It gives the description of the Shepherds going to the holy Stable.

Blessing.

Per Evangelica dicta deleantur nostra delicta. R. Amen.

May our sins be wiped away by the words of the Gospel. R. Amen.

8th lesson.

Lectio sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: Pastores loquebantur ad ínvicem: Transeamus usque Bethlehem, et videamus hoc verbum, quod factum est, quod Dominus ostendit nobis. Et reliqua.

Homilía sancti Ambrosii Epíscopi.

Videte Ecclesiae surgentis exordium: Christus nascitur, et pastores vigilare cœperunt; qui gentium greges, pecudum modo ante viventes, in caulam Domini congregarent, ne quos spiritalium bestiarum per offusas noctium tenebras paterentur incursus. Et bene pastores vígilant, quos bonus pastor informat. Grex ígitur populus, nox saeculum, pastores sunt sacerdotes. Aut fortasse etiam ille sit pastor, cui dicitur: Esto vígilans, et confírma. Quia non solum epíscopos ad

tuendum gregem Dominus ordinavit, sed etiam Angelos destinavit.

Lesson of the holy Gospel according to Luke.

Ch. II.

At that time the Shepherds said one to another: Let us go over to Bethlehem, and let us see this word, that is come to pass, which the Lord hath showed unto us. And the rest.

Homily of Saint Ambrose, Bishop.

Here, see the beginning of the infant Church: Christ is born; and Shepherds are watching, as about to herd, into the Lord's fold, that Gentile flock, which had hitherto lived like brute animals, and this, lest, during the thick darkness of night, they might suffer from the attacks of spiritual wild beasts. And it is well said, that *the Shepherds are watching*, for Shepherds, trained by the Good Shepherd, do watch. So that, *the Flock* is the people: *the Night* is the world; *the Shepherds* are the Priests. Or, perhaps, we might interpret him to be *the Shepherd*, to whom it is said: *Be thou watchful, and give strength*; for not only has our Lord set Bishops to guard the Flock, he has set the very Angels.

R. Verbum caro factum est, et habitavit in nobis: * Et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

V. Omnia per ipsum facta sunt: et sine ipso factum est nihil. * Et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis. Gloria Patri ... * Et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

R. The Word was made flesh, and dwelt among us: * And we saw his glory, the glory as it were of the Only-Begotten of the Father, full of grace and truth. ft. All things were made by him; and without him was made nothing. * And we saw his glory, the glory as it were of the Only-Begotten of the Father, full of grace and truth.

Glory be to the Father, ... * And we saw his glory, the glory as it were of the Only-Begotten of the Father, full of grace and truth.

The third Gospel, which forms the subject of the ninth Lesson, is the beginning of that according to St. John, and is commented by St. Augustine: it speaks of the Eternal Generation of the Word.

Blessing.

Verba Sancti Evangelii doceat nos Christus Filius Dei Amen.

May Christ, the Son of God, teach us the words of the Holy Gospel. R. Amen.

9th lesson.

Lectio sancti Evangelii secundum Joannem.

Cap. I.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Et reliqua.

Homilía sancti Augustíni Epíscopi.

Ne vile aliquid putares quale consuevísti cogitare, cum verba humana soleres audíre, audi quid cogites: Deus erat Verbum. Exeat nunc nescio quis infidelis Arianus, et dicat quia Verbum Dei factum est. Quomodo potest fieri, ut Verbum Dei factum sit, quando Deus per Verbum fecit omnia? Si et Verbum Dei ipsum factum est: per quod aliud verbum factum est? Si hoc dicis, quia hoc est verbum Verbi, per quod factum est illud; ipsum dico ego unicum Fílium Dei. Si autem non dicis verbum Verbi, concede non factum, per quod facta sunt omnia. Non enim per seípsum fieri potuit, per quod facta sunt omnia. Crede ergo Evangelístae.

Lesson of the holy Gospel according to John.

Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. And the rest.

Homily of St. Augustine, Bishop.

Lest thou shouldst think that this is some commonplace thing, as thou art wont to do when men talk to thee, hear what it is thou art to think: *The Word was God*. After this, some infidel Arian will come forward and tell me, that the Word of God was *made*. How is it possible, that the Word of God could be made, when God made all things by the Word? If this very Word of God was also made, by what other Word was he made? If thou reply, that the Word of the Word is the one by which he was made - then, I will answer thee, that this very one is He whom we mean by the Son of God. But, if thou do not say there is a Word that made the Word, - then grant, that He, by whom all things were made, was Himself not made, since He, by whom all things were made, could not make Himself. Therefore, believe the Evangelist

Our three Night *Vigils* are over: we have sung our songs of praise; we have listened to our Mother the Church telling us of the Prophecies of the beautiful Coming: and meanwhile, the Night has advanced, and now the long-expected, the ever-sacred hour of Midnight has come, and we are to see the Divine Infant Jesus, lying in his Crib and smiling upon his Mother. Jubilee is the duty of this sweetest moment: let our hearts beat with delight! Jesus, our Salvation, is coming down from heaven, and for our

What a joy it is, that our dear Church gives us a Canticle, which is a worthy reception of this our God! Come, then, Christians, let us make the holy place echo with our grand *Te Deum*!

Hymn of Thanksgiving.

Te Deum laudamus: * te Dominum confitemur.
Te aeternum Patrem; * omnia terra veneratur.
Tibi omnes Angeli; * tibi coeli, ut universal potestates.
Tibi Cherubim et Seraphim: * incessabili voce proclamant
Sanctus,
Sanctus,
Sanctus, Dominus Deus Sabaoth!
Pleni sunt coeli et terra * majestatis gloriae tuae.
Te gloriosus * Apostolorum chorus.
Te Prophetarum * laudabilis numerus.
Te Martyrum candidatus * laudat exereitus.
Te per orbem terrarum * sancta confitetur Ecclesia.
Patrem * immensae majestatis.
Venerandum tuum verum, * et unicum Filium.
Sanctum quoque * Paraclitum Spiritum.
Tu Rex gloriae, * Christe.
Tu Patris, * sempiternus es Filius.
Tu ad liberandum suscepturus hominem, * non horruisti Virginia uterum.
Tu devicto mortis aculeo: * aperuisti credentibus regna coelorum.
Tu ad dexteram Dei sedes: * in gloria Patris.
Judex crederis * esse venturus.
We praise thee, O God! we acknowledge thee to be our Lord.
Thee, the Father everlasting, all the earth doth worship.
To thee the Angels, to thee the heavens, and all the Powers:
To thee the Cherubim and Seraphim, cry out without ceasing:
Holy!
Holy!
Holy! Lord God of Sabaoth!
Full are the heavens and the earth of the majesty of thy glory.
Thee the glorious choir of the Apostles.
Thee the laudable company of the Prophets.
Thee the white-robed army of Martyrs doth praise.
Thee the holy Church throughout the world doth acknowledge.
The Father of incomprehensible majesty.
Thy adorable, true, and only Son.
And the Holy Ghost the Paraclete.
Thou, O Christ, art the King of glory.
Thou art the everlasting Son of the Father.
Thou being to take upon thee to deliver man, didst not disdain the Virgin's
womb.
Thou having overcome the sting of death, hast opened to believers the kingdom
of heaven.
Thou sittest at the right hand of God, in the glory of the Father.

Thee we believe to be the Judge to come.

All kneel at the following Verse:

Te ergo quaesumus, tuis famulis subveni, * quos pretioso sanguine redemisti.

Aeterna fac cum sanctis tuis * in gloria numerari.

Salvum fac populum tuum Domine: *et benedic haereditati tuae.

Et rege eos: * et extolle illos usque in aeternum.

Per singulos dies * benedicimus te.

Et laudamus Nomen tuum in saeculum: * et in saeculum saeculi.

Dignare, Domine, die isto,* sine peccato nos custodire.

Miserere nostri, Domine: * miserere nostri.

Fiat misericordia tua Domine super nos, * quemadmodum speravimus in te.

In te Domine speravi: * non confundar in aeternum.

We beseech thee, therefore, to help thy servants, whom thou hast redeemed with thy precious Blood.

Make them to be numbered with thy saints in eternal glory.

O Lord, save thy people, and bless thine inheritance.

And govern them, and exalt them for ever.

Every day, we magnify thee.

And we praise thy Name for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be upon us, as we have put our trust in thee.

In thee, O Lord, have I put my trust: let me not be confounded for ever.

Our Hymn of Thanksgiving sung, the Church concludes the Office of Matins by the following Prayer, in which she embodies all her desires on this Feast of the New Birth of the Only Begotten Son of God.

Oremus.

Concede, quaesumus, omnipotens Deus, ut nos Unigeniti tui nova per carnem nativitas liberet, quos sub peccati jugo vetusta servitus tenet Per eundem.

Let us pray.

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new Birth of thine Only Begotten Son. Through the same Jesus Christ, etc.

CHRISTMAS DAY: MIDNIGHT MASS

It is now time to offer the Great Sacrifice, and to call down our Emmanuel from heaven: he alone can fully pay the debt of gratitude which mankind owes to the Eternal Father. He will intercede for us on the Altar, as he did in his Crib. We will approach him with love, and he will give himself to us.

But such is the greatness of to-days Mystery, that the Church is not satisfied with only once offering up the Holy Sacrifice. The long-expected and precious Gift deserves an unusual welcome. God the *Father* has given his *Son* to us; and it is by the operation of the *Holy Ghost* that the grand Portent is produced: let there be, then, to the ever Blessed Three, the homage of a triple Sacrifice.

Besides, this Jesus, who is born to-night, is born thrice. He is born of the Blessed Virgin, in the stable of Bethlehem; he is born by grace, in the hearts of the Shepherds, who are the first fruits of the Christian Church; and he is born eternally from the Bosom of the Father, *in the brightness of the Saints*: to this triple Birth, therefore, let there be the homage of a triple Sacrifice.

The first Mass honours the Birth according to the Flesh, which, like the other two, is an effusion of the Divine Light. The hour is come: *the people that walked in darkness have seen a great Light; Light is risen to them that dwelt in the region of the shadow of death* [Isa. ix 2]. Outside the holy place, where we are now assembled, there is dark Night: *material* Night, caused by the absence of the sun; *spiritual* Night, by reason of the sins of men, who either sleep in the forgetfulness of God, or wake to the commission of crime. At Bethlehem, round the Stable, and in the City, all is deep darkness; and the inhabitants, who would not find room for the Divine Babe, are sleeping heavily: will they awaken when the Angels begin to sing?

Midnight comes. The Holy Virgin has been longing for this happy moment. Her heart is suddenly overwhelmed with a delight which is new even to her. She falls into an ecstasy of love. As her Child will one day, in his almighty power, rise through the unmoved barrier of his Sepulchre; so now, as a sunbeam gleaming through purest crystal, he is born, and lies on the ground before her. With arms outstretched to embrace her, and smiling upon her: this is her first sight of her Son, who is Son also of the Eternal Father! She adores - takes him into her arms - presses him to her heart - swathes his infant limbs - and lays him down in the manger. Her faithful Joseph unites his adoration with hers;

and so, too, do the Angels of heaven, for, the Royal Psalmist had sung this prophecy of their adoring him on his entrance into the world [Ps. xcvi 7; Heb. i 6]. Heaven opens over this spot of earth, which men call a Stable; and from it there mount to the Throne of the Eternal Father the first prayer, the first tear, the first sob of this his Son, our Jesus, who thus begins to prepare the worlds salvation.

The eyes of the faithful are now riveted on the Sanctuary, where the same Jesus is to be their Holy Sacrifice. The procession of the sacred Ministers has entered the Holy of Holies, and the Priest comes with them to the foot of the Altar. The Choir is singing its opening-canticle, the *Introit*; where we have our God himself speaking to his Son, and saying: *This Day have I begotten thee*. Let the Nations rage, if they will, and be impatient of the yoke of this Babe of Bethlehem; he shall subdue them and reign over them, for he is the Son of God.

INTROIT

Dominus dixit ad me: Filius meus es tu; ego hodie genui te.

Ps. Quare fremuerunt gentes, et populi meditati sunt inania? V. Gloria Patri. Dominus dixit.

The Lord hath said unto me: Thou art my Son; this day have I begotten thee.

Ps. Why have the nations raged, and the people devised vain things? V. Glory, etc. The Lord hath said, etc.

The *Angelic Hymn* is preceded by the *Kyrie eleison*; but these nine supplications for mercy over, it bursts forth with those sublime words: GLORIA IN EXCELSIS DEO; ET IN TERRA PAX HOMINIBUS BONAE VOLUNTATIS!

Let us unite, heart and voice, in this the chant of the Angels: *Glory be to God! Peace be to men!* These our heavenly Brethren first intoned it, and they are, at this moment, round our Altar, as they were round the Crib; they are singing our happiness. They are adoring that divine Justice, which gave not a Redeemer to their fallen fellow-angels, yet to us gives the very Son of God to be our Redeemer. They are magnifying that deep humiliation of him who made both Angels and men, and who so lovingly favours the weaker of the two. They know that our gratitude needs help, and so they lend us their sweet voices to give thanks to him who, by this mystery of love and magnificence, is enabling us poor mortals one day to fill up the thrones left vacant by the rebel spirits. Oh! yes; let us all, men and Angels, Church of earth and Church of heaven, let us sing: *Glory be to God! and Peace to men!* The more the Son of the Eternal Father has had to humble himself in order to enrich and exalt us, the more fervently must we cry out our warmest praise, and

hymn this Mystery of the Incarnation: *Tu solus Sanctus! Tu solus Dominus! Tu solus altissimus, Jesu Christe! Thou only, O Jesus! art Holy! Thou only art Lord! Thou only art Most High!*

The Collect then follows, summing up all our prayers in one.

COLLECT

Deus, qui hanc sacratissimam noctem veri luminis fecisti illustratione clarescere: da, quaesumus, ut cujus lucis mysteria in terra cognovimus, ejus quoque gaudiis in coelo perfruamur. Qui tecum.

O God, who hast enlightened this most sacred Night by the brightness of him who is the true Light: grant, we beseech thee, that we who have known the mysteries of this Light on earth, may likewise come to the enjoyment of it in heaven. Who liveth, etc.

EPISTLE

Lectio Epistolae beati Pauli Apostoli ad Titum.

Cap. II.

Carissime, apparuit gratia Dei Salvatoris nostri omnibus hominibus, erudiens nos, ut, abnegantes impietatem et saecularia desideria, sobrie et juste et pie vivamus in hoc saeculo: expectantes beatam spem, et adventum gloriae magni Dei et Salvatoris nostri Jesu Christi: qui dedit semetipsum pro nobis, ut nos redimeret ab omni iniquitate, et mundaret sibi populum acceptabilem, sectatorem bonorum operum. Haec loquere et exhortare, in Christo Jesu Domino nostro.

Lesson of the Epistle of St Paul the Apostle to Titus.

Ch. II.

Dearly beloved, the grace of God our Saviour hath appeared to all men, instructing us that denying ungodliness and worldly desires, we should live soberly and justly and godly in this world; looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak and exhort, in Jesus Christ our Lord.

This *God our Saviour* hath at length appeared! and with such grace and mercy! He alone could deliver us from *dead works*, and restore us to life. At this very hour, he *appeareth to all men*, laid in his narrow Crib, and fastly wrapped, as a Babe, in swaddling- clothes. Yes, here have we *the Blessed One*, whose visit we had so long *hoped* for! Let us purify our

hearts, that he may be pleased with us; for though he is the Infant Jesus, he is also, as the Apostle has just told us, *the Great God*, and the Son of the Eternal Father, born from all eternity. Let us unite with the Angels and the Church in this hymn to our *Great God*, Jesus of Bethlehem.

GRADUAL

Tecum principium in die virtutis tuae, in splendoribus sanctorum: ex utero ante luciferum genui te.

V. Dixit Dominus Domino meo: sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum.

Alleluia, alleluia.

Dominus dixit ad me: Filius meus es tu, ego hodie genui te. Alleluia.

With thee is the principality in the day of thy strength, in the brightness of the Saints: from the womb, before the day-star, I begot thee.

V. The Lord said to my Lord: Sit thou at my right hand, until I make thine enemies my footstool.

Alleluia, alleluia.

V. The Lord hath said to me: Thou art my Son, this day have I begotten thee. Alleluia,

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: exiit edictum a Caesare Augusto, ut describeretur universus orbis. Haec descriptio prima facta est a praeside Syriae Cyrino: et ibant omnes, ut profiterentur singuli in suam civitatem. Ascendit autem et Joseph a Galilaea de civitate Nazareth, in Judaeam, in civitatem David, quae vocatur Bethlehem; eo quod esset de domo et familia David, ut profiteretur cum Maria desponsata sibi uxore praegnante. Factum est autem, cum essent ibi, impleti sunt dies ut pareret. Et peperit filium suum primogenitum, et pannis eum involvit, et reclinavit eum in praesepio; quia non erat eis locus in diversorio. Et pastores erant in regione eadem vigilantes, et custodientes vigilias noctis super gregem suum. Et ecce Angelus Domini stetit juxta illos, et claritas Dei circumfulsit illos, et timuerunt timore magno. Et dixit illis Angelus: Nolite timere: ecce enim evangelizo vobis gaudium magnum, quod erit omni populo: quia natus est vobis hodie Salvator, qui est Christus Dominus, in civitate David. Et hoc vobis signum: Invenietis

infantem pannis involutum, et positum in praesepio. Et subito facta est cum Angelo multitudo militiae caelestis, laudantium Deum, et dicentium: Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis.

Sequel of the holy Gospel according to Luke.

Ch. II.

At that time, there went out a decree from Caesar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrenus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David, to be enrolled with Mary, his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished that she should be delivered. And she brought forth her first born Son, and wrapt him up in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country Shepherds watching and keeping the night-watches over their flock. And behold an Angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the Angel said to them: Fear not: for behold I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the Infant wrapped in swaddling-clothes, and laid in a manger. And suddenly there was with the Angel a multitude of the heavenly army, praising God and saying: Glory to God in the highest; and on earth peace to men of good will.

O Divine Infant! we too must needs join our voices with those of the Angels, and sing with them: *Glory be to God! and Peace to men!* We cannot restrain our tears at hearing this history of thy Birth. We have followed thee in thy journey from Nazareth to Bethlehem; we have kept close to Mary and Joseph on the whole journey; we have kept sleepless watch during this holy Night, waiting thy coming. Praise be to thee, sweetest Jesus, for thy mercy! and love from all hearts for thy tender love of us! Our eyes are riveted on that dear Crib, for our Salvation is there; and there we recognize thee as the Messias foretold in those sublime Prophecies which thy Spouse the Church has been repeating to us in her solemn prayers of this night. Thou art *the mighty God - the Prince of Peace - the Spouse* of our souls - *our Peace* - our Saviour - *our Bread of Life*. And now what shall we offer thee? *A good Will?* Ah! dear Lord! thou must form it within us; thou must increase it, if thou hast already given it; that thus, we may become thy Brethren by grace, as we

already are by the human nature thou hast assumed. But, O Incarnate Word! this Mystery of thy becoming Man works within us a still higher grace: it makes us, as thy Apostle tells us, *partakers of that divine nature* [St Pet. i 4] which is inseparable from thee in the midst of all thy humiliations. Thou hast made us less than the Angels in the scale of creation; but in thy Incarnation thou hast made us *Heirs of God*, and *Joint-Heirs* [Rom viii 17] with thine own divine Self. Never permit us, through our own weaknesses and sins, to degenerate from this wonderful gift, whereby thy Incarnation exalted us, and oh! dear Jesus, to what a height!

After the Gospel, the Church triumphantly chants the glorious symbol of our Faith, which tells, one by one, the Mysteries of the Man-God. At the words: *Et Incarnatus est de Spiritu Sancto ex Maria Virgine*, ET HOMO FACTUS EST, profoundly adore the great God who assumed our human nature, and became like unto us, his poor creatures; let your adoration and love repay him, if it were possible, for this his incomprehensible abasement. In each of to-days Masses, when the Choir comes to these words in the *Credo*, the Priest rises from the sedilia, and remains kneeling in humble adoration at the foot of the Altar whilst they are being sung. You must unite your adorations with those of the Church, which is represented by the Celebrant.

During the Offering of the bread and wine, the Church tells us how the Birth of Jesus Christ filled heaven and earth with joy. In a few short moments there will be on our Altar, where we now see mere bread and wine, the Body and Blood of this same Jesus, our Emmanuel.

OFFERTORY

Laetentur coeli et exsultet terra ante faciem Domini, quoniam venit. Let the heavens rejoice, and the earth be glad in the presence of the Lord, for he is come.

SECRET

Accepta tibi sit, Domine, quaesumus, hodiernae festivitatis oblatio; ut, tua gratia largiente, per haec sacrosancta commercia in illius inveniamur forma, in quo tecum est nostra substantia. Qui tecum vivit. Receive, O Lord, the offerings we make to thee on this present solemnity: that by thy grace, through the intercourse of these sacred mysteries, we may be conformable to him in whom our nature is united to thine. Who liveth, etc.

The Preface then gives expression to the thanksgiving of the people, and

finishes with the triple *Sanctus* to the God of Sabaoth. At the Elevation, when, in the midst of the mysterious silence, your Saviour, the Incarnate Word, descends upon the Altar, you must see, with the eye of your faith, the Crib, and Jesus stretching out his hands to his Eternal Father, and looking upon you with extreme tenderness, and Mary adoring him with a Mothers love, and Joseph looking on and weeping with joy, and the holy Angels lost in amazement at the mystery. You must give your heart to the New-Born Babe, that he may fill it with what he wishes to see there; nay, beg of him to fill it with himself, and make himself its Master and its All.

After the Communion, the Church, which has just been united to the Infant God by partaking of the sacred mysteries, once more celebrates the Eternal Generation of that Divine Word, who was born from the Bosom of the Father before any creature existed, and who has appeared to the world this Night before the Day-Star has risen.

COMMUNION

In splendoribus Sanctorum, ex utero ante luciferum genui te.
In the brightness of the Saints, from the womb, before the day-star, I begot thee.

The Church terminates this her first Sacrifice, by praying for the grace of indissoluble union with the Saviour who is born to her.

POSTCOMMUNION

Da nobis, quaesumus, Domine Deus noster, ut qui Nativitatem Domini nostri Jesu Christi mysteriis nos frequentare gaudemus, dignis conversationibus ad ejus mereamur pervenire consortium. Qui tecum. Grant, we beseech thee, O Lord our God, that we, who celebrate with joy the Birth of our Lord Jesus Christ, by partaking of these sacred mysteries, may, by a worthy conduct of life, come to be united with him. Who liveth, etc.

The sacred Night is passing quickly on; and will soon bring us to the Second Mass, which is to sanctify the hour of day-break, or the Aurora. Every day in the year, the Church passes the hour before Sunrise in prayer, for the rising of the Sun is a beautiful figure of the mystery of Jesus coming to this earth to give it light. This portion of the Divine Office is called *Lauds*, on account of its being wholly made up of praise and joy. On Christmas Day, however, she somewhat anticipates the usual hour, in order that she may begin, at the precise time of the Aurora, a more perfect and more divine Sacrifice of Praise - the

Eucharistic Oblation, which satisfies all the obligations we owe to the Divine bounty.

CHRISTMAS DAY. LAUDS.

The sacred Night is passing quickly on; and will soon bring us to the Second Mass, which is to sanctify the hour of day-break, or the Aurora. Every day in the year, the Church passes the hour before Sun-rise in prayer, for the rising of the Sun is a beautiful figure of the mystery of Jesus coming to this earth, to give it light. This portion of the Divine Office is called *Lauds*, on account of its being wholly made up of praise and joy. On Christmas Day, however, she somewhat anticipates the usual hour, in order that she may begin, at the precise time of the Aurora, a more perfect and more divine Sacrifice of Praise - the Eucharistic Oblation, which satisfies all the obligations we owe to the Divine bounty.

The Office of Lauds is celebrated with the same solemnity as that of Vespers; and altogether, the two Offices are much alike. Both of them tell us of the Divine Sun of Justice; Lauds celebrate his glorious rising, whilst Vespers - which are said at sunset, when the shades of evening are beginning to fall upon the earth - remind us, how we must long for that eternal Day which shall have no night, and whose Lamp is the Lamb [Apoc. xxi 23.] *Lauds* are the morning, Vespers the evening, incense. The mysteries of the liturgical *day*, begin with the first, and end with the second.

LAUDS.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto: Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen. Alleluia.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia.

The *first* Psalm of Lauds shows us our Lord in his infinite power and majesty. His admirable Birth has renewed our earth. He is born in time; but he was before all time. The *voice* of the deep sea betokens marvellous power; the power of our Emmanuel is more wonderful far. Let us lead lives worthy of the holiness of his *House*, which he has come to throw open to us.

Ant. Quem vidistis pastores? Dicite: annuntiate nobis, in terris guis apparuit? - Natum vidimus, et choros Angelorum collaudantes Dominum, alleluia, alleluia.

Ant. Whom have ye seen, O Shepherds? Say, tell us, who is it has appeared on the earth? - We have seen the Child that is born, and choirs of Angels praising the Lord, alleluia, alleluia.

PSALM 92.

Dominus regnavit, decorem indutus est: * indutus est Dominus fortitudinem et praecinxit se.

Etenim firmavit orbem terrae: * qui non commovebitur.

Parata sedes tua ex tunc: * a saeculo tu es.

Elevaverunt flumina, Do mine: * elevaverunt flumina vocem suam.

Elevaverunt flumina fluctus suos: * a vocibus aquarum multarum.

Mirabiles elationes maris: * mirabilis in altis Dominus.

Testimonia tua credibilia facta sunt nimis: * domum tuam decet sanctitudo, Domine, in longitudinem dierum.

The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

For, *this day, by his birth*, he hath established the world, which shall not be moved.

Thy throne, *O Divine Infant!* is prepared from old: thou art from

everlasting.

The floods have lifted up, O Lord! the floods have lifted up their voice. The floods have lifted up their waves, with the noise of many waters. Wonderful are the surges of the sea: wonderful is the Lord on high. Thy testimonies are become exceedingly credible: holiness becometh thy House, O Lord, *which is thy Church*, unto length of days.

Ant. Quem vidistis pastores? Dicite: annuntiate nobis, in terris guis apparuit? - Natum vidimus, et choros Angelorum collaudantes Dominum, alleluia, alleluia.

Ant. Whom have ye seen, O Shepherds? Say, tell us, who is it has appeared on the earth? - We have seen the Child that is born, and choirs of Angels praising the Lord, alleluia, alleluia.

The *second* Psalm is an invitation to all nations, that they enter into Bethlehem, that House of our Lord which is now filled with his sweet presence. He is the sovereign Pastor, and we are *the Sheep of his pasture*. Though he be the *Mighty God*, yet is he most *sweet* and *merciful*; let us celebrate his coming with *joy* and gratitude.

Ant. Genuit puerpera regem, cui nomen aeternum, et gaudia matris habens cum virginitatis honore, nec primam similem visa est, nec habere sequentem, alleluia.

Ant. The Mother has given birth to the King, whose name is eternal: she has both a Mother's joy and a Virgin's privilege: not one has ever been, or shall ever be, like her, alleluia.

PSALM 99.

Jubilate Deo omnis terra: * servite Domino in laetitia.

Introite in conspectu ejus: * in exultatione.

Scitote quoniam Dominus ipse est Deus: * ipse fecit nos, et non ipsi nos.

Populus ejus, et oves pascuae ejus, introite portas ejus in confessione: * atria ejus in hymnis, confitemini illi.

Laudate nomen ejus, quoniam suavis est Dominus; in aeternum misericordia ejus: * et usque in generationem et generationem Veritas ejus.

Sing joyfully to God, all the earth! serve ye the Lord with gladness. Come in before his presence, with exceeding great joy.

Know ye, that *this Infant*, the Lord, is God: he made us, and not we ourselves.

We are his people, and the sheep of his pasture; go ye into his gates, with praise: into his courts, with hymns, and give glory to him.

Praise ye his name, for the Lord is sweet; his mercy endureth for ever: and his truth to generation and generation.

Ant. Genuit puerpera regem, cui nomen aeternum, et gaudia matris habens cum virginitatis honore, nec primam similem visa est, nec habere sequentem, alleluia.

Ant. The Mother has given birth to the King, whose name is eternal: she has both a Mother's joy and a Virgin's privilege: not one has ever been, or shall ever be, like her, alleluia.

The two following Psalms, which the Church unites into one, are the prayer of the faithful soul to her God, at dawn of day. From her first waking, she *thirsts after* the great God, her Creator and Redeemer. To-day we have this same God lying before us in his Crib; he comes that he may *fill* our souls, and nourish us, with his own substance:- how shall we do otherwise than *rejoice* in him? The orb of day will soon light up the east; but our Sun of Justice, the Lamb, is already shedding his bright soft rays upon us. May he mercifully pour out his *light* on all nations! May all the earth bless this divine *Fruit*, which the Virgin-Mother has *yielded*!

Ant. Angelus ad pastores ait: Annuntio vobis gaudium magnum: quia natus est vobis hodie Salvator mundi, alleluia

Ant. The Angel said unto the Shepherds: I bring you tidings of great joy; for, this day, is born unto you the Saviour of the world, alleluia.

PSALM 62.

Deus, Deus meus: * ad te de luce vigilo.

Sitivit in te anima mea: * quam multipliciter tibi caro mea.

In terra deserta, et in via, et in aquosa: * sic in sancto apparui tibi, ut viderem virtutem tuam, et gloriam tuam.

Quoniam melior est misericordia tua super vitas: * labia mea laudabunt te.

Sic benedicam te in vita mea: * et in nomine tuo levabo manus meas.

Sicut adipe et pinguedine repleatur anima mea: * et labiis exultationis laudabit os meum.

Si memor fui tui super stratum meum, in matutinis meditabor in te: * quia fuisti adiutor meus.

Et in velamento alarum tuarum exultabo, adhaesit anima mea post te: * me suscepit dextera tua.

Ipsi vero in vanum quaesierunt animam meam, introibunt in inferiora terrae: * tradentur in manus gladii, partes vulpium erunt.

Rex vero laetabitur in Deo, laudabuntur omnes qui jurant in eo: * quia obstructum est os loquentium ini qua.

O God, my God, to thee do I watch, at break of day.

For thee my soul hath thirsted, for thee my flesh, oh! how many ways. In a desert land, and where there is no way, and no water: so, in the sanctuary of *Bethlehem* have I come before thee, to see thy power and thy glory.

For thy mercy is better than lives: thee my lips shall praise.

Thus will I bless thee all my life long: and in thy name, I will lift up my hands.

Let my soul be filled as with marrow and fatness, *O Bread of Life!* and my mouth shall praise thee with joyful lips.

If I have remembered thee upon my bed, I will meditate on thee in the morning: because thou hast been my helper.

And I will rejoice under the covert of thy wings; my soul hath stuck close to thee: thy right hand hath received me.

But they have sought my soul in vain; they snail go into the lower parts of the earth: they shall be delivered into the hands of the sword, they shall be the portions of foxes.

But *the just man thus delivered* shall, as a King, rejoice in God; all they shall be praised that swear by Him: because the mouth is stopped of them that speak wicked things.

PSALM 66.

Deus misereatur nostri, et benedicat nobis; * illuminet vultum suum super nos, et misereatur nostri.

Ut cognoscamus in terra viam tuam: * in omnibus gentibus Salutare tuum.

Confiteantur tibi populi Deus: * confiteantur tibi populi omnes.

Laetentur et exsultent gentes: * quoniam judicas populos in aequitate, et gentes in terra dirigis.

Confiteantur tibi populi Deus, confiteantur tibi populi omnes: * terra dedit fructum suum.

Benedicat nos Deus, Deus noster, benedicat nos Deus: * et metuant eum omnes fines terrae.

May God have mercy on us, and bless us; may *the divine Infant, from his Crib*, cause the light of his countenance to shine upon us, and may he have mercy on us.

That we may know thy way upon earth, *O Emmanuel!* thy salvation in all nations.

Let people confess to thee, O God! let all people give praise to thee.

Let the nations be glad and rejoice: for thou judgest the people with

justice, and directest the nations upon earth.

Let the people, O God, confess to thee: let all the people give praise to thee: *for to-day*, the earth hath yielded her Fruit.

May God, our God, bless us, may God bless us: and all the ends of the earth fear him.

Ant. Angelus ad pastores ait: Annuntio vobis gaudium magnum: quia natus est vobis hodie Salvator mundi, alleluia

Ant. The Angel said unto the Shepherds: I bring you tidings of great joy; for, this day, is born unto you the Saviour of the world, alleluia.

The Canticle, in which the Three Children, in the fiery Furnace of Babylon, bid all creatures of God bless his name, is sung by the Church in the Lauds of every Feast. It gives a voice to all creatures, and invites the whole universe to bless its divine Author. How just it is, that, on this day, heaven and earth should unite in giving glory to the God, who comes down among his own creatures, and repairs the injury done to them all by sin.

Ant. Facta est cum Angelo multitudo coelestis exercitus laudantium Deum, et dicentium: Gloria in excelsis Deo, et in terra pax hominibus house voluntatis, alleluia.

Ant. With the Angel was a multitude of the heavenly army, praising God and saying: Glory to God in the highest; and on earth, peace to men of good will, alleluia.

CANTICLE OF THE THREE CHILDREN.

(Dan. 3.)

Benedicite omnia opera Domini Domino: * laudate et superexaltate eum in saecula.

Benedicite Angeli Domini Domino: * benedicite coeli Domino.

Benedicite aquae omnes, quae super coelos sunt, Domino: * benedicite omnes virtutes Domini Domino.

Benedicite sol et luna Domino: * benedicite stellae coeli Domino.

Benedicite omnis imber et ros Domino: * benedicite omnes spiritus Dei Domino.

Benedicite ignis et aestus Domino: * benedicite frigus et aestus Domino.

Benedicite rores et pruina Domino: * benedicite gelu et frigus Domino.

Benedicite glacies et nives Domino: * benedicite noctes et dies Domino.

Benedicite lux et tenebrae Domino: * benedicite fulgura et nubes Domino.

Benedicat terra Dominum: * laudet et superexaltet eum in saecula.
Benedicite montes et colles Domino: * benedicite universa germinantia in terra Domino.

Benedicite fontes Domino: * benedicite maria et flumina Domino.
Benedicite cete, et omnia quae moventur in aquis, Domino: * benedicite omnes volucres coeli Domino.

Benedicite omnes bestiae, et pecora Domino: * benedicite filii hominum Domino.

Benedicat Israel Dominum: * laudet et superexaltet eum in saecula.
Benedicite Sacerdotes Domini Domino: * benedicite servi Domini Domino.

Benedicite spiritus et animae Justorum Domino: * benedicite Sancti et humiles corde Domino.

Benedicite Anania, Azaria, Misael Domino: * laudate et superexaltate eum in saecula.

Benedicamus Patrem et Filium cum sancto Spiritu: * laudemus, et superexaltemus eum in saecula.

Benedictus es Domine, in firmamento coeli: * et laudabilis et gloriosus, et superexaltatus in saecula.

All ye works of the Lord, bless the Lord: praise and exalt him above all for ever.

O ye Angels of the Lord, bless the Lord: O ye heavens, bless the Lord.

O all ye waters, that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord: O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord: O all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord: O ye cold and heat, bless the Lord.

O ye dews and hoar frosts, bless the Lord: O ye frost and cold, bless the Lord.

O ye ice and snow, bless the Lord: O ye nights and days, bless the Lord.

O ye light and darkness, bless the Lord: O ye lightnings and clouds, bless the Lord.

Oh! let the earth bless the Lord: let it praise and exalt him above all for ever.

O ye mountains and hills, bless the Lord: O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord: O ye seas and rivers, bless the Lord.

O ye whales, and all that move in the waters, bless the Lord: O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord: O ye sons of men, bless the Lord.

Oh! let Israel bless the Lord: let them praise and exalt him above all for ever.

O ye Priests of the Lord, bless the Lord: O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord: O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, Misael, bless ye the Lord: praise and exalt him above all for ever.

Let us bless the Father, and the Son, with the Holy Ghost; let us praise and exalt him above all for ever.

Blessed art thou, O Lord, in the firmament of heaven: and worthy of praise, and glorious, and exalted above all, for ever.

Ant. Facta est cum Angelo multitudo coelestis exercitus laudantium Deum, et dicentium: Gloria in excelsis Deo, et in terra pax hominibus house voluntatis, alleluia.

Ant. With the Angel was a multitude of the heavenly army, praising God and saying: Glory to God in the highest; and on earth, peace to men of good will, alleluia.

The three last Psalms of Lauds, which the Church unites under the same Antiphon, are also the last of the Psalter. They sing the *praise* of the Lord, and urge all creatures to bless his holy name. The *first* of the three has a great resemblance with the Canticle of the Three Children; the *second* invites the Saints to sing to Him, who has glorified them, and made them the instruments of his providence; the *third* calls on every thing that can *breathe forth* music, to come and honour our dearest Infant King with sweetest thrills of melody.

Ant. Parvulus filius hodie natus est nobis, et vocabitur Deus, Fortis, alleluia, alleluia.

Ant. a Little Child is, this day, born unto us, and he shall be called *God, the Mighty One*, alleluia, alleluia.

PSALM 148.

Laudate Dominum de coelis: * laudato eum in excelsis.

Laudate eum omnes Angeli ejus: * laudato eum omnes virtutes ejus.

Laudate eum sol et luna: * laudato eum omnes stellae et lumen.

Laudate eum coeli coelo rum; * et aquae omnes quae super coelos sunt, laudent nomen Domini.

Quia ipse dixit et facta sunt: * ipse mandavit, et creata sunt.

Statuit ea in aeternum, et in saeculum saeculi: * praeceptum posuit, et non praeteribit.

Laudate Dominum de terra; * dracones et omnes abyssi.

Ignis, grando, nix, glades, spiritus procellarum: * quae faciunt verbum ejus.

Montes et omnes colles: * ligna fructifera, et omnes cedri.

Bestiae et universa pecora: * serpentes et volucres pennatae.

Reges terrae et omnes populi: * principes, et omnes iudices terrae.

Juvenes, et virgines, senes cum junioribus, laudent nomen Domini: * quia exaltatum est nomen ejus solius.

Confessio ejus super coelum et terram: * et exaltavit cornu populi sui.

Hymnus omnibus Sanctis ejus: * filiis Israel, populo appropinquanti sibi.

Praise ye the Lord from the heavens: praise ye him in the high places.

Praise ye him, all his Angels: praise ye him, all his hosts.

Praise ye him, O sun and moon: praise ye him, all ye stars and light.

Praise him, ye heavens of heavens: and let all the waters that are above the heavens, praise the name of the Lord.

For he spoke, and they were made: he commanded, and they were created.

He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye deeps.

Fire, hail, snow, ice, stormy winds, which fulfil his word.

Mountains and all hills; fruitful trees, and all cedars.

Beasts and all cattle: serpents and feathered fowls.

Kings of the earth, and all people; princes and all judges of the earth.

Young men and maidens; let the old with the younger praise. the name of the Lord: for his name alone is exalted.

His praise is above heaven and earth: and he hath, *this Day*, exalted the horn of his people.

A hymn to all his Saints: to the children of Israel, a people approaching to him.

PSALM 149.

Cantate Domino canticum novum: * laus ejus in Ecclesia Sanctorum.

Laetetur Israel in eo, qui fecit eum: * et filii Sion exsultent in rege suo.

Laudent nomen ejus in choro: * in tympano et psalterio psallant ei.

Quia beneplacitum est Domino in populo suo: * et exaltabit mansuetos in salutem.

Exsultabunt Sancti in gloria: * laetabuntur in cubilibus suis.

Exaltationes Dei in gutture eorum: * et gladii ancipites in manibus eorum.

Ad faciendam vindictam in nationibus: * increpationes in populis.

Ad alligandos reges eorum in compedibus: * et nobiles eorum in manicis ferreis.

Ut faciant in eis iudicium conscriptum: * gloria haec omnibus Sanctis

ejus.

Sing ye to the Lord a new canticle, let his praise be in the Church of the Saints.

Let *the new* Israel rejoice in him that made him. and let the children of Sion be joyful in their King.

Let them praise his name in choir: let them sing to him with the timbrel and the psaltery.

For the Lord is well pleased with his people: and the meek *and humble, like the Babe of Bethlehem*, he will exalt unto salvation.

The saints shall rejoice in glory: they shall be joyful in their beds.

The high praises of God shall be in their month: and two-edged swords in their hands.

To execute vengeance upon the nations: chastisements among the people;

To bind their kings with fetters: and their nobles with manacles of iron;

To execute upon them the judgment that is written: this glory is to all his Saints.

PSALM 150.

Laudate Dominum in Sanctis ejus: * laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus: * laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubae: * laudate eum in psalterio et cithara.

Laudate eum in tympano et choro: * laudate eum in chordis et organo.

Laudate eum in cymbalis benesonantibus, laudate eum in cymbalis jubilationis: * omnis spiritus laudet Dominum.

Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

Praise him with sound of trumpet: praise him with psaltery and harp.

Praise him with timbrel and choir: praise him with strings and organs.

Praise him on high sounding cymbals, praise him on cymbals of joy: let every spirit praise the Lord.

Ant. Parvulus filius hodie natus est nobis, et vocabitur Deus, Fortis, alleluia, alleluia.

Ant. a Little Child is, this day, born unto us, and he shall be called *God, the Mighty One*, alleluia, alleluia.

The Capitulum is taken from the Epistle of St. Paul to the Hebrews; we shall have it repeated, and with several additional verses, in the Epistle of the Third Mass.

CAPITULUM.

(Heb. I.)

Multifariam, multisque modis olim Deus loquens patribus in Prophetis: novissime diebus istis locutus est nobis in Filio, quem constituit haeredem universorum, per quem fecit et saecula.

R. Deo gratias.

God, who at sundry times, and in divers manners, spoke, in times past, to the fathers by the Prophets; last of all, in these days, hath spoken to us by his Son, whom he hath appointed Heir of all things, by whom also he made the world.

R. Thanks be to God.

Sedulius, a Christian Poet of the fourth century, is the author of the beautiful Hymn, which now follows:-

HYMN.*

A solis ortus cardine
Ad usque terrae limitem,
Christum canamus Principem.
Natum Maria Virgine.

Beatus auctor saeculi
Servile corpus induit:
Ut carne carnem liberans,
Ne perderet quos condidit.

Castae Parentis viscera
Coelestis intrat gratia:
Venter puellae bajulat
Secreta, quae non noverat.

Domus pudici pectoris
Templum repente fit Dei;
Intacta nesciens virum.
Concepit alvo Filium.

Enititur puerpera

Quem Gabriel praedixerat,
Quem ventre matris gestiens,
Baptista clausum senserat.

Foeno jacere pertulit:
Praesepe non abhorruit:
Et lacte modico pastus est.
Per quem nec ales esurit.

Gaudet chorus coelestium,
Et Angeli canunt Deo;
Palamque fit pastoribus
Pastor, creator omnium.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna saecula.
Amen.

From where the sun rises, to the furthest west, let us all sing to Jesus
our King, the Son of the Virgin Mary.

The blessed Creator of the universe assumed the Body of a servant: that
he might thus by Flesh deliver flesh, and save from perdition the
creatures of his hands.

The heavenly grace enters into the womb of the Virgin- Mother: the
young Maiden carries within her a Secret, which she knows not.

This chastest living Dwelling becomes, in that instant, God's own
Temple: the purest of Virgins conceives the Son of God

She gives him birth: Him, whom Gabriel had foretold, and whom the
Baptist, exulting in his mother's womb, perceived when yet unborn.

He suffered himself to be laid on the straw: he disdains not the Crib:
and He who feeds the hungry birds, is fed himself on a few drops of
milk!

The heavenly citizens keep glad choir, singing their angel-hymns to
God: and the Shepherd, the Creator of the world, is looked at by
shepherds.

Glory be to thee, O Jesus, that wast born of the Virgin! and to the
Father, and to the Spirit of Love, for everlasting ages.
Amen.

V. Notum fecit Dominus, alleluia.

R. Salutare suum, alleluia.

V. The Lord hath made known, alleluia.

R. His salvation, alleluia.

* In the Monastic Breviary, it is as follows:

R. *breve*. Verbum caro factum est, * Alleluia, alleluia.

Verbum caro factum est, * Alleluia, alleluia.

V. Et habitavit in nobis. * Alleluia, alleluia.

Gloria Patri.

Verbum caro factum est, * Alleluia, alleluia.

A solis ortus cardine

Ad usque terrae limitem,

Christum canamus Principem,

Natum Maria Virgine.

Beatus Auctor saeculi

Servile corpus induit;

Ut Carne carnem liberans,

Ne perderet quos condidit.

Castae Parentis viscera

Coelestis intrat gratia:

Venter Puellae bajulat

Secreta, quae non noverat.

Domus pudici pectoris

Templum repente fit Dei:

Intacta nesciens virum,

Verbo concepit Filium.

Enixa est Puerpera

Quem Gabriel praedixerat,

Quem matris alvo gestiens,

Clausus Joannes senserat.

Foeno jacere pertulit,

Praesepe non abhorruit:

Parvoque lacte pastus est,

Per quem nec ales esurit.

Gaudet chorus coelestium,

Et Angeli canunt Deo:
Palamque fit pastoribus
Pastor, Creator omnium.

Gloria tibi Domine,
Qui natus es de Virgine,
Cum Patre et Sancto Spiritu,
In sempiterna saecula.
Amen.

The Canticle of Zachary is now sung: it is the Church's daily welcome of the rising Sun. It celebrates the coming of Jesus to his creatures, the fulfilment of the promises made by God, and the apparition of the Divine *Orient* in the midst of our darkness.

Ant. Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis,
alleluia, alleluia.

Ant. Glory be to God in the highest; and, on earth, peace to men of good will, alleluia, alleluia.

CANTICLE OF ZACHARY.

(St Luke, 1.)

Benedictus Dominus Deus Israel: * quia visitavit, et fecit redemptionem plebis suae.

Et erexit cornu salutis nobis: * in domo David pueri sui.

Sicut locutus est per os Sanctorum: * quia a saeculo sunt Prophetarum ejus.

Salutem ex inimicis nostris: * et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum Patribus nostris: * et memorari testamenti sui sancti.

Jusjurandum quod juravit ad Abraham patrem nostrum: * daturum se nobis.

Ut sine timore de manu inimicorum nostrorum liberati: * serviamus illi.

In sanctitate et justitia coram ipso; * omnibus diebus nostris.

Et tu puer, Propheta Altissimi vocaberis: * praeibis enim ante faciem Domini parare vias ejus.

Ad dandam scientiam salutis plebi ejus: * in remissionem peccatorum eorum.

Per viscera misericordiae Dei nostri: * in quibus visitavit nos, Oriens ex alto.

Illuminare his qui in tenebris et in umbra mortis sedent: * ad dirigendos pedes nostros in viam pacis.

Blessed be the Lord God of Israel: because he hath, *this day*, visited and wrought the redemption of his people.

And hath raised up an horn of salvation to us, in the house of David his servant.

As he spoke by the mouth of his holy Prophets, who are from the beginning.

Salvation from our enemies, and from the hand of all that hate us.

To perform mercy to our Fathers, and to remember his holy testament.

The oath which he swore to Abraham, our Father; that he would grant to us.

That being delivered from the hand of our enemies, we may serve him, without fear.

In holiness and justice before him, all our days.

And thou, child, *the Precursor of our Emmanuel*, shalt be called the Prophet of the Most High: for thou shalt go before the face of the Lord to prepare his ways.

To give to his people the knowledge of the Salvation *brought them by the Messias*, unto the remission of their sins.

Through the bowels of the mercy of our God, in which the Orient, from on high, hath visited us.

To enlighten them that sit in darkness and in the shadow of death; to direct our feet into the way of peace.

Ant. Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis, alleluia, alleluia.

Ant. Glory be to God in the highest; and, on earth, peace to men of good will, alleluia, alleluia.

COLLECT.

Concede, quaesumus, omnipotens Deus, ut nos Unigeniti tui nova per carnem Nativitas liberet, quos sub peccati iugo vetusta servitus tenet. Per eundem.

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new Birth of thine Only Begotten Son. Through the same, &c.

[Note - following the breviary reforms of Pope St. Pius X, Psalms 66, 149 and 150 were omitted from this office. DF]

CHRISTMAS DAY: THE SECOND MASS, OR MASS OF THE AURORA

The Office of Lauds is finished: the Canticles of joy wherewith the Church thanks the Eternal Father for his having made to rise upon us the divine Sun of Justice are ended. It is time to offer up the second Sacrifice, or, as it is called, *the Mass of the Aurora*. In the first, the Church celebrated the temporal Birth of the Word according to the flesh. In this, she is going to honour the second Birth of the same Son of God; a Birth full of *grace and mercy*; that which is accomplished in the heart of the faithful Christian.

See, then, how, at this very hour, Shepherds are told by the Angels to go to Bethlehem, and how they hasten thither. With great eagerness they enter the Stable, which is scarcely large enough to hold them. Obedient to the warning received from heaven, they are come to see *the Saviour*, who, they have been told, *has been born unto them*. They find all things just as the Angels had said. Who could tell the joy of their hearts, and the simplicity of their faith? They are not surprised to find, in the midst of poverty greater even than their own, him whose Birth has made the very Angels exult. They find no difficulty in acknowledging the wonderful mystery; they adore, they love, the Babe that lies there before them. They are at once Christians, and the Christian Church begins in them; the mystery of a God humbled for man finds faith in these humble souls. Herod will plot the death of this Babe; the Synagogue will rage; the Scribes and Doctors will league together against the Lord and his Christ; they will put this Saviour of Israel to death; but the faith of the Shepherds will not be shaken, and will find imitators in the wise and powerful ones of this world, who will come at last, and bow down their reason to the Crib and the Cross.

What is it that has come over these poor Shepherds? Christ has been born in their hearts; he dwells in them by faith and love. They are our Fathers in the Church. They are our Models. Let us imitate them, and invite the Divine Infant to come into our souls, which we will so prepare for him, that he may find nothing to prevent his entering. It is for our sakes also that the Angels speak; it is to us also that they tell the glad tidings; for the Mystery that has been accomplished this Night is too grand to have the pastoral slopes of Bethlehem for its limits. In order to honour the silent coming of the Saviour into the souls of men, the Priest is preparing to go to the altar, and a second time to offer the spotless Lamb to the Father who hath sent him.

As the Shepherds fixed their eyes on the Crib, so let ours be on the Altar, where we are soon to behold the same Jesus, hidden under appearances that are humbler even than the swathing-bands. These rustic swains enter into the Cave, not yet knowing him, whom they are going to see; but their hearts are quite ready for the revelation. Suddenly they see the Infant; and as they gaze upon him in speechless wondering, Jesus looks at them from his Crib, and smiles upon them: they are changed men, full of light, and the Sun of Justice has made Day in their souls. It is to be the same with us: the words of the Prince of the Apostles are to be verified in us: *the Light that shineth in a dark place*, has been our one desire and *attention*; now *the Day will dawn, and the Day-Star arise in our hearts* [2 St Pet. i 19].

This long longed-for Aurora has come! The divine Orient has risen upon us, to set now no more; for, we are firmly resolved to keep from the night of sin, which his grace has destroyed. His mercy has made us to be *children of light and children of the day* [1 Thes. v 5]. There must be no more sleep of death for us. We must watch in ceaseless vigilance, remembering how the Shepherds were keeping *their watch*, when the Angel came to speak to them, and Heaven opened over their heads. All the Chants of this *Mass of the Aurora* speak to us of the brightness of the Sun of Justice; they must be sweet to us, as to captives, long buried in the cold darkness of their dungeon, is the ray of that morning which is to set them free. See, Christians, how this God of Light shines upon us from his Crib! The face of his mother is lit up with the immense brightness, on which she looks with all the fixedness of her contemplating love; and Joseph, too, has the shining vivid on his features, which makes them more beautiful and venerable than we have ever seen them. Passing by the ungrateful Bethlehem, which deserves to be left in darkness, this same divine Light breaks upon the whole world beyond the Cave, and gradually enkindles within millions of hearts a burning love for this glorious Sun of Justice, who delivers man from the labyrinth of his errors and passions, showing him and giving him the sublime end for which he was created.

In the very midst of her celebration of this mystery of the Birth of Jesus, the Church offers us another object of admiration and joy: it is one of her own children. Whilst solemnizing the divine Mystery of to-days Feast, she commemorates in this second Mass one of those glorious heroines who preserved the Light of Christ within their souls, in spite of all the attacks made to rob them of it. Her name is Anastasia. This holy Widow of Rome suffered martyrdom under the persecution of Diocletian, and had the privilege of being thus born to eternal life on the Birthday of that Jesus for whom she suffered death.

She had been married to a Pagan of the name of Publius; himself also a Roman; who, being irritated against her on account of her great charities to the Christians, treated her with every sort of cruelty. She endured all with admirable patience; and when this heavy trial was removed from her by the death of her husband, she devoted herself to visiting and solacing the holy Confessors who had been cast into the prisons of Rome for the Faith. Being at length apprehended as a Christian, she was tied to a stake and burned to death. Her Church in Rome, which is built on the site where formerly stood her house, is the Station for this Second Mass. The Sovereign Pontiffs used formerly to say it here, and the ancient custom was observed in later times by Pope Leo XII.

How admirable is this delicate considerateness of our holy Mother the Church! Wishing to associate one of her Saints with the glory of this present Solemnity, on which the *Virginity of Mary* receives its triumphant recompense, it is a holy *Widow* that is chosen for this signal honour; that it might hereby be shown how the Married State, though inferior in merit and holiness to the state of Virginity, is not excluded from the blessings which the Birth of the Son of Mary merited for the world. There was a Virgin, St Eugenia, that might so well have been selected; for she suffered a glorious martyrdom under Galerian on this same feast, and in the same City as did the wife of Publius; but no - the preference is given to Anastasia, the Widow. This choice of the Church, which is dictated by her heavenly wisdom, and by the love she has for all her children, forcibly reminds us of a beautiful passage in one of St Augustines Sermons for Christmas Day.

Exult, O ye Virgins of Christ! for the Mother of Christ is your companion. You could not be his Mother; but for his sake you would be Virgins: he that is not born of you, is born to you. And yet you remember his words: *Whosoever shall do the will of my Father, is my brother and sister and mother* [St Matt. xii 50]. Now have you not done the will of his Father?

Exult, O ye Widows of Christ! for ye have vowed a holy continency to him, that made Virginity fruitful. And thou too, O nuptial chastity! you, I mean, that are faithful in the married state, you also may exult; for what you lose in the body, you do not lose in your hearts. ... Let your soul be virginal by its faith, for it is by her Faith that the Church is a Virgin. ... Jesus is Truth and Peace and Justice; conceive him by your faith, give him birth by your good works; in order that what the womb of Mary did in the *Flesh* of Jesus, your heart may do in the *law* of Jesus. Believe me, you yourselves are children of virginity, for are you not the members of Christ? Mary is Mother of Jesus, who is our Head; and the

Church is the mother of you who are his members. Yes, the Church is, like Mary, both Mother and Virgin: she is Mother by her tender charity; and Virgin by the purity of her faith and holiness.' [Ninth Sermon *On our Lords Nativity*.]

But the Holy Sacrifice is about to commence. The Introit tells us of the Birth of Jesus our Sun of Justice. The brightness of his first rising is the presage of his mid-day splendour. *Strength* and *Beauty* are his. He is armed for victory, and his name is *Prince of Peace*.

INTROIT

Lux fulgebit hodie super nos; quia natus est nobis Dominus: et vocabitur Admirabilis, Deus, Princeps pacis, Pater futuri saeculi; cujus regni non erit finis.

Ps. Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem, et praecinxit se. V. Gloria Patri. Lux fulgebit.

A light shall shine upon us this day; because the Lord is born for us: and his name shall be the Wonderful One, God, the Prince of Peace, the Father of the world to come; of whose reign there shall be no end.

Ps. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. V. Glory, etc. A light.

The prayer of the Church, in this the Mass of the Aurora, begs God to pour upon our souls the rays of the Sun of Justice, that so we may become fruitful in works of Light, and be no more the slaves of darkness.

COLLECT

Da nobis, quaesumus, omnipotens Deus, ut qui nova incarnati Verbi tui luce perfundimur, hoc in nostro resplendeat opere, quod per fidem fulget in mente. Per eundem.

Grant, we beseech thee, O Almighty God, that as we are enlightened by the new light of thy Word become flesh, we may show, in our actions the effects of that faith which shineth in our minds. Through the same, etc.

Commemoration of St Anastasia

Da, quaesumus, omnipotens Deus, ut qui beatae Anastasiae, Martyris tuae, solemnia colimus, ejus apud te patrocinia sentiamus. Per Dominum.

Grant, we beseech thee, O Almighty God, that as we celebrate the solemnity of blessed Anastasia thy Martyr, we may be sensible of the

effects of her prayers to thee in our behalf. Through, etc.

EPISTLE

Lectio Epistolae beati Pauli Apostoli ad Titum.

Cap. III.

Carissime: apparuit benignitas et humanitas Salvatoris nostri Dei: non ex operibus justitiae, quae fecimus nos; sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis, et renovationis Spiritus Sancti, quem effudit in nos abunde per Jesum Christum Salvatorem nostrum: ut justificati gratia ipsius, haeredes simus secundum spem vitae aeternae, in Christo Jesu Domino nostro.

Lesson of the Epistle of St Paul the Apostle to Titus.

Ch. III.

Most dearly beloved: the goodness and kindness of God our Saviour appeared: not by the works of justice which we have done, but according to his mercy he saved us, by the layer of regeneration and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we may be heirs according to hope of life everlasting, through Jesus Christ our Lord.

This Sun which has appeared on our earth is God our Saviour, full of tenderest mercy. We were far off from God, and were sitting in the shades of death; the rays of the divine Light had to reach down to us in the deep abyss of our sins; and now, praise be to this Infinite Mercy! we are set free, and with our freedom have received regeneration, justification, and heirship to eternal life. Who shall henceforth separate us from the love of this Infant Jesus? Is it possible that we ourselves can ever frustrate the designs of that love, by rendering all that it has done for us useless, and becoming once more the slaves of darkness and death? May God forbid it! and grant us grace to maintain our *hope of everlasting life*, which the Mystery of our Redemption has purchased for us.

GRADUAL

Benedictus qui venit in nomine Domini: Deus Dominus, et illuxit nobis.
V. A Domino factum est istud, et est mirabile in oculis nostris.
Alleluia, alleluia.

V. Dominus regnavit, decorem induit: induit Dominus fortitudinem, et praecinxit se virtute. Alleluia.

blessed be he that cometh in the name of the Lord: the Lord is our God, and he hath shone upon us.

V. This is the Lords doing, and it is wonderful in our eyes.

Alleluia, alleluia.

V. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself with might. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: Pastores loquebantur ad invicem: Transeamus usque Bethlehem, et videamus hoc verbum quod factum est, quod Dominus ostendit nobis. Et venerunt festinantes; et in venerunt Mariam et Joseph, et infantem positum in praesepio. Videntes autem cognoverunt de verbo quod dictum erat illis de puero hoc. Et omnes qui audierunt, mirati sunt, et de his quae dicta erant a pastoribus ad ipsos. Maria autem conservabat omnia verba haec, conferens in corde suo. Et reversi sunt pastores glorificantes et laudantes Deum in omnibus quae audierant et viderant, sicut dictum est ad illos.

Sequel of the holy Gospel according to Luke.

Ch. II.

At that time: The Shepherds said one to another: Let us go over to Bethlehem, and let us see this word that has come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph and the Infant lying in a manger. And seeing, they understood of the word, that had been spoken to them concerning this Child. And all that heard, wondered; and at those things that were told them by the Shepherds. But Mary kept all these words, pondering them in her heart. And the Shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

Let us imitate the earnestness of the Shepherds in hastening to Jesus. No sooner do they hear the Angels words, than they start for the holy Stable in Bethlehem. Once in the presence of the Divine Infant, they know him by the sign that had been given them by the Angel; and Jesus is born in their souls by his grace. These happy men delight now in their poverty, for they find that he too is poor. They feel that they are united to him for ever, and their whole lives shall testify to the change that this December Night has worked in them. They do not keep the great event to themselves; they tell every one about the Babe of Bethlehem, they become his Apostles, and their burning words fill their

listeners with astonishment. Like them, let us glorify the great God, who, not satisfied with calling us to the admirable Light, has set it in the very centre of our hearts by uniting us to himself. Let us often think of the Mysteries of this glorious Night, after the example of Mary, who keeps unceasingly in her most pure Heart the wonderful things that God has been accomplishing by her and in her.

During the Offertory of the sacred gifts, the Church extols the power of Emmanuel, who, that he might reform this fallen world, humbled himself so far as to have a few poor Shepherds for his courtiers, he whose Throne and Divinity are from eternity.

OFFERTORY

Deus firmavit orbem terrae, qui non commovebitur: parata sedes tua, Deus, ex tunc; a saeculo tu es.

God hath established the world, which shall not be moved: thy throne, O God, is prepared from of old; thou art from everlasting.

SECRET

Munera nostra, quaesumus, Domine, Nativitatis hodiernae mysteriis apta proveniant, et pacem nobis semper infundant: ut, sicut homo genitus idem refulsit et Deus; sic nobis haec terrena substantia conferat quod divinum est. Per eumdem.

May the offerings, O Lord, which we make, be agreeable to the mystery of this days Birth, and always pour forth peace upon us: that as he who, though born Man, showed himself also God, so may this earthly substance give us that which is divine. Through the same, etc.

Commemoration of St Anastasia

Accipe, quaesumus, Domine, munera dignanter oblata: et beatae Anastasiae, martyris tuae, suffragantibus meritis, ad nostrae salutis auxilium provenire concede. Per Dominum.

Graciously receive, O Lord, we beseech thee, our offerings, and grant, by the merits of blessed Anastasia, thy Martyr, that they may avail to our salvation. Through, etc.

After both Priest and people have communicated, the holy Church, all illumined with the sweet Light of her Spouse, to whom she has just been united, applies to herself the words which the Prophet Zachary formerly addressed to her, when he announced the coming of the King her Saviour.

COMMUNION

Exsulta, filia Sion; lauda, filia Jerusalem: ecce Rex tuus venit Sanctus, et Salvator mundi.

Rejoice, O daughter of Sion; shout for joy, O daughter of Jerusalem: behold! thy King will come to thee, the Holy One, and the Saviour of the world.

POSTCOMMUNION

Hujus nos, Domine, sacramenti semper novitas natalis instauret: cujus nativitas singularis humanam repulit vetustatem. Per eundem Dominum.

May we, O Lord, always receive new Light from this Sacrament, which reneweth to us the memory of that wonderful Birth which destroyed the old man. Through the same, etc.

Commemoration of St Anastasia

Satiasti, Domine, familiam tuam muneribus sacris: ejus, quaesumus, interventione nos refove, cujus solemnities celebramus. Per Dominum. Thou hast fed, O Lord, thy family with these sacred oblations; ever, therefore, comfort us with her intercession, whose feast we celebrate. Through, etc.

The Mass of the Aurora ended, and the Birth of *Grace* having been honoured by this second immolation of the divine Immortal Victim, the Faithful retire from the Church, that they may refresh themselves by sleep, and so be in readiness for the Third Mass.

Mary and Joseph are in the Stable of Bethlehem, watching near the Crib. The light which reflects from the new-born Babe, and surpasses the brightness of the sun that is just rising, fills the Cave and shines on the rocks outside; but now that the Shepherds are gone, and the Angels are singing elsewhere, there is silence in the sacred grotto. As we lie down to take our rest, let us think upon the Divine Infant, and how he passes this his first night in his humble Crib. That he may conform to the necessities of our human nature, which he has assumed, he closes his tender eyelids, and sleep comes, because he so wills it, and lulls his senses to rest: but even while *asleep, his heart watcheth* [Cant. v 2], offering itself unceasingly for us. At times, he smiles on his Mother, who keeps her eyes fixed on him, loving him as she alone can love; he prays to his Eternal Father, and implores pardon for guilty man; he expiates our pride by his own humiliations; he shows himself to us as the model of the infancy we must now begin to practise. Let us ask him to give us

of the merit which attaches to this his sleep; that so, after having slept in peace, we may wake in his grace, and walk on strenuously in the path we have now entered.

CHRISTMAS DAY: EARLY MORNING BEFORE MASS

The merry-pealing bells have wakened us up, echoing to us the sweet burden of our Matin-Song, and inviting us to come once more and adore our Jesus, and assist at the Mass of the Day, which we call the Third Mass: *Christ is born unto us; come! let us adore!*

The sun is shining in the east - not, indeed, as he will in his summers pride; still, brightly enough to tell us that his triumph over winter has begun. Now, we say, the day will grow longer! Under this emblem, let us see and adore our Sun of Justice, Jesus, our sweet Saviour, who has also begun, to-day, to run his triumphant course! [Ps. xviii 6]

Until the hour of Mass comes, let us keep up in our souls the spirit of this glorious Festival, by reading the following selections from the ancient Liturgies. They are full of joy and tender devotion, and tell us of the triumph of Light, of the loveliness of the new-born Babe, and of the glory of the Virgin-Mother.

We will begin with these stanzas of Prudentius, the prince of Christian Poets: they are taken from his Hymn, which is thus headed: *The Eighth of the Kalends of January: (VIII Kal. Januarias).*

HYMN

Quid est, quod arctum circulum
Sol jam recurrens deserit?
Christusne terris nascitur
Qui lucis auget tramitem?

Heu, quam fugacem gratiam
Festina volvebat dies!
Quam pene subductam facem
Sensim recisa extinxerat!

Coelum nitescat laetius,
Gratetur et gaudens humus;
Scandit gradatim denuo
Jubar priores lineas.

Te cuncta nascentem, puer,

Sensere dura, et barbara,
Victusque saxorum rigor
Obduxit herbam cotibus.

Jam mella de scopulis fluunt,
Jam stillat ilex arido
Sudans amomum stipite;
Jam sunt myricis balsama.

O sancta praesepis tui,
Aeterne Rex, cunabula,
Populisque per seclum sacra,
Mutis et ipsis credita.

Why is it that the Sun, which rises to-day, leaves his narrow path? Is it not that Jesus is born on our earth, Jesus, who comes to widen for us the way of Light?

Ah! how speedily did the rapid Day turn his sweet face from us! how, each time, shorter was his stay, preparing us for total night!

But now let the heavens wear brighter looks, and the glad earth be happy, for, the Sun begins once more to mount the longer path.

Dear Infant Jesus! all things, however hard and senseless, feel that thou art born: the very stones relent, and verdure comes from rocks.

The flinty mountain-side drips now with honey; the oaks stiff trunk now sweats its sappy tears; and balsam oozes now from humblest shrub.

How holy is thy cradle-crib, O King eternal! How sacred ever to mankind! Nay, the very Ox and Ass stand over it as theirs!

Now let us listen to the several Churches, beginning with those of the East, as being nearest to the country where the great Event took place. First, comes the Church of Syria; her Chanter is St Ephrem; and he begins his song thus:

Nato Filio, lumen affulsit, et ex mundo tenebrae fugatae, illuminatusque est orbis; laudes ergo referat Nato, qui illum illuminavit.

Ortus est ex utero Virginis, eoque viso defecerunt umbra: et tenebrae erroris ab eo expulsae; orbisque totus illustratus; laudes ergo illi referat. The Son of God is born - Light has shone forth, darkness has fled from the earth, and the world is enlightened; let it praise the New-Born Babe, that gave it light.

He has risen from the Virgins womb; the shades of night have seen him

and fled: the darkness of error has been scattered; let the whole earth sing praise to him, by whom it has been illumined.

The Church of Armenia thus sings to Emmanuel during the Holy Sacrifice of the Mass:

Novua flos hodie oritur ex radice Jesse, et filia David parit Filium Dei. Multitudo Angelorum et militiae coelestis, descendentes de coelis cum unigenito rege cantabant et dicebant: Hic est Filius Dei. Omnes dicamus: exsultate coeli, et laetamini fundamenta mundi, quia Deus aeternus in terris apparuit, et cum hominibus conversatus est, ut salvet animas nostras.

A fresh flower has this day sprung up from the Root of Jesse: and a daughter of David has given birth to the Son of God.

A multitude of Angels and the Heavenly Host, coming down from heaven with the Only-Begotten King, sang and said: This is the Son of God! Let us all exclaim: Ye heavens exult, and ye foundations of the world be glad! for the Eternal God has appeared upon the earth, and has conversed with men, that he may save our souls.

The Greek Church thus cries out in her beautiful language:

Venite, exsultemus Domino, hodiernum celebrantes mysterium. Murus dirutus est medius; avertitur flammeus gladius, Cherubim a ligno vita recedit. Et ego paradisum deliciarum participo, a quo per inobedientiam expulsus fueram. Incommutabilis imago Patris, typus ejus aeternitatis, formam servi accipit, ex nuptinescia matre progrediens, nullam passus commutationem: quod enim erat permansit, Deus cum esset verus; quod autem non erat praeteraccipit, homo factus per philanthropiam. Illi clamemus: Qui natus es de Virgine, miserere nobis.

Come! let us rejoice in the Lord, celebrating the mystery of this day. The wall of division is destroyed; the fiery sword is sheathed, and the Angel no longer keeps us from the Tree of Life. I, yea I, that was driven, by the sin of disobedience, from the Paradise of delights, may now enter and feast. The unchangeable Image of the Father, the type of his eternity, assumes the form of a servant, and is born of a Virgin-Mother; yet he suffers not any change: for that which he was he continues to be - the true God; but that which he was not he now becomes, being made Man for love of man. Let us cry out to him: O thou that art born of the Virgin! have mercy on us.

The holy Roman Church, by the mouth of St Leo, in his Sacramentary, thus celebrates the mystery of the divine Light:

Vere dignum et justum est, aequum et salutare: nos tibi gratias agere, aeternae Deus, quia nostri Salvatoris hodie lux vera processit, quae clara

nobis omnia et intellectu manifestavit et visu. Quibus non solum praesentem vitam suo splendore dirigeret, sed ad ipsam nos majestatis immense gloriam perduceret intuendam.

It is truly meet and just, right and available to salvation, that we should give thanks to thee, O Eternal God: because this day has risen the true light of our Saviour, whereby all things are made clear to our intellect and sight: that thus by his own brightness he might not only direct us in this our present life, but bring us to the very vision of thy divine Majesty.

The same Church of Rome, in the Sacramentary of St Gelasius, makes the following prayer to the heavenly Father, who sent his Son to redeem us:

Omnipotens sempiterne Deus, qui hunc diem per incarnationem Verbi tui, et per partum beatæ Virginis consecrasti; da populis tuis in hac celebritate lætitiæ, ut et qui tua gratia sunt redempti, tua adoptione sint filii.

O Almighty and everlasting God, who hast consecrated this day by the Incarnation of thy Word, and the Delivery of the Blessed Virgin; grant to thy people upon this joyous solemnity that they who have been redeemed by thy grace may also be made thy children by adoption.

And again, the same Church thus invokes upon her children the Light of Christ: she uses the words of the Sacramentary of St Gregory the Great:

Concede nobis, omnipotens Deus, ut salutare tuum, nova coelorum luce mirabile, quod ad salutem mundi hodierna festivitate proces sit, nostris semper innovandis cordibus oriatur.

Grant unto us, O Almighty God! that the Saviour whom thou sendest for the worlds salvation on this days solemnity, whereon the heavens are renewed in light, may ever rise in our hearts and renew them.

The Church of Milan, in its Ambrosian Liturgy, also celebrates the new Light and the joy of the Virgin-Mother:

Adveniens Dominus, abstulit omnem caliginem noctis: et, ubi non erat lumen, facta est claritas, et apparuit dies.

Gaude, et lætare, exultatio Angelorum. Gaude, Domini Virgo, prophetarum gaudium. Gaudeas, benedicta, Dominus tecum est. Gaude, quæ per Angelum gaudium mundi suscepisti. Gaude, quæ genuisti factorem et Dominum. Gaudeas, quia digna es esse Mater Christi.

When our Lord came, he dispelled all the darkness of night; and where had been no light, there was made brightness, and the day appeared.

Rejoice and be glad, O Mary, thou joy of Angels! Rejoice, O thou Virgin of the Lord, and joy of the prophets! Rejoice, thou Blessed One, the Lord

is with thee. Rejoice, thou that didst receive, at the Angels announcing, him who is the joy of the world, Rejoice, thou that didst give birth to thy Creator and Lord. Rejoice, in that thou wast worthy to be made the Mother of Christ.

The ancient Church of Gaul expresses its gladness by these joyous Antiphons, which were adopted for several ages by the Church of Rome:

Hodie intacta Virgo Deum nobis genuit, teneris indutum membris, quem lactare meruit; omnes Christum adoremus qui venit salvare nos.

Gaudeamus omnes fideles, Salvator noster natus est in mundo: hodie processit Proles magnifici germinis, et perseverat pudor virginitatis.

O mundi Domina, regio ex semine orta, ex tuo jam Christus processit alvo, tanquam sponsus de thalamo:

hic jacet in praeseptio qui et sidera regit.

The purest of Virgins gave us our God, who was this day born of her, clothed in the flesh of a Babe, and she was found worthy to feed him at her Breast: let us all adore Christ, who came to save us.

Ye faithful people, let us all rejoice, for our Saviour is born in our world: this Day there has been born the Son of the great Mother, and she yet a pure Virgin.

O Queen of the world, and Daughter of a kingly race! Christ has risen from thy womb, as a Bridegroom coming from the bride-chamber: He that rules the stars lies in a Crib.

The Gothic Church of Spain unites her voice with that of all these others, and in her Mozarabic Breviary thus hails the rising of the divine Sun:

Hodie lumen mundi prodiit: hodie salus aevi emicuit: hodie Salvator Israel de climate coeli descendit, ut eruat omnes captivos, quos antiquus hostis praedo per primi hominis delictum captivaverat: et ut caecis mentibus lumen, surdis auditum, gratia praeveniente, restitueret: ob istius tanti mysterii beneficia montes et colles tripudiant, ipsaque mundi elementa ineffabili gaudio ista in die melos decantant: ob hoc gemebunda prece pii Redemptoris clementiam suppliciter exoramus; ut nos, qui in tenebris peccatorum nostrorum involvimur, per cordis acclamationem protinus expiemur, ut illo in nobis apparente, et splendor gloriae jucundius, ac multiplicius nostris in praecordiis vigeat, et salutis gaudia sine fine dulcescant.

To-day has risen the Light of the world: to-day has shone forth the earths salvation: to-day the Saviour of Israel has come down from the heavenly country, that he may set free all the slaves whom the old enemy and robber had enslaved by the sin of our first Parent; that he might also restore, by his preventing grace, light to the blind of heart,

and hearing to the deaf. For the benefits of this so great mystery, let the mountains and hills leap with joy, and the very elements of the world be exceeding glad on this day, and sing sweet melody. There fore, let us, in humblest prayer, suppliantly beseech our most merciful Redeemer; that we who are beset by the darkness of our sins, may, by this our hearts acclamation, be speedily delivered; that he appearing among us, the brightness of his glory may more joyously and abundantly gleam in our souls, and the happiness of salvation gladden them with never-ending sweetness.

Let us end this our stroll among the ancient Liturgies, by culling a flower from Erin, The Church of Ireland, in the seventh century, used to sing this Antiphon on Christmas Day, which we have taken from the Bangor Antiphonary, published by Muratori. Here again we find the idea so often alluded to: the triumph of the Sun's light, which begins to-day, considered as the image of Jesus Birth.

Ab hodierno die nox minuitur, dies crescit, concutiuntur tenebrae, lumen augetur, et in lucro lucis nocturna dispendia transferentur. From this Day, night decreases, day increases, darkness is shaken, light grows longer, and the loss of night shall make the gain of day.

And now, Christians, let us go to the House of our God, and prepare for our third Sacrifice.

CHRISTMAS DAY: THE THIRD MASS

The Mystery which the Church honours in this Third Mass is the eternal generation or Birth of the Son of God in the Bosom of his Father. At midnight she celebrated the God-Man, born in the Stable from the Womb of the glorious Virgin Mary; at the Aurora, this same Divine Infant, born in the souls of the Shepherds; there still remains for her adoration and praise a Birth more wonderful than these other two: a Birth, which dazzles the eye of Angels by its splendour, and bears its eternal witness to the inward fruitfulness of God. The Son of Mary is also the Son of God; and a grand duty of to-day is that we hymn aloud the glory of this his ineffable Generation, which makes him consubstantial to his Father, God of God and Light of Light. Let us, then, raise up our thoughts even to that eternal Word, who *was in the beginning with God, and was himself God* [St John i 1]; for he is the *brightness of his Fathers glory, and the figure of his substance* [Heb. i 3].

The Churchs first Chant in this her Third Mass is an acclamation to the new-born King. She celebrates the kingly power and majesty which he will derive, as Man, from the Cross that is one day to be upon his shoulders; as God, he has been the Almighty King from all eternity, and this too she celebrates. He is also *the Angel of the great Counsel*; that is, he is the One *Sent* from heaven to fulfil the sublime *Counsel* or design of the Most Holy Trinity - to save mankind by the Incarnation and the Redemption. The Second Person of the Blessed Trinity, the Word, made this *Counsel*, together with the other Two: his devotedness to his Fathers glory, and his love for man, made him take upon himself the execution of the divine Plan.

INTROIT

Puer natus est nobis, et Filius datus est nobis; cujus imperium super humerum ejus: et vocabitur nomen ejus magni Consilii Angelus.

Ps. Cantate Domino canticum novum, quia mirabilia fecit. V. Gloria Patri. Puer.

A Child is born unto us, and a Son is given to us; and the government is upon his Shoulder: and his name shall be called the Angel of the great Counsel.

Ps. Sing to the Lord a new Canticle, for he hath done wonderful things. V. Glory, etc. A Child, etc.

In the Collect, the Church prays that the *New Birth*, whereby the eternal Son of God deigned to be born in time, may produce its effect in us, and

work our deliverance.

COLLECT

Concede, quaesumus, omnipotens Deus: ut nos Unigeniti tui nova per carnem nativitas liberet; quos sub peccati jugo vetusta servitus tenet. Per eumdem.

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new birth of thine Only- Begotten Son. Through the same, etc.

EPISTLE

Lectio Epistolae beati Pauli Apostoli ad Hebraeos.

Cap. I.

Multifariam multisque modis olim Deus loquens patribus in Prophetis; novissime diebus istis locutus est nobis in Filio, quem constituit haeredem universorum, per quem fecit et saecula. Qui cum sit splendor gloriae, et figura substantiae ejus, portansque omnia verbo virtutis suae, purgationem peccatorum faciens, sedet ad dexteram Majestatis in excelsis: tanto melior Angelis effectus, quanto differentius prae illis nomen haereditavit. Cui enim dixit aliquando Angelorum: Filius meus es tu, ego hodie genui te? Et rursum: Ego ero illi in Patrem, et ipse erit mihi in Filium. Et cum iterum introducit Primogenitum in orbem terrae, dicit: Et adorent eum omnes Angeli Dei. Et ad Angelos quidem dicit: Qui facit Angelos suos Spiritus, et ministros suos flammam ignis. Ad Filium autem: Thronus tuus, Deus, in saeculum saeculi: virga aequitatis, virga regni tui. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo exsultationis prae participibus tuis. Et: Tu in principio, Domine, terram fundasti; et opera manuum tuarum sunt coeli. Ipsi peribunt, tu autem permanebis; et omnes ut vestimentum veterascent, et velut amictum mutabis eos, et mutabuntur: tu autem idem ipse es, et anni tui non deficient.

Lesson of the Epistle of St Paul the Apostle to the Hebrews.

Ch. I.

God, who at sundry times and in divers manners spoke in times past to the Fathers by the Prophets; last of all in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world. Who being the brightness of his glory, and the figure of his substance, and holding all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty on high: being made so much better than the Angels, as he hath inherited a more

excellent name than they. For to which of the Angels hath he said at any time: *Thou art my Son, to-day have I begotten thee? And again: I will be to him a Father, and he shalt be to me a Son?* And again, when he bringeth in the First-Begotten into the world, he saith: *And let all the Angels of God adore him.* And to the Angels, indeed, he saith: *He that maketh his Angels Spirits, and his ministers a flame of fire.* But to the Son: *Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows.* And: *Thou in the beginning, O Lord, didst found the earth, and the works of thy hands are the heavens. They shall perish, but thou shalt continue; and they shall all grow old as a garment, and as a vesture shalt thou change them, and they shall be changed; but thou art the self-same, and thy years shall not fail.*

The great Apostle, in this magnificent opening of his Epistle to his former brethren of the Synagogue, lays great stress on the Eternal Generation of our Lord Jesus Christ. Whilst our eyes are fixed on the sweet Infant in his Crib, St Paul bids us raise our thoughts up to that infinite Light, from the midst of which the Eternal Father thus speaks to this Child of Mary: *Thou art my Son; to-day have I begotten thee:* this to-day is the Day of eternity, a Day which has neither morning nor evening, neither rising nor setting. If the Human Nature which he has vouchsafed to assume places him below the Angels; he is infinitely above them by his own essence, whereby he is the Son of God. He is God, he is Lord, and no change can come upon him. He may be wrapped in swathing-bands or nailed to a Cross, or put to a most ignominious death; all this is only in his human nature: in his Divinity he remains impassible and immortal, for he was born of the Father from all eternity.

GRADUAL

Viderunt omnes fines terrae Salutare Dei nostri: jubilate Deo omnis terra.

V. Notum fecit Dominus Salutare suum: ante conspectum gentium revelavit justitiam suam.

Alleluia, alleluia.

V. Dies sanctificatus illuxit nobis: Venite, gentes, et adorate Dominum; quia hodie descendit lux magna super terram. Alleluia.

All the ends of the earth have seen the salvation of our God: sing joyfully to the Lord, all thou earth.

V. The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles.

Alleluia, alleluia.

V. A sanctified day hath shone upon us: Come, ye Gentiles, and adore the Lord; for this day a great Light is come down upon the earth. Alleluia.

GOSPEL

Initium sancti Evangelii secundum Joannem.

Cap. I.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est. In ipso vita erat; et vita erat lux hominum; et lux in tenebris lucet, et tenebrae eum non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est; et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus; qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

The beginning of the holy Gospel according to John.

Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life; and the life was the Light of men; and the Light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the Light, that all men might believe through him. He was not the Light, but was to give testimony of the Light. That was the true Light. which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him; and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God: to them that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt

among us: and we saw his glory, as it were the glory of the Only-Begotten of the Father, full of grace and truth.

O Eternal Son of God! in presence of the Crib, where for the love of us thou vouchsafest this day to show thyself to thy creatures, we confess thy eternity, thy omnipotence, thy divinity, and most profoundly do we adore thee. Thou wast in the beginning; thou wast in God; and thyself wast God. Everything was made by thee, and we are the work of thy hands. O Light, infinite and eternal! O Sun of Justice! enlighten us, for we are but darkness. Too long have we loved our darkness, and thee we have not comprehended: forgive us our blindness and our errors. Thou hast been long knocking at the door of our hearts, and we have refused to let thee in. To-day, thanks to the wonderful ways of thy love, we have received thee: for who could refuse to receive thee, sweet gentle Infant Jesus! but leave us not; abide with us, and perfect the New Birth which thou hast begun in us. We wish henceforth to be neither *of blood, nor of the will of the flesh, nor of the will of man*, but of God, by thee and in thee. Thou hast been *made Flesh*, O Word Eternal! in order that we may become *sons of God*. We beseech thee, support our weak human nature, and fit us for this our sublime destiny. Thou art born of God thy Father; thou art born of Mary; thou art born in our hearts; thrice glorified be thou for this thy triple Birth, O Jesus! so merciful in thy Divinity, and so divine in thy self-sought humiliations!

At the Offertory, the Church sings praise to her Emmanuel for the work of his hands, the universe; for it was he who made all things. The sacred gifts are offered up in the midst of a cloud of incense. The Church cannot lose sight of the Infant Jesus and the Crib; but she is unceasingly praising the power and majesty of the Incarnate God.

OFFERTORY

Tui sunt coeli, et tua est terra; orbem terrarum et plenitudinem ejus tu fundasti: justitia et judicium praeparatio sedis tuae.

Thine are the heavens, and thine is the earth; the world and the fulness thereof thou hast founded: justice and judgement are the preparation of thy throne.

SECRET

Oblata, Domine, munera nova Unigeniti tui nativitate sanctifica: nosque a peccatorum nostrorum maculis emunda. Per eundem.

Sanctify, O Lord, our offerings, by the new Birth of thine Only-Begotten Son: and cleanse us from the stains of our sins. Through the same, etc.

During the Communion, the choir sings the happiness of this earth of ours, which has to-day seen its Saviour by the mercy of the Divine Word, made visible in the flesh, yet so as that he loses nothing of his own infinite glory. Then, in the Postcommunion, she prays by the mouth of the Priest, that her children who have eaten of the spotless Lamb may partake of the immortality of this same Jesus: for, by vouchsafing to be born by a human Birth in Bethlehem, he has this Day given them the pledge of their receiving a divine life.

COMMUNION

Viderunt omnes fines terrae Salutare Dei nostri.
The whole earth hath seen the salvation of our God.

POSTCOMMUNION

Praesta, quaesumus, omnipotens Deus: ut natus hodie Salvator mundi, sicut divinae nobis generationis est auctor; ita et immortalitatis sit ipse largitor. Qui tecum.

Grant, we beseech thee, O Almighty God, that as the Saviour of the world, who was born this day, procured for us a divine birth, he may also bestow on us immortality. Who liveth, etc.

After the Blessing, the following Last Gospel is read.

Sequentia sancti Evangelii secundum Matthaeum.

Cap. II.

Cum natus esset Jesus in Bethlehem Juda, in diebus Herodis regis, ecce Magi ab Oriente venerunt Jerosolymam, dicentes: Ubi est, qui natus est Rex Judaeorum? vidimus enim stellam ejus in Oriente, et venimus adorare eum. Audiens autem Herodes rex, turbatus est, et omnis Jerosolyma cum illo. Et congregans omnes principes sacerdotum, et scribas populi, sciscitabatur ab eis ubi Christus nasceretur. At illi dixerunt ei: In Bethlehem Juda: sic enim scriptum est per Prophetam: Et tu, Bethlehem, terra Juda, nequaquam minima es in principibus Juda: ex te enim exiet dux qui regat populum meum Israel. Tunc Herodes, clam vocatis Magis, diligenter didicit ab eis tempus stellae, quae apparuit eis: et mittens illos in Bethlehem, dixit: Ite, et interrogate diligenter de puero: et cum inveneritis, renuntiatis mihi, ut et ego veniens adorem eum. Qui cum audissent regem, abierunt. Et ecce stella quam viderant in Oriente antecedebat eos, usque dum veniens staret supra ubi erat puer. Videntes autem stellam, gavisus sunt gaudio magno valde. Et intrantes domum, invenerunt puerum cum Maria matre ejus, *(here all kneel)* et procidentes adoraverunt eum. Et apertis thesauris suis,

obtulerunt ei munera; aurum, thus et myrrham. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam. R. Deo gratias.

Sequel of the holy Gospel according to Matthew.

Ch. II.

When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold there came Wise Men from the East to Jerusalem, saying: Where is he that is born King of the Jews? for we have seen his star in the East, and are come to adore him. And Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief Priests and the Scribes of the people, he enquired of them where Christ should be born. But they said to him: in Bethlehem of Juda: for so it is written by the Prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel. Then, Herod, privately calling the Wise Men, learned diligently of them the time of the star which appeared to them: and sending them into Bethlehem, said: Go, and diligently enquire after the Child, and when you have found him, bring me word again, that I also may come and adore. Who having heard the king, went their way. And behold, the star which they had seen in the East went before them, until it came and stood over where the Child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary his Mother, (*here all kneel*) and falling down they adored him. And opening their treasures, they offered him gifts; gold, frankincense and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their own country. R. Thanks be to God.

CHRISTMAS DAY: SECOND VESPERS

The Evensong of Gods praise is about to close this beautiful Day: let us go and unite in it. The material sun is fast sinking in the west: but our Sun of Justice shall never set for us, who have received him into our hearts. Yes, let us go join our Mother the Church, and chant, in the songs of the Royal Prophet, the happiness of our earth, that has yielded its divine Fruit; the glories of this new-born Saviour; and the mercies which he has brought us. God forbid that our hearts should have lost, since morning, aught of their earnest fervour! has not Christ been born within us? Therefore, let our psalmody proclaim his praises, and ascend to him with all that beauty and loveliness and merit which the divine Liturgy always adds to our own individual fervour.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto: Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen. Alleluia.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

The *first* Psalm of Second Vespers for Christmas Day is that which always begins the Evening Office on Sundays and Feasts. It celebrates the Eternal Generation of the Word, and prophesies his Sufferings and his Triumph.

PSALM 109

ANT. Tecum principium in die virtutis tuae, in splendoribus Sanctorum: ex utero ante luciferum genui te.

Dixit Dominus Domino meo: * Sede a dextris meis.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuae emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuae in splendoribus sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, et non poenitebit eum: * Tu es Sacerdos in aeternum secundum ordinem Melchisedech.

Dominus a dextris tuis: * confregit in die irae suae reges.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra

multo rum.

De torrente in via bibet: * propterea exaltabit caput.

ANT. With thee is the principality in the day of thy strength, in the brightness of the Saints; *for the Father has said to thee*: From the womb, before the day-star, I begot thee.

The Lord said to my Lord, *his Son*: Sit thou at my right hand, *and reign with me*.

Until, on the day of thy last coming, I make thy enemies thy footstool.

O Christ! the Lord, *thy Father*, will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness of the Saints: *for the Father hath said to thee*: From the womb, before the day-star, I begot thee.

The Lord hath sworn, and he will not repent: he *hath said, speaking of thee, the God-Man*: Thou art a Priest for ever, according to the order of Meichisedech.

Therefore, O Father! the Lord *thy Son* is at thy right hand: he hath broken kings in the day of his wrath.

He shall *also* judge among nations; he shall fill the ruins *of the world*: he shall crush the heads in the land of many.

He cometh now in humility; he shall drink in the way of the torrent *of sufferings*: therefore shall he lift up the head.

ANT. Tecum principium in die virtutis tuae, in splendoribus Sanctorum: ex utero ante luciferum genui te.

ANT. With thee is the principality in the day of thy strength, in the brightness of the Saints; *for the Father has said to thee*: From the womb, before the day-star, I begot thee.

The *second* Psalm praises our Lord for the *Covenant* he has made with his people, and for the *Redemption* he has this day sent us. The human race was sunk into the depth of misery: the God of mercy, faithful to his promises, gives us, in Bethlehem, him who is the Bread of life - the heavenly food that preserves from death.

PSALM 110

ANT. Redemptionem misit Dominus populo suo, mandavit in aeternum testamentum suum.

Confitebor tibi, Domine, in toto corde meo: * in consilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in saeculum saeculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in seculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hereditatem Gentium: * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in saeculum saeculi: * facta in veritate et aequitate.

Redemptionem misit populo suo: * mandavit in aeternum testamentum suum

Sanctum et terribile nomen ejus; * initium sapientiae timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in saeculum saeculi.

ANT. He hath sent Redemption to his people; he hath commanded his covenant for ever.

I will praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: *and being the Bread of life*, he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men*: he *will come and* will show forth to his people the power of his works.

That he may give them, *his Church*, the inheritance of the Gentiles: the works of his hand are truth and judgement.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent Redemption to his people: he hath *thereby* commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

ANT. Redemptionem misit Dominus populo suo, mandavit in aeternum testamentum suum.

ANT. He hath sent Redemption to his people; he hath commanded his covenant for ever.

The *third* Psalm tells the happiness and hopes of the just man, on the day of Jesus Birth. In the very midst of darkness, there has suddenly risen up the bright and lovely *Light*, that is, our Emmanuel, our *merciful* God. *The upright of heart* are enlightened by him: but woe to the *sinner* that will not receive him

PSALM 111

ANT. Exortum est in tenebris lumen rectis corde: misericors et miserator, et justus Dominus.

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.
Potens in terra erit semen ejus: * generatio rectorum benedicetur.
Gloria et divitiae in domo ejus: * et justitia ejus manet in saeculum saeculi.

Exortum est in tenebris lumen rectis: * misericors et miserator, et justus.
Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: * quia in aeternum non commovebitur.

In memoria aeterna erit justus; * ab auditione mala non timebit.
Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus, justitia ejus manet in saeculum saeculi: * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

ANT. To the upright of heart a Light has risen up in darkness; the merciful and compassionate and just Lord.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a Light is risen up in darkness: he is merciful and compassionate and just, *and is born among men to-day*.

Acceptable, *on this day*, is the man that sheweth mercy and lendeth; he shall order his words with judgement: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened: he shall not be moved, until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for

ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

ANT. Exortum est in tenebris lumen rectis corde: misericors et miserator et justus Dominus.

ANT. To the upright of heart a Light is risen up in darkness; the merciful and compassionate and just Lord.

The *fourth* Psalm expresses the *cry* of distress sent forth to its Deliverer by the human race, when in the depth of its misery and degradation. But this *cry* was also one of hope; for God had promised to come to its deliverance. At length the Lord, whose *mercy* is infinite, has vouchsafed to descend upon the earth, and our *Redemption* begins this very day.

PSALM 129

ANT. Apud Dominum misericordia, et copiosa apud eum redemptio.

De profundis clamavi ad te, Domine: * Domine, exaudi vocem meam.

Fiant aures tuae intendent: * in vocem deprecationis meae.

Si iniquitates observaveris, Domine: * Domine, quis sustinebit?

Quia apud te propitiatio est: * et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: * speravit anima mea in Domino.

A custodia matutina usque ad noctem: * speret Israel in Domino.

Quia apud Dominum misericordia: * et copiosa apud eum redemptio.

Et ipse redimet Israel: * ex omnibus iniquitatibus ejus.

ANT. With the Lord there is merciful forgiveness; and with him plentiful Redemption.

From the depths have I, *thy people*, cried to thee, O Lord: Lord hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord, Lord, who shall endure it ?

For with thee there is merciful forgiveness; and by reason of thy law I have waited *all these long ages* for thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

This day he hath been born among us, and he shall redeem Israel from all his iniquities.

ANT. Apud Dominum misericordia, et copiosa apud eum redemptio.
ANT. With the Lord there is merciful forgiveness; and with him plentiful Redemption.

The *fifth* Psalm celebrates *the Ark* of the Lord which rested in Ephrata. Mary was the true Ark, of which that of old was but a type: in her did our Lord take up his *dwelling*; in her did he place the throne of his Majesty. Let our God, then, *arise* and take possession of his Church, which begins to-day in Bethlehem; let him arise, and, together with Mary, the Queen of mercy, govern us. Henceforth he is to dwell among us - console us in all our tribulations - *satisfy* us *poor ones with the Bread* of eternal life - invest the new *Priesthood* with singular powers - shine in his Church as the *Lamp* of immutable truth - triumph over all his *enemies* - in a word, whilst the crowns of other kings shall fall off, the one which sits on the brow of our divine King, our sweet Babe of Bethlehem, *shall flourish* for everlasting ages.

PSALM 131

ANT. De fructu ventris tui ponam super sedem tuam.

Memento, Domine, David: * et omnis mansuetudinis ejus.

Sicut juravit Domino: * votum vovit Deo Jacob.

Si introiero in tabernaculum domus meae: * Si ascendero in lectum strati mei.

Si dederò somnum oculis meis: * et palpebris meis dormitationem.

Et requiem temporibus meis, donec inveniam locum Domino: * tabernaculum Deo Jacob.

Ecce audivimus eam in Ephrata: * invenimus eam in campis silvae.

Introibimus in tabernaculum ejus: * adorabimus in loco ubi steterunt pedes ej us.

Surge, Domine, in requiem tuam: * tu et arca sanctificationis tuae.

Sacerdotes tui induantur justitiam: * et Sancti tui exsultent.

Propter David servum tuum: * non avertas faciem Christi tui.

Juravit Dominus David veritatem, et non frustrabitur eam: * De fructu ventris tui ponam super sedem tuam.

Si custodierint filii tui testamentum meum: * et testimonia mea haec, qua docebo eos.

Et filii eorum usque in saeculum: * sedebunt super sedem tuam.

Quoniam elegit Dominus Sion: * elegit eam in habitationem sibi.

Haec requies mea in saeculum saculi: * hic habitabo, quoniam elegi eam.

Viduam ejus benedicens benedicam: * pauperes ejus saturabo panibus.

Sacerdotes ejus induam salutari: * et Sancti ejus exsultatione exsultabunt.

Illuc producam cornu David: * paravi lucernam Christo meo.
Inimicos ejus induam confusione: * super ipsum autem effloreat
sanctificatio mea.

ANT. I will set upon thy throne, *O David, one* of the fruit of thy womb.

O Lord, remember David, and all his meekness.

How he swore to the Lord: he vowed a vow to the God of Jacob.

If I shall enter into the tabernacle of my house: if I shall go up into the
bed wherein I lie;

If I shall give sleep to my eyes: or slumber to my eye lids,

Or rest to my temples, until I find out a place for the Lord, a tabernacle
for the God of Jacob.

Behold! we have heard of it that it *was in Bethlehem of Ephrata*; we
found it in the fields of the wood.

We will go into his tabernacle; we will adore in the place where his feet
have stood.

Arise, O Lord, into thy resting place; thou and *Mary*, the Ark which thou
hast sanctified.

Let thy priests be clothed with justice: and let thy Saints rejoice.

For thy servant Davids sake, *O heavenly Father!* turn not away the face
of thy Christ.

The Lord hath sworn truth to David, and he will not make it void: Of
the fruit of thy womb I will set upon thy throne.

If thy children will keep my covenant, and these my testimonies, which
I shall teach them;

Their children also for evermore shall sit upon thy throne.

For the Lord hath chosen Sion, *his Church*: he hath chosen it for his
dwelling.

He hath said: This is my rest for ever and ever: here will I dwell, for I
have chosen it.

Blessing, I will bless her widow, *by the Birth of my Son in Bethlehem* I
will satisfy her poor with Bread.

I will clothe her priests with salvation: and her Saints shall rejoice with
exceeding great joy.

There, *in my Church*, will I bring forth the horn, *the strength* of David: I
have prepared a lamp for my Christ.

His enemies I will clothe with confusion: but upon him shall my
sanctification flourish.

ANT. De fructu ventris tui ponam super sedem tuam.

ANT. I will set upon thy throne, *O David! one* of the fruit of thy womb.

CAPITULUM

(Heb. i)

Multifariam, multisque modis olim Deus loquens patribus in Prophetis:
novissime diebus istis locutus est nobis in Filio, quem constituit
haeredem universorum, per quem fecit et saecula.

God, who at sundry times and in divers manners spoke in times past to
the Fathers by the Prophets; last of all in these days hath spoken to us
by his Son, whom he hath appointed heir of all things, by whom also he
made the world,

HYMN

[For the version as preserved in the Monastic Rite, see above.](#)

Jesu, redemptor omnium,
Quem, lucis ante originem,
Parem paternae gloria
Pater supremus edidit;

Tu lumen et splendor Patris,
Tu spes perennis omnium,
Intende quas fundunt preces
Tui per orbem servuli.

Memento, rerum conditor,
Nostri quod olim corporis,
Sacrata ab alvo Virginis
Nascendo, formam sumpseris.

Testatur hoc praesens dies,
Currrens per anni circulum,
Quod solus e sine Patris
Mundi salus adveneris.

Hunc astra, tellus, aequora,
Hunc omne quod coelo subest,
Salutis auctorem novae
Novo salutat cantico.

Et nos, beata quos sacri
Rigavit unda sanguinis,
Natalis ob diem tui,

Hymni tributum solvimus.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna saecula.
Amen.

O Jesu! Redeemer of man kind! born before the light was made, and
born of the Eternal Father, equal to him in infinite glory;

O thou the Light and brightness of the Father! O thou the everlasting
hope of all men! hear the prayers offered thee by thy servants through
out the world.

Be mindful, O Creator of all things! that heretofore thou didst assume a
Body like unto ours, and wast born from the sacred womb of a Virgin.

This present day, which the year has brought round to us, tells us of this
mystery - that thou, the one Saviour of the world, didst come to us from
the Fathers Bosom.

The stars, and earth, and sea, and all that is under heaven greet this the
Author of their new salvation with a new canticle.

And we, who have been re deemed by the stream of thy precious Blood,
we too pay thee the tribute of this Hymn, in honour of thy Birthday.

Glory be to thee, O Jesus! who wast born of the Virgin and to the
Father, and to the Spirit of love, for everlasting ages. Amen.

V. Notum fecit Dominus, alleluia.

R. Salutare suum, alleluia.

V. The Lord hath made known, alleluia.

R. His Salvation, alleluia.

ANTIPHON OF THE MAGNIFICAT

Hodie Christus natus est: hodie Salvator apparuit; hodie in terra canunt
Angeli, laetantur Archangeli; hodie exsultant justi, dicentes: Gloria in
excelsis Deo, alleluia.

This day Christ is born, this day the Saviour hath appeared; this day the
Angels sing on earth; the Archangels rejoice; this day the just exult,
saying: Glory be to God in the highest, alleluia.

The Canticle, *Magnificat*.

OREMUS

Concede, quaesumus, omnipotens Deus, ut nos Unigeniti tui nova per carnem Nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Per eundem.

LET US PRAY

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new Birth of thine Only-Begotten Son. Through the same, etc.

Commemoration of St Stephen

ANT. Stephanus autem plenus gratia et fortitudine, faciebat signa magna in populo.

V. Gloria et honore coronasti eum, Domine.

R. Et constituisti eum super opera manuum tuarum.

OREMUS

Da nobis, quaesumus, Domine, imitari quod colimus, ut discamus et inimicos diligere: quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum Jesum Christum Filium tuum. Qui tecum.

ANT. But Stephen, full of grace and fortitude, did great signs among the people.

V. Thou hast crowned him, O Lord, with glory and honour.

V. And hast placed him over the works of thy hands.

LET US PRAY

Grant, O Lord, we beseech thee, that we may imitate him whose memory we celebrate, so as to learn to love even our enemies: because we now solemnise his martyrdom, who knew how to pray even for his persecutors to our Lord Jesus Christ thy Son. Who liveth, etc.

COMPLINE

For Compline, see [here](#).

CHRISTMAS DAY: AFTER COMPLINE

The great Day is over, and the night is coming upon us, when sleep will refresh us after the holy fatigues of last night. Before retiring to rest, let us give the holy Martyrs a thought, whose memory is offered to our veneration by the Church in her Martyrology of this December 25. Diocletian and his colleagues in the Empire had recently published the famous edict of persecution, which waged against the Church the fiercest war she has ever sustained. The edict was torn down from the Emperors palace at Nicomedia by one of the Christians, who paid for this holy daring by a glorious martyrdom. The faithful of the same city were ready for the combat, and feared not to brave the Emperors power by continuing to frequent their Church, which was condemned to be pulled down. Christmas Day came, and several thousands of them had assembled there, in order to celebrate, for the last time within those walls, the Nativity of our Saviour. Being informed of it, the Emperor became furious, and sent one of the officers of his court to order the Church doors to be fastened, and a fire to be enkindled on each side of the building. This being done, the clang of trumpets was heard, and then a heralds voice proclaiming to the faithful, in the Emperors name, that they who wished to save their lives would be permitted to leave the Basilica, on the condition of their offering incense on an altar of Jupiter, which had been placed near the door; but that otherwise, all were to be left a prey to the flames. One of the Christians thus answered, in the name of the whole assembly: We are all of us Christians; we honour Christ as the one only God and King; and we are all ready to lay down our lives for him on this Day. Where upon the soldiers were commanded to set fire to the Church. In a very short time, it was one immense mass of flames, whence was offered to the Son of God - who deigned to begin on this same day the human life he had assumed - the generous holocaust of these thousands of lives, laid down as witness to his having come into this world. Thus was glorified, in the year 303, Emmanuel, who had come from heaven to dwell among us. Let us, after the example of the Church herself, join our homage to the Babe of Bethlehem with that offered him by these courageous Christians, whose fame the Liturgy will perpetuate even to the end of time.

Once more let us visit in spirit the dear Cave, where Mary and Joseph are loving and nursing and adoring the Divine Infant. Let us, too, adore him, and ask his blessing. St Bonaventure, with an unction worthy of his seraphic soul, thus expresses the sentiments which a Christian should have on this Day, when admitted to the Crib of Jesus: Do thou also kneel down - thou hast delayed too long. Adore the Lord thy God, and

then reverence his Mother, and salute, with much respect, the saintly old man Joseph. After this, kiss the feet of the Infant Jesus, laid as he is on his little bed, and ask our Lady to give him to thee, or permit thee to take him up. Take him into thine arms, press him to thy heart, and look well at his lovely face, and reverently kiss him, and show him confidently the delight thou takest in him. Thou mayest venture on all this, because it is for sinners that he came, that he might save them: it was with sinners that he so humbly conversed, and at last gave himself to sinners, that he might be their food. I say, then, that his gentle love will permit thee to treat him as affectionately as thou pleasest, and will not call it too much freedom, but will set it down to thy love.
[*Meditations on the Life of Christ*, by St Bonaventure.]

As a conclusion to our Feast, we give two favourite pieces of the Middle Ages, whereby our Fathers expressed their joy on this glorious Solemnity. The first is a Sequence, which is to be found in all the Roman-French Missals. For a long time it was thought to have been written by St Bernard: but we have seen it in a Manuscript of the eleventh century, and consequently it must have been written earlier than the date usually assigned to it.

SEQUENCE

Laetabundus
Exsultet fidelis chorus.
Alleluia.

Regem regum
Intactae profudit torus:
Res miranda!

Angelus Consilii
Natus est de Virgine,
Sol de Stella.

Sol occasum nesciens,
Stella semper rutilans,
Semper clara.

Sicut sidus radium,
Profert Virgo Filium
Pari forma.

Neque sidus radio,
Neque Virgo Filium
Fit corrupta.

Cedrus alta Libani
Conformatur hyssopo
Valle nostra.

Verbum ens Altissimi
Corporari passum est,
Carne sumpta.

Esaias cecinit,
Synagoga meminit;
Numquam tamen desinit
Esse caeca.

Si non suis vatibus,
Credat vel gentilibus,
Sibyllinis versibus
Haec praedicta:

Infelix, propera,
Crede vel vetera:
Cur damnaberis, gens misera?

Quem docet littera
Natum considera:
Ipsam genuit puerpera.
Amen.

Let the choir of all the faithful exult in their joy. Alleluia.

The Virgins womb hath given us the King of Kings! O wonderful
mystery!

The Angel of the great Counsel is born of the Virgin, the Sun is born of a
Star!

The Sun knows no setting; the Star is ever shining, ever bright.

As a star gives forth its ray, so does the Virgin her Child.

The star loses naught of its purity by the ray it yields, so neither does
the Virgin by her Child.

The lofty cedar of Libanus comes down into our valley, making itself
little as the hyssop.

He that is the Word of the Most High God deigns to take a body unto
himself; he assumes our flesh.

Isaias had foretold all this; and the Jews, though they knew the prophecy by heart, see not its accomplishment in this mystery.

If they will not believe their Prophets, let them believe the Sybils, who thus sang:

Unhappy people, delay not, believe, at least, the ancient oracles! Why wilt thou be cast off, O wretched nation?

This is the Child of whom thy books tell thee: he is the Son of a Virgin-Mother.

Amen.

The second piece is a Sequence in honour of the most Holy Mother of God. It belongs to the fifteenth century. It is one of the many imitations of the Easter Sequence, *Victimæ Paschali*, which are to be found in many of the Missals of the fifteenth and sixteenth centuries

SEQUENCE

Virgini Marie laudes
Intonent Christiani.

Eva tristis abstulit;
Sed Maria protulit
Natum, qui redemit
Peccatores.

Mors et vita modulo
Convenere mirando:
Mariæ Filius
Regnat Deus.

Dic nobis, Maria,
Virgo clemens et pia:
Quomodo facta es genitrix,
Cum tu sis plasma
De te nascentis?

Angelus est testis
Ad me missus coelestis.

Natus est ex me spes mea;
Sed incredula
Manet Judaea.

Credendum est magis soli Gabrieli forti,
Quam Judaeorum
Pravae cohorti.

Scimus Christum processisse
Ex Maria vere:
Tu nobis nate,
Rex! miserere.
Amen.

Let the Christian people hymn their praises to the Virgin Mary.

Unhappy Eve was the cause of our ruin; but Mary brought forth a Son,
who redeemed us sinners.

Death and life were thus strangely reconciled: there reigns now God, the
Son of Mary.

Tell us, O Mary, Virgin most merciful and kind!
How thou, the creature of him that was born of thee, didst become his
Mother?

The Angel is witness, that was sent to me from heaven.

He that is my hope was born of me his Mother: but the Jews will not
believe.

Faith must be had in Gabriel, *the Power of God*, rather than in the
perverse Jewish tribe.

We know that Christ was in very truth born of Mary:
do thou, her Son! our King! have mercy on us.
Amen.

DECEMBER 26.

SAINT STEPHEN, THE FIRST MARTYR.

St. Peter Damian thus begins his Sermon for this Feast: “We are holding in our arms the Son of the Virgin, and are honouring, with our caresses, this our Infant God. The holy Virgin has led us to the dear Crib. The most beautiful of the Daughters of men has brought us to the most beautiful among the Sons of men, [Ps. xlv. 3.] and the Blessed among women to Him that is Blessed above all. She tell us ... that now the veils of prophecy are drawn aside, and the counsel of God is accomplished. ... Is there anything capable of distracting us from this sweet Birth? On what else shall we fix our eyes? ... Lo! whilst Jesus is permitting us thus to caress him; whilst he is overwhelming us with the greatness of these mysteries, and our hearts are riveted in admiration - there comes before us *Stephen full of grace and fortitude, doing great wonders and signs among the people.* [Acts, vi. 8.] Is it right, that we turn from our King, to look on Stephen, his soldier? No - unless the King himself bid us do so. This our King, who is Son of the King, rises ... to assist at the glorious combat of his servant. ... Let us go with him, and contemplate this standard-bearer of the Martyrs.”

The Church gives us, in to-day's Office, this opening of a Sermon of St. Fulgentius for the Feast of St. Stephen: “Yesterday, we celebrated the temporal Birth of our eternal King: to-day, we celebrate the triumphant passion of his Soldier. Yesterday, our King, having put on the garb of our flesh, came from the sanctuary of his Mother's virginal womb, and mercifully visited the earth: to-day, his Soldier, quitting his earthly tabernacle, entered triumphantly into heaven. Jesus, whilst still continuing to be the eternal God, assumed to himself the lowly raiment of flesh, and entered the battle-field of this world: Stephen, laying aside the perishable garment of the body, ascended to the palace of heaven, there to reign for ever. Jesus descended veiled in our flesh: Stephen ascended wreathed with a martyr's laurels. Stephen ascended to heaven amidst the shower of stones, because Jesus had descended on earth midst the singing of Angels. Yesterday, the holy Angels exultingly sang, *Glory be to God in the highest*; to-day, they joyously received Stephen into their company. ... Yesterday, was Jesus wrapped, for our sakes, in swaddling-clothes: to-day, was Stephen clothed with the robe of immortal glory. Yesterday, a narrow crib contained the Infant Jesus: to-day, the immensity of the heavenly court received the triumphant Stephen.”

Thus does the sacred Liturgy blend the joy of our Lord's Nativity with

the gladness she feels at the triumph of the first of her Martyrs. Nor will Stephen be the only one admitted to share the honours of this glorious Octave. After him, we shall have John, the Beloved Disciple; the Innocents of Bethlehem; Thomas, the Martyr of the Liberties of the Church; and Sylvester, the Pontiff of Peace. But, the place of honour amidst all who stand round the Crib of the new-born King, belongs to Stephen, the Proto-Martyr, who, as the Church sings of him, was the first to pay back to the Saviour, the Death suffered by the Saviour. It was just, that this honour should be shown to *Martyrdom*; for, Martyrdom is the Creature's testimony, and return to his Creator for all the favours bestowed on him: it is Man's testifying, even by shedding his blood, to the truths which God has revealed to the world.

In order to understand this, let us consider what is the plan of God, in the salvation he has given to man. The Son of God is sent to instruct mankind; he sows the seed of his divine word; and his works give testimony to his divinity. But, after his sacrifice on the cross, he again ascends to the right hand of his Father; so that his own testimony of himself has need of a second testimony, in order to its being received by them that have neither seen nor heard Jesus himself. Now, it is the Martyrs who are to provide this second testimony; and this they will do, not only by confessing Jesus with their lips, but by shedding their blood for him. The Church, then, is to be founded by the Word and the Blood of Jesus, the Son of God; but she will be upheld, she will continue throughout all ages, she will triumph over all obstacles, by the blood of her Martyrs, the members of Christ: this their blood will mingle with that of their Divine Head, and their sacrifice be united to his.

The Martyrs shall bear the closest resemblance to their Lord and King. They shall be, as he said, like *lambs among wolves*. [St Luke, x. 3.] The world shall be strong, and they shall be weak and defenceless: so much the grander will be the victory of the Martyrs, and the greater the glory of God who gives them to conquer. The Apostle tells us, that Christ crucified is *the power and the wisdom of God* [I Cor. i. 24.]; - the Martyrs, immolated, and yet conquerors of the world, will prove, and with a testimony which even the world itself will understand, that the Christ whom they confessed, and who gave them constancy and victory, is in very deed *the power and the wisdom of God*. We repeat, then - it is just, that the Martyrs should share in all the triumphs of the Man-God, and that the liturgical Cycle should glorify them as does the Church herself, who puts their sacred Relics in her altar-stones; for, thus, the Sacrifice of their glorified Lord and Head is never celebrated, without they themselves being offered together with him, in the unity of his mystical Body.

Now, the glorious Martyr-band of Christ is headed by St. Stephen. His name signifies *the Crowned*; - a conqueror like him could not be better named. He marshals, in the name of Christ, the *white-robed army*, as the Church calls the Martyrs; for, he was the first, even before the Apostles themselves, to receive the summons, and right nobly did he answer it. Stephen courageously bore witness, in the presence of the Jewish Synagogue, to the divinity of Jesus of Nazareth; by thus proclaiming the Truth, he offended the ears of the unbelievers; the enemies of God, became the enemies of Stephen, and, rushing upon him, they stone him to death. Amidst the pelting of the blood-drawing missives, he, like a true soldier, flinches not, but stands, (as St. Gregory of Nyssa so beautifully describes it,) as though snow-flakes were falling on him, or roses were covering him with the shower of their kisses. Through the cloud of stones, he sees the glory of God; - Jesus, for whom he was laying down his life, showed himself to his Martyr, and the Martyr again rendered testimony to the divinity of our Emmanuel, but with all the energy of a last act of love. Then, to make his sacrifice complete, he imitates his divine Master, and prays for his executioners: falling on his knees, he begs that this sin be not laid to their charge. Thus, all is consummated - the glorious type of Martyrdom is created, and shown to the world, that it may be imitated, by every generation, to the end of time, until the number of the Martyrs of Christ shall be filled up. Stephen sleeps in the Lord, and is buried in peace - *in pace* - until his sacred Tomb shall be discovered, and his glory be celebrated a second time in the whole Church, by that anticipated Resurrection of the miraculous *Invention* of his Relics.

Stephen, then, deserves to stand near the Crib of his King, as leader of those brave champions, the Martyrs, who died for the Divinity of that Babe, whom we adore. Let us join the Church in praying to our Saint, that he help us to come to our Sovereign Lord, now lying on his humble throne in Bethlehem. Let us ask him to initiate us into the mystery of that divine Infancy, which we are all bound to know and imitate. It was from the simplicity he had learnt from that Mystery, that he heeded not the number of the enemies he had to fight against, nor trembled at their angry passion, nor winced under their blows, nor hid from them the Truth and their crimes, nor forgot to pardon them and pray for them. What a faithful imitator of the Babe of Bethlehem! Our Jesus did not send his Angels to chastise those unhappy Bethlehemites, who refused a shelter to the Virgin-Mother, who in a few hours was to give birth to Him, the Son of David. He stays not the fury of Herod, who plots his Death - but meekly flees into Egypt, like some helpless bondsman, escaping the threats of a tyrant lordling. But, it is under such apparent weakness as this, that he will show his Divinity to men, and He the Infant-God prove himself the Strong God. Herod will pass away, so will

his tyranny; Jesus will live, greater in his Crib, where he makes a King tremble, than is, under his borrowed majesty, this prince-tributary of Rome; nay, than Caesar-Augustus himself, whose world-wide empire has no other destiny than this - to serve as handmaid to the Church, which is to be founded by this Babe, whose name stands humbly written in the official registry of Bethlehem.

MASS.

The Introit is composed of the words of the holy Martyr, who, in the language of the Royal Psalmist, tells us of the plot formed against him by the wicked, and of his own humble confidence in God, whereby he triumphed over their persecutions. From the murder of the innocent Abel to the future Martyrs, who are to shed their blood in the days of Antichrist - the Church is always under persecution; in some one country, she is ever shedding her blood; but, her strength lies in her fidelity to Jesus her Spouse, and in the simplicity, which the Babe of Bethlehem is come to teach her by his own example.

INTROIT.

Sederunt principes, et adversum me loquebantur; et iniqui persecuti sunt me; adjuva me, Domine Deus meus, quia servus tuus exercebatur in tuis justificationibus.

Ps. Beati immaculati in via, qui ambulant in lege Domini. V. Gloria Patri.

Sederunt.

Princes sat, and spoke against me; and sinners persecuted me: help me, O Lord my God, for thy servant hath practised thy commandments.

Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory, &c.

Princes sat, &c.

In the Collect, the Church asks, for both herself and her children, that divine vigour, which makes the holy Martyrs forgive their persecutors, and perfects, not only their testimony to the truth, but also their imitation of Jesus Christ. It speaks the praise of St. Stephen, who was the first to follow our Saviour's example.

COLLECT.

Da nobis, quaesumus, Domine, imitari quod colimus: ut discamus et inimicos diligere; quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum Jesum Christum Filium tuum. Qui tecum.

Grant, O Lord, we beseech thee, that we may imitate him whose memory we celebrate, so as to learn to love even our enemies; because we now solemnise his martyrdom, who knew how to pray, even for his persecutors, to our Lord Jesus Christ, thy Son. Who liveth, &c.

Commemoration of Christmas Day.

Oremus.

Concede, quaesumus, omnipotens Deus: ut nos Unigeniti tui nova per carnem nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Per eumdem.

Let us pray.

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new Birth of thine Only Begotten Son. Through the same, &c.

EPISTLE.

Lectio Actuum Apostolorum.

Cap. VI. et VII.

In diebus illis, Stephanus, plenus gratia et fortitudine, faciebat prodigia et signa magna in populo. Surrexerunt autem quidam de synagoga, quae appellatur Libertinorum. et Cyrenensium, et Alexandrinorum, et eorum qui erant a Cilicia et Asia, disputantes cum Stephano, et non poterant resistere sapientiae, et Spiritui qui loquebatur. Audientes autem haec, dissecabantur cordibus suis, et stridebant dentibus in eum. Cum autem esset Stephanus plenus Spiritu Sancto, intendens in coelum, vidit gloriam Dei et Jesum stantem a dextris Dei. Et ait: Ecce video coelos apertos, et Filium hominis stantem a dextris Dei. Exclamantes autem voce magna continuerunt aures suas, et impetum fecerunt unanimiter in eum. Et ejicientes eum extra civitatem, lapidabant. Et testes deposuerunt vestimenta sua secus pedes adolescentis, qui vocabatur Saulus. Et lapidabant Stephanum invocantem, et dicentem: Domine Jesu, suscipe spiritum meum. Positis autem genibus, clamavit voce magna, dicens: Domine, ne statuas illis hoc peccatum. Et cum hoc dixisset, obdormivit in Domino.

Lesson from the Acts of the Apostles.

Ch. VI and VII.

In those days, Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen; and they were not able to resist the wisdom and the spirit that spoke. Now hearing these things, they were cut to the heart, and they gnashed with their teeth at him. But Stephen being full of the Holy

Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened, and the Son of man standing on the right hand of God. And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him. And the witnesses laid down their garments at the feet of a young man, whose name was Saul. And they stoned Stephen, invoking and saying: Lord Jesus! receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord! lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

Thus, glorious Prince of Martyrs! thou wast led outside the gates of the City for thy sacrifice, and thy punishment was that of blasphemers. The Disciple was to be like to his Master, in all things. But neither the ignominy of such a death, nor its cruelty, could daunt thy great soul: thou didst carry Jesus in thy heart, and, with Him, thou wast stronger than all thy enemies. And what was thy joy, when thou sawest the heavens open, and this same Jesus in his glorified Humanity, standing at the right hand of God, and looking upon thee with love! A God looking complacently on the creature that is going to die for him, and the creature permitted to behold the God for whom he is dying - truly, this was more than enough to encourage thee! Let thine enemies cast their stones against thee, and bruise and tear thy flesh, as they please: - nothing can distract thee from this sight of the Eternal King, who raised himself from his throne to applaud thee, and deck thee with the Crown, which he had prepared for thee from all eternity! Now that thou art reigning in the kingdom of heaven, pray for us, that we also may be faithful, and faithful even unto death, to this same Jesus, who not only left his throne, but even came down among us as a Little Child.

GRADUAL.

Sederunt principes, et adversum me loquebantur: et iniqui persecuti sunt me.

V. Adjuva me, Domine Deus meus; salvum me fac propter misericordiam tuam.

Alleluia, alleluia.

V. Video coelos apertos, et Jesum stantem a dextris virtutis Dei.

Alleluia.

Princes sat, and spoke against me: and the wicked persecuted me.

V. Help me, O Lord my God: save me for thy mercy's sake.

Alleluia, alleluia.

I see the heavens opened, and Jesus standing at the right hand of the power of God.
Alleluia.

GOSPEL.

Sequentia sancti Evangelii secundum Matthaeum.

Cap. XXIII.

In illo tempore: dicebat Jesus scribis et Pharasaeis: Ecce ego mitto ad vos Prophetas, et sapientes, et scribas; et ex illis occidetis, et crucifigetis, et ex eis flagellabitis in synagogis vestris, et persequemini de civitate in civitatem: ut veniat super vos omnis sanguis Justus, qui effusus est super terram, a sanguine Abel justus usque ad sanguinem Zachariae, filii Barachiae, quem occidistis inter templum et altare. Amen dico vobis, venient haec omnia super generationem istam. Jerusalem, Jerusalem, quae occidis Prophetas, et lapidas eos qui ad te missi sunt, quoties volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas, et noluisti! Ecce relinquetur vobis domus vestra deserta. Dico enim vobis, non me videbitis amodo, donec dicatis: Benedictus qui venit in nomine Domini.

Sequel of the holy Gospel according to Matthew.

Ch. XXIII.

At that time: Jesus said to the Scribes and Pharisees: Behold, I send to you Prophets, and wise men, and scribes; and some of them you will put to death, and crucify, and some you will scourge in your synagogues, and persecute from city to city: that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias, the son of Barachias, whom you killed between the temple and the altar. Amen, I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold, your house shall be left to you desolate. For I say to you, you shall not see me, henceforth, till you say: Blessed is he that cometh in the name of the Lord.

The Martyrs are given to the world that they may continue the ministry of Christ on the earth, by bearing testimony to his word, and by confirming this testimony by their blood. The world has despised them;

like their divine Master, they have shone in the darkness, and darkness has not understood their light. Nevertheless, many have received their testimony, and the seed of the Martyrs' blood has brought forth in them the rich fruit of Faith. The Synagogue was cast off by God for its having shed the blood of Stephen, after having imbrued its hands in that of Jesus. Unhappy, they who cannot appreciate the Martyrs! Let us, who are Christians, take in the sublime lessons taught us by their generous sacrifice; and let our respect and love for them testify, that we are grateful for the noble ministry they have fulfilled in the Church, and are still fulfilling. The Church is never without Martyrs, just as she is never without Miracles: it is the twofold testimony that she will give to the end of time, and by which she evidences the divine life she has received from her almighty Founder.

During the Offertory, the Church once more proclaims the merits and the glorious death of Stephen; and by this she teaches us that the sacrifice of the holy Deacon is united with that of Jesus himself.

OFFERTORY.

Elegerant Apostoli Stephanum Levitam, plenum fide et Spiritu Sancto; quem lapidaverunt Judaei orantem, et dicentem: Domine Jesu, accipe spiritum meum. Alleluia.

The Apostles chose Stephen, a Levite, full of faith and of the Holy Ghost, whom the Jews stoned, praying and saying; Lord Jesus, receive my spirit. Alleluia.

SECRET.

Suscipe, Domine, munera pro tuorum commemoratione Sanctorum; ut sicut illos passio gloriosos effecit, ita nos devotio reddat innocuos. Per Dominum.

Receive, O Lord, these offerings in memory of thy Saints; and as their sufferings have made them glorious, so may our devotion render us free from sin. Through, &c.

Commemoration of Christmas Day.

Oblata, Domine, munera, nova Unigeniti tui nativitate sanctifica, nosque a peccatorum nostrorum maculis emunda. Per eundem.

Sanctify, O Lord, our offerings, by the new Birth of thine Only Begotten Son, and cleanse us from the stains of our sins. Through the same, &c.

United by Holy Communion to her divine Spouse, the Church, too, sees the heavens opened, and Jesus standing at the right hand of God, She

sends up to this Incarnate Word the yearnings of her intense love, and derives from the heavenly Food she has received that meekness, which makes her bear with the injuries and insults put upon her by her enemies, in order that she may win them all to the faith and love of Jesus Christ. It was by partaking of this same heavenly Food, that Stephen got the superhuman strength, whereby he won his victory and crown.

COMMUNION.

Video coelos apertos, et Jesum stantem a dextris virtutis Dei: Domine Jesu, accipe spiritum meum, et ne statuas illis hoc peccatum.

I see the heavens opened, and Jesus standing on the right hand of the power of God: Lord Jesus, receive my spirit, and lay not this sin to their charge.

POSTCOMMUNION.

Auxilientur nobis, Do mine, sumpta mysteria: et intercedente beato Stephano, Martyre tuo, sempiterna protectione confirmet. Per Dominum.

May the mysteries we have received, O Lord, be help to us: and by the intercession of the blessed Martyr Stephen, strengthen us with thy perpetual protection. Through, &c.

Commemoration of Christmas Day.

Praesta, quaesumus, omnipotens Deus; ut natus hodie Salvator mundi, sicut divinae nobis generationis est auctor, ita et immortalitatis sit ipse largitor. Qui tecum.

Grant, we beseech thee, O Almighty God, that as the Saviour of the world, who was born this day, procured for us a divine Birth, he may, also, bestow on us immortality. Who liveth, &c.

VESPERS.

The solemnity of the Christmas Octave - from which the Feast of St. Stephen has, in a manner, distracted us - returns at Vespers, in all its splendour. The Church sings the Psalms and Antiphons of Christmas Day, and the Martyr's Feast is, so to speak, suspended until she comes to the Capitulum. In this same way she celebrates the Vespers on all the Feasts which are kept during this Octave.

The Psalms and Antiphons are as given above, for Christmas day:

[Second Vespers of Christmas Day.](#)

CAPITULUM.

(Acts VI.)

Stephanus autem plenus gratia et fortitudine faciebat prodigia, et signa magna in populo.

But Stephen, full of grace and fortitude, did great wonders and signs among the people.

HYMN.

Deus tuorum militum
Sors, et corona, praemium,
Laudes canentes Martyris
Absolve nexu criminis.

Hic nempe mundi gaudia,
Et blanda fraudum pabula,
Imbuta felle deputans,
Pervenit ad coelestia.

Poenas cucurrit fortiter,
Et sustulit viriliter,
Fundensque pro te sanguinem
Aeterna dona possidet.

Ob hoc precatu supplici
Te poscimus, Piissime,
In hoc triumpho Martyris,
Dimitte noxam servulis.

Jesu tibi sit gloria,

Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna saecula.
Amen.

V. Stephanus vidit coelos apertos.
R. Vidit et introivit; beatus homo cui coeli patebant.

O God! thou the inheritance. Crown, and reward of thy Soldiers!
absolve from the bonds of our sins us who sing the praises of thy
Martyr.

For, counting the joys of the world, and the deceitful bait of its caresses,
as things embittered with gall, thy Martyr Stephen obtained the delights
of heaven.

Bravely did he go through, and manfully did he bear, his pains; and,
shedding his blood for thy sake, he now possesses thy eternal gifts.

Therefore, most merciful Father! we beseech thee, in most suppliant
prayer, forgive us, thy unworthy servants, our sins, for it is the feast of
thy Martyr's triumph.

Glory be to thee, O Jesus, that wast born of the Virgin! and to the
Father, and to the Spirit of love, for overlaying ages. Amen.

V. Stephen saw the heavens opened.
R. He saw and entered; blessed man, to whom the heavens opened.

* In the Monastic Breviary, it is as follows:

R. *breve*. Posuisti, Domine, * Super caput ejus.
Posuisti, Domine, * Super caput ejus.
V. Coronam de lapide pretioso. * Super caput ejus.
Gloria Patri.
Posuisti, Domine, * Super caput ejus.

Deus, tuorum militum
Sors, et corona, praemium,
Laudes canentes Martyris
Absolve nexu criminis.

Hic nempe mundi gaudia,
Et blandimenta noxia,
Caduca rite deputans
Pervenit ad coelestia.

Poenas cucurrit fortiter,
Et sustulit viriliter
Pro te effundens sanguinem
Aeterna dona possidet.

Ob hoc precatu supplici
Te poscimus, Piissime,
In hoc triumpho Martyris
Dimitte noxam servulis.

Gloria tibi Domine,
Qui natus es de Virgine,
Cum Patre, et Sancto Spiritu,
In sempiterna saecula. Amen.

ANTIPHON OF THE MAGNIFICAT.

Ant. Sepelierunt Stephanum viri timorati, et fecerunt planctum magnum super eum.

Ant. Devout men buried Stephen, and made great mourning over him.

Oremus.

Da nobis, quaesumus, Domine, imitari quod colimus: ut discamus et inimicos diligere; quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum Jesum Christum Filium tuum. Qui tecum.

Let us pray.

Grant, O Lord, we beseech thee, that we may imitate him whose memory we celebrate, so as to learn to love even our enemies, because we. now solemnise his martyrdom who knew how to pray, even for his persecutors, to our Lord, Jesus Christ, thy Son. Who liveth, &c.

Commemoration of St. John.

Ant. Iste est Joannes, qui supra pectus Domini in coena recubuit: beatus Apostolus, cui revelata sunt secreta coelestia.

V. Valde honorandus est beatus Joannes.

R. Qui, supra pectus Domini in coena recubuit.

Oremus.

Ecclesiam tuam, Domine, benignus illustra, ut beati Joannis Apostoli tui

et Evangelistae illuminata doctrinis, ad dona perveniat sempiterna.

Ant. This is John, who leaned upon the Lord's breast at the Supper.
Blessed Apostle, unto whom were revealed heavenly secrets.

V. Most worthy of honour is the blessed John.

R. Who leaned upon the Lord's breast at the Supper.

Let us pray.

Mercifully, O Lord, enlighten thy Church, that being taught by blessed John, thy Apostle and Evangelist, she may come to thy eternal rewards.

Commemoration of Christmas Day,

Ant. Hodie Christus natus est; hodie Salvator apparuit; hodie in terra canunt Angel: laetantur Archangeli: hodie exsultant justi, dicentes: Gloria in excelsis Deo, alleluia.

V. Notum fecit Dominus, alleluia.

R. Salutare suum, alleluia.

Oremus.

Concede, quaesumus, omnipotens Deus, ut nos Unigeniti tui nova per carnem nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Per eundem.

Ant. This day, Christ is born; this day, the Saviour hath appeared; this day, the Angels sing on earth; the Archangels rejoice; this day, the just exult, saying: Glory be to God in the highest, alleluia.

V. The Lord hath made known, alleluia.

R. His Salvation, alleluia.

Let us pray.

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new Birth of thine Only Begotten Son. Through the same, &c.

In honour of our Protomartyr, we will now give a selection from the ancient Liturgical Hymns, wherein his merits were celebrated by the various Churches. We begin with the Hymn composed by St. Ambrose, and which is in the Breviary of the Church of Milan.

HYMN.

Stephano primo Martyri
Cantemus novum canticum,
quod dulce sit psallentibus,
Opem ferat credentibus.

Psallamus hoc discipuli,
Laudem dicamus Martyri,
Qui primus, post Redemptorem,
Christi secutua est crucem.

Hic enim per Apostolos
Probatus in laudem Dei,
Vexilla mortis rapuit.
Ut praeferretur omnibus.

O praeferenda gloria!
O beata victoria!
Hoc meruisse Stephanum
Ut sequeretur Dominum.

Ipse martyr egregius,
Amore Christi praedicans,
Sancto repletus Spiritu,
Vultum gerens Angelicum.

Ille levatis oculis,
Vidit Patrem cum Filio,
Monstrans in coelis vivere,
Quem plebs quaerebat perdere.

Judaei magis saeviunt,
Saxaque prensant manibus,
Currebant, ut occiderent
Sacratum Christi militem.

Iste paratus vertice,
Gaudens suscepit lapides,
Rogans pro eis Dominum,
Gaudens tradidit spiritum.

Gloria tibi, Domine,
Gloria Unigenito,
Una cum Sancto Spiritu,
In sempiterna saecula.
Amen.

To Stephen the first Martyr, let us sing a new canticle: may it be sweet to them that sing, and bring grace to them that believe.

Come, ye disciples of the Lord, thus let us sing: let us give praise to the Martyr, who was the first, after the Redeemer, to follow the cross of Jesus.

For, having been found, by the Apostles, to be fervent in God's service, he outran all others and bore off the Banner of death.

O glorious First place! O blessed victory! Stephen to be the first to follow his Lord!

The noble Martyr preaches to men for the love of Christ, with his heart full of the Holy Spirit, and his face beaming as an Angel's.

He raises his eyes, and sees the Father with the Son: he tells the people how he beholds, living in heaven, Him whom they had sought to destroy.

The Jews grow the more enraged, and, seizing up stones in their hands, they ran out to kill the holy Soldier of Christ.

He was ready, and standing up, right gladly receives the stones: he asks God to forgive them, and joyfully breathes forth his soul.

Glory be to thee, O Lord! Glory be to thine Only Begotten Son, together with the Holy Ghost, for everlasting ages.

Amen.

The Gallican Sacramentary, on the Feast of St. Stephen, thus glorifies God for the graces bestowed on this the first of the Martyrs.

(Missa S. Stefani.)

Deus omnipotens, qui Ecclesiae tuae sanctum Stephanum martyrem primum messis tuae manipulum dedisti, et primitivam oblationem novellae confessionis ostendisti praeconem, quod fructus maturescentes exhibuit; praesta universo coetui, intercessione martyris meriti, ut Ecclesiam tuam juvet suffragio, quam ornavit ministerio.

O Almighty God! who didst give the holy Martyr Stephen to thy Church as the first sheaf of thy harvest, and didst make this First-offering to be the herald of a new confession, because he had yielded such quick ripened fruits, - grant to this whole assembly, by the intercession of thy well-deserving Martyr, that he may aid the Church by his prayers, as he honoured her by his ministry.

The Gothic Church of Spain has, in her Mozarabic Missal, these magnificent praises to God in his holy Martyr.

(In natali S., Stephani, Contestatio.)

Dignum et justum est; aequum et justum est: te laudare, teque benedicere, tibi gratias agere, omnipotens sempiterne Deus, qui gloriaris in conventu Sanctorum tuorum; quos ante mundi constitutionem prae electos spirituali in coelestibus benedictione signasti: quosque Unigenito tuo per adsumptionem carnis, et crucis redemptionem sociasti. In quibus Spiritum tuum Sanctum regnare fecisti; per quem ad felicitis martyrii gloriam pietatis tuae favore venerunt. Digne igitur tibi, Domine virtutum, festa solemnitas agitur; tibi haec dies sacrata celebratur; qua beati Stephani primi martyris tui sanguis in tuae veritatis testimonio profusus, magnificum nominis tui honorem signavit. Hic est enim illius Nominis primus Confessor, quod est supra omne nomen: in quo unicum salutis nostrae praesidium. Pater aeternae, posuisti. Hic in Ecclesia tua quam splendidum ad cunctorum animos confirmandos, unicus laudis praecessit exemplum! Hic post passionem Domini nostri Jesu Christi, victoriae palmam primus invasit. Hic ut levitico ministerio per Spiritum Sanctum ab Apostolis consecratus est; niveo candore confestim emicuit, martyrii cruore purpureus. O benedictum Abrahae semen, Apostolicae doctrinae, et dominicae crucis prior omnium factus imitator et testis! Merito coelos apertos vidit et Jesum stantem ad dexteram Dei. Digne igitur et juste talem sub tui nominis confessione laudamus, omnipotens Deus; quem ad tantam gloriam vocare dignatus es. Suffragia ejus nobis pro tua pietate concede. Talis pro hac plebe precetur; qualem illum post trophaea venientem exsultans Christus excepit. Illi pro nobis oculi sublimentur; qui adhuc in hoc mortis corpore constituti, stantem ad dexteram Patris Filium Dei in ipsa passionis hora viderunt. Hic pro nobis obtineat, qui pro persecutoribus suis dum lapidaretur, orabat ad te, sancte Deus, Pater omnipotens, per Dominum Jesum Christum Filium tuum, qui pro peccatis nostris nasci carne per Virginem, et pati dignatus est mortem: ut martyres suos suo pati doceret exemplo. Cum merito omnes Angeli atque Archangeli sine cessatione proclamant, dicentes: Sanctus, Sanctus, Sanctus.

It is meet and just, it is right and just, that we praise thee, and bless thee, and give thee thanks, O Almighty and eternal God! that art glorified in the assembly of thy Saints, whom thou didst choose before the foundation of the world, and didst mark with a spiritual blessing unto heavenly things; whom also thou didst associate to thine Only Begotten Son, by his Incarnation and his redeeming the world by the cross. Thou didst make to reign in them thy Holy Spirit, under whose

guidance they were led, by the sweetness of thy mercy, to the glory of happy martyrdom. It is just, therefore, God of hosts, that this festive solemnity should be kept in thy praise; that this sacred day should be devoted to thee; for on it, the blood of blessed Stephen, thy first Martyr, was shed in testimony of thy truth, and thy name thereby received exceeding honour. For this is he, who was the first Confessor of that Name, which is above all names, and in which, O Eternal Father, thou didst place the only source of our salvation. This is he, that left in thy Church an example of courage, but oh! who can say how grand is the example, and how above all praise! This is he, that was the first to seize the palm of victory, after the Passion of our Lord Jesus Christ. This is he, whom the Apostles, by the inspiration of the Holy Ghost, had scarce consecrated to the levitical ministry, than he straightways shone with a snow-white purity, and was vested in the scarlet of a martyr's blood. O truly noble child of Abraham! worthy to become the first follower and witness of the Apostles' teaching, and of Jesus' cross! How well did he deserve to see the heavens opened, and Jesus standing at the right hand of God! It is, therefore, meet and just. O Almighty Lord, that, whilst giving praise to thy Name, we praise him whom thou didst graciously call to this so great glory. In thy mercy, grant that we may have him to intercede for us. May he pray for this thy people, now that he is in possession of the glory with which Christ welcomed him after his victory. May he now, for our sakes, lift up those eyes, which, during this his mortal life, and in the hour of his martyrdom, beheld the Son of God standing at the right hand of the Father. May he be heard for us, who, whilst his persecutors were stoning him, prayed for them unto thee, O Holy God, Father Almighty, through our Lord Jesus Christ thy Son, who, for our sins, vouchsafed to be born of the Virgin, and suffer death; teaching his Martyrs, hereby, by his own example, now they should suffer. To whom most justly do all the Angels and Archangels cry out unceasingly, saying: Holy, Holy, Holy!

Let us next listen to the Greek Church singing the praises of our Protomartyr. She thus extols him in her Menaea:

(XXVI, Decembris, in magno Vespertino, et passim,)

Mente illustratus Spiritus gratia, forma velut Angelus videris, Stephane, dato tibi in corpore qui intus erat splendore, et mente tua cernentibus manifestante fulgorem quo fruitus es, luminisque contemplationes, coelis tibi mirabiliter apertis, o martyrum caput et gloria.

Quasi gradus scalae, ad coelestem ingressum tibi fuerunt lapidum flocci,

super quos ascendens contemplatus es stantem Dominu ad Patris dexteram, tibi offerentem homonymam coronam sua vivifica dextera, cui vicinus adstas victor gloriosus, athletarumque primitiae.

Signis et miraculis corus cans, coelestibus documentis, impiorum combussisti synedrium, et ab illis necatus lapidibusque obrutus, pro injectantium tu deprecatus es venia, vocem imitatus Salvatoris, in cujus manus commendasti sacratissimum spiritum tuum, Stephane.

Regi et Domino omnium nato in terra Stephanus perlucidus offertur, non pretiosis decoratus gemmis, sed ex proprio sanguine floridus: at, o martyr amatores, venite, decerptis carminum floribus cingamus sertis tempora, et hymnis alternantes canamus: qui sapientia et charitate coruscas mente, protomartyr Christi Dei, deprecare pro nobis pacem et magnam misericordiam.

Tn ad auxilium Apostolorum Christi digne vocatus es, et ut fidelis diaconus, o vere nominate Stephane, administrasti; tamquam Christus per sanguinem transivisti.

Clarissimus, sicut sol, O Deifer, ad orientem exorsus es, radios emittens confessionis tuae, et magnae fortitudinis atque generosissimae oppugnationis.

Illum qui ex Matre viri-nescia apud nos hospitatus est, martyr primus, in immutabili Patris divinitate stantem et gloria, in coelis contemplatus es.

Heri apud nos per carnem hospitabatur Dominus, hodie e carne dehospitatur servus; hodie lapidatur famulus, et ideo perficitur Protomartyr divinusque Stephanus.

Stella fulgida hodie in Christi nativitate resplenduit Protomartyr Stephanus, omnes mundi fines suis illuminans fulgoribus; at Judaeorum omnem extinxit impietatem, sapientiae verbis illos animadvertens et de Scripturis disserens; illisque suadens natum ex Virgine Jesum ipsum Dei esse Filium: illorum impiam confundit malitiam Proto-martyr et divinus Stephanus.

Laudum, Stephane, omnem superasti modum, et fers ineffabiliter et sine dolo tuas victorias palmas; non enim potest mens mortalis tuis dignam praeconiis coronam intexere.

Primus in diaconis et primus in martyribus demonstratus est sanctissime Stephane; iter enim fuisti Sanctis, et multos ad Dominum perduxisti martyres; ideo coelum tibi apertum est, et Deus tibi apparuit: ipsum

deprecare salvare animas nostras.

Illumined in thy soul with the grace of the Holy Ghost, thy face shone like that of an Angel, O Stephen! The brightness that was within sent forth its rays upon thy body, and thy soul evinced to the beholders the light and contemplation thou didst enjoy, when the heavens were miraculously opened before thee, O thou the leader and the glory of the Martyrs!

The thickly falling stones were to thee as the steps of a ladder reaching the gate of heaven, and by which ascending, thou didst behold our Lord standing on the Father's right hand, offering thee, with his own life-giving right hand, that which was thy very name - *a Crown*: and now thou standest near him, thou the glorious conqueror, and the first combatant.

Illustrious by thy wonders and miracles and heavenly teaching, thou didst burn the Chair of the impious. They stoned thee to death, and thou didst pray God to forgive them, using thy Jesus' own words, and into his hands commending thy own most saintly spirit, O Stephen!

To the King and Lord of all, who is born on our earth, is offered the beautiful Stephen, not adorned with precious gems, but glittering in the scarlet of his own blood. Come then, ye that love the Martyrs, cull the flowers of song, and wreath them into hymns passed on from choir to choir. O Protomartyr of Jesus our God! thy spirit beams with wisdom and love; pray for us, that we may receive peace and plentiful mercy.

Thou wast deservedly made an aid to the Apostles of Christ, and thou didst minister to them, O well-named Stephen, as the faithful Deacon. Like Jesus, thou too didst pass through blood.

Man carrying God within thee! thou didst rise in the east like a sun of fairest light, shedding the rays of thy confession, and great fortitude, and most generous resistance.

Thou, the first of Martyrs, didst look up to heaven and see standing in the immutable divinity and glory of the Father, Him that was born of a Virgin-Mother and became a guest among us.

Yesterday, the Master became a guest among us by assuming our flesh; to-day, his servant is unguested from the flesh; he is stoned, and made the Protomartyr, the god-like Stephen.

To-day, there shone a bright star for the Birth of Christ - the Protomartyr Stephen; and all the earth was illumined by his dazzling

rays. He confuted all the impiety of the Jews, showing them their errors by words of wisdom, and proving his doctrine by the Scriptures, and showing them that Jesus, who was born of the Virgin, was very Son of God. The Proto-martyr, the god-like Stephen, confounded their blasphemous impiety.

Thou art beyond all praise, O Stephen! No tongue can say how honestly was won the laurel-branch thou bearest. No mortal mind can wreath a *Crown* worthy thy great acts.

Thou, most saintly Stephen! wast first of Deacons, and first of Martyrs; for thou didst open the way to the saints, and hast led the countless Martyrs to their God: therefore did the heavens open over thy head, and God appear unto thee. Pray to him for us, that he save our souls.

The Western Churches of the Middle-Ages have left us an almost endless variety of Liturgical compositions, more particularly of Proses and Sequences, in honour of St Stephen. We have no hesitation in giving our preference to the one composed by Adam of Saint Victor. We shall always think it a duty to bring into notice the works of this great Liturgical Poet, whose compositions were, for a long period, so dear to the faithful in England, France, Germany, and in almost all the Churches of northern Europe.

SEQUENCE.

Heri mundus exsultavit,
Et exsultans celebravit
Christi natalitia.

Heri chorus Angelorum
Prosecutus est coelorum
Regem cum laetitia.

Protomartyr et Levita
Clarus fide, clarus vita,
Clarus et miraculis.

Sub hac luce triumphavit
Et triumphans insultavit
Stephanus incredulis.

Fremunt ergo tamquam ferae.
Quia victi defuere
Lucis adversarii.

Falsos testes statuunt,
Et linguas exacuunt
Viperarum filii.

Agonista, nulli cede,
Certa certus de mercede,
Persevera, Stephane.

Insta falsis testi bus,
Confuta sermonibus
Synagogam Satanae.

Testis tuus est in coelis,
Testis verax et fidelis,
Testis innocentiae.

Nomen habes Coronati:
Te tormenta decet pati
Pro corona gloriae.

Pro corona non marcenti
Perfer brevis vim tormenti:
Te manet victoria.

Tibi fiet mors Natalia,
Tibi poena terminalis
Dat vitae primordia.

Plenus Sancto Spiritu,
Penetrat intuitu
Stephanus coelestia.

Videns Dei gloriam,
Crescit ad victoriam,
Suspirat ad praemia.

En a dextris Dei stantem
Jesum pro te dimicantem,
Stephane, considera.

Tibi coelos reserari,
Tibi Christum revelari,
Clama, voce libera.

Se commendat Salvatori
Pro quo dulce ducit mori.
Sub ipsis lapidibus.

Saulus servat omnium
Vestes lapidantium,
Lapidans in omnibus.

Ne peccatum statuatur
His a quibus lapidatur,
Genu ponit et precatur
Condolens insaniae.

In Christo sic obdormivit,
Qui Christo sic obedivit!
Et cum Christo semper vivit
Martyrum primitiae.

Quod sex suscitaverit
Mortuos in Africa,
Augustinus asserit,
Fama refert publica.

Hujus, Dei gratia,
Revelato corpore,
Mundo datur pluvia
Siccitatis tempore.

Solo fugat hic odore
Morbos et daemonia,
Laude dignus et honore
Jugique memoria.

Martyr, cujus est jucundum
Nomen in Ecclesia,
Languescentem fove mundum
Coelesti fragrantia.
Amen.

Yesterday, the world exulted, and, in its exultation, celebrated the Birth of Jesus.

Yesterday, the Angelic Choir, in great joy, stood round the King of heaven.

The Protomartyr and Deacon Stephen, illustrious for his faith, illustrious for his holy life, illustrious also for his miracles.

On this day triumphed, and, in his triumph, vanquished the unbelieving Jews.

These enemies of the Light rage like savage beasts, at seeing their own defeat.

This brood of vipers bring up false witnesses, and sharpen their tongues.

Flinch not, Combatant! Thou art sure of thy reward: fight and persevere, O Stephen!

Withstand the false witnesses, and confute, by thy answers, the synagogue of Satan.

Thine own Witness is in heaven, a Witness true and faithful, and he is Witness of thine innocence.

Thy name is *The Crowned*: it behoves thee to suffer, so to win thy *Crown* of glory.

For a *Crown* which is to last for ever, what are torments which last but an hour, and are followed by victory.

Thy death will be thy Birth; thy last pang will introduce thee into eternal life.

Full of the Holy Ghost, Stephen fixes his gaze on the heavens above:

Seeing there the glory of God, he pushes on to victory, he pants for the crown.

Behold, Stephen! on God's right hand is thy Jesus, and he is fighting for thee.

Boldly tell it to the crowd, that the heavens are opened for thee, and that Jesus shows himself to thee.

He then commends his spirit to his Saviour, for whom he deems it sweet to be thus stoned to death

Saul makes himself guardian of the garments of all that cast the stones: casting thus himself each stone they throw.

But Stephen compassionating their madness, falls on his knees, and prays that this sin be not laid to the charge of his murderers.

Thus did he sleep in Christ, who thus imitated Christ: and now for ever lives with Christ - Stephen, first of Martyrs.

St. Augustine, and common report, assure us, that he raised up six dead

men to life, in Africa.

When, through God's mercy, his Relics were discovered, the earth, which was parched by a drought, received a plentiful rain.

The very fragrance that came from his Relics, put diseases and demons to flight. Truly, then, is he worthy of praise, and honour, and eternal remembrance.

O Martyr, whose name is so dear to the Church! refresh our fainting world by celestial fragrance.

Amen.

With these praises, which the venerable ages of old offered to thee, O Prince and First of Martyrs! we presume to unite ours. Fervently do we congratulate thee, that thou hast had assigned thee, by the Church, the place of honour at the Crib of our Jesus. How glorious the confession thou didst make of his Divinity, whilst thy executioners were stoning thee! How rich and bright the scarlet thou art clad in, for thy victory! How honourable the wounds thou didst receive for Christ! How immense, and yet how choice, that army of Martyrs, which follows thee as its leader, and to which fresh recruits will for ever be added, to the end of time!

Holy Martyr! help us, by thy prayers, to enter into the spirit of the mystery of the Word made Flesh, now that we are celebrating the Birth of our Saviour. Thou art the faithful guardsman of his Crib:- who could better lead us to the Divine Babe, that lies there! Thou didst bear testimony to his Divinity and Humanity; thou didst preach this Man-God before the blaspheming Synagogue. In vain did the Jews stop their ears; they could not stifle thy voice, which charged them with deicide, in that they had put to death Him, who is at once the Son of Mary and the Son of God. Show this Redeemer to us also, not, indeed, standing in glory at the right hand of his Father, but the sweet and humble Babe, as he now manifests himself to the world, into which he has just been born, wrapped in swaddling-clothes, and laid in a manger. We, too, wish to bear witness to him, and to tell how his Birth is one of love and mercy; we wish to show, by our lives, that he has been born in our hearts. Obtain for us that devotedness to the Divine Infant, which gave thee such courage on the day of trial: we shall have devotedness, if, like thee, we are simple-hearted and fearless in our love of Jesus; for love is stronger than death. May we never forget, that every Christian ought to be ready for martyrdom, simply because he is a Christian. May the life of Christ, which has again begun within us, so grow within us, by our fidelity and our conduct, that we may come, as the Apostle expresses it, to the fulness of Christ} 1 Eph. iv. 13.

But, be mindful, O glorious Martyr! be mindful of the Holy Church in those countries, where it is the will of God that she resist even unto blood. May the number of thy fellow-martyrs be thus filled up, and let not one of the combatants grow faint-hearted. May every age and sex be staunch; that so, the testimony may be perfect, and the Church, even in her old age, win immortal laurels and crowns, as in the freshness of her infancy, when she had such a champion as thyself. But, pray, too, that the blood of these Martyrs may be fruitful, as it was in times past; pray that it be not wasted, but become the seed of abundant harvests. May infidelity lose ground, and heresy cease to canker those noble hearts, who, once in the Truth, would be the glory and consolation of the Church. Our own dear Land has had her Martyrs, who, in the hope that God would avenge their blood by restoring her to the Faith, gladly suffered and died - oh! Prince of Martyrs! pray, that this their hope may be speedily fulfilled.

We must not end this second day of the Christmas Octave without visiting the Stable of Bethlehem, and adoring the divine Son of Mary. Two days have scarce elapsed, since his Blessed Mother placed him in this humble Crib; but these two days are of more value, for the salvation of the world, than the four thousand years which preceded the Birth of this Babe. The work of our Redemption has made a great step; the cries and tears of the New-Born Child have begun the atonement of our sins. On this the Feast of the First Martyr, let us consider how the cheeks of the Infant Jesus are moistened with Tears, and how these tears are the first expression of his sufferings. "Jesus weeps," says St. Bernard, "but not like other children, certainly not for the same cause as other children. They weep from passion; He, from compassion. They weep because they are galled by the yoke, that sits heavy on all the children of Adam; Jesus weeps, because he sees the sins of the children of Adam." (*3rd Sermon for the Nativity.*) Oh! how dear to us ought to be these Tears of a God, who has made himself our Brother! Had we not sinned, God would not have wept. Ought not we, too, to weep over sin, which thus saddens, by the sufferings it causes to our sweet Infant Jesus, the heavenly joy of his Birth among us?

Mary, also, sees these Tears, and her maternal heart is pained. She feels that her Child is to be the *Man of Sorrows*; and, before many days are over, the same awful truth will be told her in prophecy. With the consolation she offers to her Babe, let us unite ours, by giving him our love. It is the one thing he seeks by all the humiliations he has taken upon himself. It is to gain our love that he has come down from heaven,

and been born among us in the midst of the mysteries we are now celebrating. Let us love him, therefore, with all our love, and ask our Lady to present him our humble offering. The Psalmist has said: *The Lord is great, and exceedingly to be praised*: let us add, with St. Bernard: *The Lord is a Little Babe, and exceedingly to be loved*.

We will honour the Birth of our Jesus, to-day, by this venerable Sequence of St Gall's Monastery, written by the Blessed Notker. It recounts the combat of our Emmanuel against Satan, and his victory. This victory is the source of those won by Stephen and all the Martyrs.

SEQUENCE.

Eia, recolamus
Laudibus piis digna.

Hujus diei carmina,
In quo nobis lux oritur
Gratissima.

Noctis inter nebulosa,
Pereunt nostri criminis
Umbracula.

Hodie saeculo
Maris Stella
Est enixa
Novae salutis gaudia.

Quem tremunt barathra,
Mors cruenta pavet ipsa,
A quo peribit mortua.

Gemet capta
Pestis antiqua.
Coluber lividus perdit spolia.

Homo lapsus,
Ovis obducta,
Revocatur ad aeterna
Gaudia.

Gaudent in hoc die
Agmina Angelorum coelestia,
Quia erat drachma decima
Perdita,

Et est inventa.

O proles
Nimium beata,
Qua redempta
Est natura.

Deus, qui creavit omnia,
Nascitur ex femina.

Mirabilis natura,
Mirifice induta,
Assumens quod non erat,
Manens quod erat.

Induitur natura
Divinitas humana:
Quis audivit talia,
Die, rogo, facta?

Quaerere venerat
Pastor pius quod perierat
Induit galeam,
Certat ut miles armatura.

Prostratus
In sua propria
Ruit hostis spicula.

Auferuntur tela
In quibus fidebat,
Divisa sunt illius spolia,
Capta praeda sua.

Christi pugna
Fortissima
Salus nostra est vera,

Qui nos suam
Ad patriam
Duxit post victoriam.

In qua sibi laus est
Aeterna. Amen.

Come! let us resume our holy songs of praise in strains worthy of this

Day,

Whereon the much-loved Light rises to the world.

It is in the gloomy hour of Night, that the dark shadows of our sins are made to disappear.

This day, did the Star of the sea bring forth to the world the joy of its new salvation.

Her Child makes hell tremble; nay, cruel Death is filled with fear at the sight of Him who is to be its death.

Long-triumphant pestilence, now captive, mourns out her sighs; and the crushed serpent lets go his prey.

Fallen man, the strayed sheep, is carried back to the eternal joys.

The heavenly host of Angels are full of joy to-day;
For, the tenth groat was lost and is found.

O Child! blessed above all! by whom mankind was redeemed. The God, who created all things, is born of a Woman.

He, whose nature is admirable, clothes himself by an admirable mystery, assuming what he was not, and remaining what he had ever been.

A divine Person puts on human nature: I beseech thee, tell me, was aught like this ever heard?

The Good Shepherd came to seek that which was lost.

He puts on the helmet, and, as a soldier, fights in armour.

The enemy is defeated and falls upon his own arrows.

The weapons he trusted in are taken from him, his booty is divided, his prey is taken from him.

Our true salvation comes of this most glorious battle of Christ;

Who, after the victory, led us to his own kingdom,

Where everlasting praise is given to him. Amen.

And now, turning towards his Blessed Mother, we will offer her the tribute of this beautiful Sequence, taken from the Cluny Missal, of 1523.

SEQUENCE.

Angelicae nos respice,
O dignitatis Domina.

Cum Filio in solio
Coelo regnas per saecula.

Dulcis Maria,
Vere dulcis, vere pia,
Vere mitissima.

Tota affluens pietate,
Clementia,
Tota melliflua.

Tu flebili Theophili
Culpaes ades propitia.

Te auspice,
A fornice
Surgit rea Aegyptia.

O mater misericordiae,
O lapsorum spes unica.

Votiva servorum
Hodie infer coelo
Suspiria.

Tu decus Israel,
Tu mundi gloria.

Nostro Emmanuel
Tu reconcilia,
Quem lactasti tua sacra mamilla.

Ilia ejus membra
Fovens dulcia.

Mediatrix nostra.
Nobis hunc placa.

In illa oramus die
Tremenda.

Oblaturi hic adsumus
Deo Patri tuae prolis
Pignora.

Quorum virtute, quaesumus,
Reos munda,
Tremantes corrobora.

Tu bona, tu clemens,
Tu spes nostra,
O Maria.

Amen dicat mens devota.

Look down upon us, O Queen of the Angel kingdom.

With thy Son, thou reignest for ever on the heavenly throne.

Sweet Mother Mary! truly sweet, and loving, and most gentle!

Thou art, as a fountain, full of love and clemency; and as a land flowing
with honey.

Thou mercifully aidest the sorrowing Theophilus to obtain the
forgiveness of his sin.

By thy prayers, the guilty one of Egypt rises from her abominations.

O Mother of Mercy! O singular hope of the fallen!

Bear up, this day, to heaven, the prayers and sighs of thy clients.

Thou art the honour of Israel, thou art the glory of the world.

Restore us to the favour of our Emmanuel,

Whom thou didst feed at thy sacred breast.

And whose sweet Infant limbs thou didst warm.

Do thou, our Mediatrix, appease him in our regard,

On the dread Day, we beseech thee.

We are here to offer up to God our Father the merits of our Jesus;

By their virtue, do thou, we beseech thee, obtain forgiveness for the guilty, and bring courage to them that fear.

Thou art our good, our merciful, Mother; thou art our hope, O Mary!

Let every devout soul respond: Amen!

DECEMBER 27.

SAINT JOHN, APOSTLE AND EVANGELIST.

Nearest to Jesus' Crib, after Stephen, stands John, the Apostle and Evangelist. It was only right, that the first place should be assigned to him, who so loved his God, that he shed his blood in his service; for, as this God himself declares, greater love than this hath no man, that he lay down his life for his friends [1 John, 15:13] and Martyrdom has ever been counted, by the Church, as the greatest act of love, and as having, consequently, the power of remitting sins, like a second Baptism. But, next to the sacrifice of Blood, the noblest, the bravest, and which most wins the heart of Him who is the Spouse of souls, is the sacrifice of Virginity. Now, just as St. Stephen is looked upon as the type of Martyrs, St. John is honoured as the Prince of Virgins. Martyrdom won for Stephen the Crown and palm; Virginity merited for John most singular prerogatives, which, while they show how dear to God is holy Chastity, put this Disciple among those, who, by their dignity and influence, are above the rest of men.

St. John was of the family of David, as was our Blessed Lady. He was, consequently, a relation of Jesus. This same honour belonged to St. James the Greater, his Brother; as also to St. James the Less, and St. Jude, both Sons of Alphaeus. When our Saint was in the prime of his youth, he left, not only his boat and nets, not only his father Zebedee, but even his betrothed, when everything was prepared for the marriage. He followed Jesus, and never once looked back. Hence, the special love which our Lord bore him. Others were Disciples or Apostles, John was the Friend, of Jesus. The cause of this our Lord's partiality, was, as the Church tells us in the Liturgy, that John had offered his Virginity to the Man-God. Let us, on this his Feast, enumerate the graces and privileges that came to St. John from his being The Disciple whom Jesus loved.

This very expression of the Gospel, which the Evangelist repeats several times - The Disciple whom Jesus loved [John, 13:23, 19:26, 21:7, 21:20] - says more than any commentary could do. St. Peter, it is true was chosen by our Divine Lord, to be the Head of the Apostolic College, and the Rock whereon the Church was to be built: he, then, was honoured most; but St. John was loved most. Peter was bid to love more than the rest loved, and he was able to say, in answer to Jesus' thrice repeated question, that he did love him in this highest way: and yet, notwithstanding, John was more loved by Jesus than was Peter himself, because his Virginity deserved this special mark of honour.

Chastity of soul and body brings him who possesses it into a sacred nearness and intimacy with God. Hence it was, that at the Last Supper - that Supper, which was to be renewed on our Altars, to the end of the world, in order to cure our spiritual infirmities, and give life to our souls - John was placed near to Jesus, nay, was permitted, as the tenderly loved Disciple, to lean his head upon the Breast of the Man-God. Then it was, that he was filled, and from their very Fountain, with Light and Love: it was both a recompense and a favour, and became the source of two signal graces, which make St. John an object of special reverence to the whole Church.

Divine wisdom wishing to make known to the world the Mystery of the Word, and commit to Scripture those profound secrets, 'which, so far, no pen of mortal had been permitted to write - the task was put upon John. Peter had been crucified, Paul had been beheaded, and the rest of the Apostles had laid down their lives in testimony of the Truths they had been sent to preach to the world; John was the only one left in the Church. Heresy had already begun its blasphemies against the Apostolic Teach ings; it refused to admit the Incarnate Word as the Son of God, Consubstantial to the Father. John was asked by the Churches to speak, and he did so in language heavenly above measure. His Divine Master had reserved to this his Virgin-Disciple the honour of writing those sublime Mysteries, which the other Apostles had been commissioned only to teach - THE WORD WAS GOD, and this WORD WAS MADE FLESH for the salvation of mankind. Thus did our Evangelist soar, like the Eagle, up to the Divine Sun, and gaze upon Him with undazzled eye, because his heart and senses were pure, and there fore fitted for such vision of the uncreated Light. If Moses, after having conversed with God in the cloud, came from the divine interview with rays of miraculous light encircling his head: - how radiant must have been the face of St. John, which had rested on the very Heart of Jesus, in whom are hid all the treasures of wisdom and knowledge! [Col. 2:3] how sublime his writings! how divine his teaching! Hence, the symbol of the Eagle, shown to the Prophet Ezechiel, [Ezechiel 1:10, 10:14] and to St. John himself in his Revelations, [Apoc. 4:7] has been assigned to him by the Church: and to this title of The Eagle has been

added, by universal tradition, the other beautiful name of Theologian, This was the first recompense given by Jesus to his Beloved John a profound penetration into divine Mysteries. The second was the imparting to him a most ardent charity, which was equally a grace consequent upon his angelic purity, for purity unburdens the soul from grovelling egotistic affections, and raises it to a chaste and generous love. John had treasured up in his heart the Discourses of his Master: he made them known to the Church, and especially that divine one of the

Last Supper, wherein Jesus had poured forth his whole Soul to his own, whom he had always tenderly loved, but most so at the end [John, 13:1]. He wrote his Epistles, and Charity is his subject: God is Charity - he that loveth not, knoweth not God - perfect Charity casteth out fear - and so on throughout, always on Love. During the rest of his life, even when so enfeebled by old age as not to be able to walk, he was for ever insisting upon all men loving each other, after the example of God, who had loved them and so loved them! Thus, he that had announced more clearly than the rest of the Apostles the divinity of the Incarnate Word, was by excellence the Apostle of that divine Charity, which Jesus came to enkindle upon the earth.

But, our Lord had a further gift to bestow, and it was sweetly appropriate to the Virgin-Disciple. When dying on his cross, Jesus left Mary upon this earth. Joseph had been dead now some years. Who, then, shall watch over his Mother? who is there worthy of the charge? Will Jesus send his Angels to protect and console her? - for, surely, what man could ever merit to be to her as a second Joseph? Looking down, he sees the Virgin-Disciple standing at the foot of the Cross: we know the rest, John is to be Mary's Son - Mary is to be John's Mother. Oh! wonderful Chastity, that wins from Jesus such an inheritance as this! Peter, says St. Peter Damian, shall have left to him the Church, the Mother of men; but John, shall receive Mary, the Mother of God, whom he will love as his own dearest Treasure, and to whom he will stand in Jesus' stead; whilst Mary will tenderly love John, her Jesus' Friend, as her Son.

Can we be surprised after this, that St John is looked upon by the Church as one of her greatest glories? He is a Relative of Jesus in the flesh; he is an Apostle, a Virgin, the Friend of the Divine Spouse, the Eagle, the Theologian, the Son of Mary; he is an Evangelist, by the history he has given of the Life of his Divine Master and Friend; he is a Sacred Writer, by the three Epistles he wrote under the inspiration of the Holy Ghost; he is a Prophet, by his mysterious Apocalypse, wherein are treasured the secrets of time and eternity. But, is he a Martyr? Yes, for if he did not complete his sacrifice, he drank the Chalice of Jesus [Matt. 20:22], when, after being cruelly scourged, he was thrown into a caldron of boiling oil, before the Latin Gate, at Rome. He was, therefore, a Martyr in desire and intention, though not in fact. If our Lord, wishing to prolong a life so dear to the Church, as well as to show how he loves and honours Virginity, - miraculously stayed the effects of the frightful punishment, St John had, on his part, unreservedly accepted Martyrdom.

Such is the companion of Stephen at the Crib, wherein lies our Infant

Jesus. If the Protomartyr dazzles us with the robes he wears of the bright scarlet of his own blood - is not the virginal whiteness of John's vestment fairer than the untrod snow? The spotless beauty of the Lilies of Mary's adopted Son, and the bright vermilion of Stephen's Roses - what is there more lovely than their union? Glory, then, be to our New-Born King, whose court is tapestried with such heaven-made colours as these! Yes, Bethlehem's Stable is a very heaven on earth, and we have seen its transformation. First, we saw Mary and Joseph alone there - they were adoring Jesus in his Crib; then, immediately, there descended a heavenly host of Angels singing the wonderful Hymn; the Shepherds soon followed, the humble simple-hearted Shepherds; after these, entered Stephen the Crowned, and John the Beloved Disciple; and, even before there enters the pageant of the devout Magi, we shall have others coming in, and there will be, each day, grander glory in the Cave, and gladder joy in our hearts. Oh! this Birth of our Jesus! Humble as it seems, yet, how divine! What King or Emperor ever received, in his gilded cradle, honours like these shown to the Babe of Bethlehem? Let us unite our homage with that given him by these the favoured inmates of his court. Yesterday, the sight of the Palm in Stephen's hand animated us, and we offered to our Jesus the promise of a stronger Faith: to-day, the Wreath, that decks the brow of the Beloved Disciple, breathes upon the Church the heavenly fragrance of Virginity - an intenser love of Purity must be our resolution, and our tribute to the Lamb.

MASS.

The Church commences her chants of the holy Sacrifice with words taken from the Book of Ecclesiasticus, which she applies to St. John. Our Lord has proclaimed his mysteries to the Church, by the teaching of his Beloved Disciple. He favoured him with his divine intimacy, which filled him with the spirit of wisdom. He clad him with a robe of glory, in reward for his virginal purity.

INTROIT.

In medio Ecclesiae aperuit os ejus; et implevit eum Dominus Spiritu sapientiae et intellectus; stolam gloriae induit eum.

Ps. Bonum est confiteri Domino, et psallere nomini tuo, Altissime.

R. Gloria. In medio.

He opened his mouth in the midst of the Church, and the Lord filled him with the spirit of wisdom: he clad him with a robe of glory.

Ps. It is good to give praise to the Lord, and to sing to thy name, O Most High.

R. Glory. He opened.

In the Collect, the Church asks for the Light, that is, for the Word of God, of whom St John was the propagator by his sublime writings. She aspires to the eternal possession of this Emmanuel, who is come to enlighten the world, and who has revealed to his Beloved Disciple the secrets of heaven.

COLLECT.

Ecclesiam tuam, Domine, benignus illustra: ut beati Joannis, Apostoli tui et Evangelistae illuminata doctrinis, ad dona perveniat sempiterna. Per Dominum.

Mercifully, O Lord, enlighten thy Church: that being taught by blessed John, thine Apostle and Evangelist, she may come to thy eternal rewards. Through, &c.

Commemoration of Christmas Day.

Concede, quaesumus, omnipotens Deus, ut nos Unigeniti tui nova per carnem nativitas liberet, quos sub peccati iugo vetusta servitus tenet. Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, maybe freed therefrom by the new Birth of thine Only Begotten Son.

Commemoration of St Stephen.

Da nobis, quaesumus, Domine, imitari quod colimus: ut discamus et inimicos diligere, quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare, Dominum nostrum Jesum Christum Filium tuum. Qui tecum.

Grant, O Lord, we beseech thee, that we may imitate him whose memory we celebrate, so as to learn to love even our enemies, because we now solemnise his martyrdom who knew how to pray, even for his persecutors, to our Lord Jesus Christ thy Son. Who liveth, &c.

EPISTLE.

Lectio libri Sapientiae.

Eccli. cap, XV.

Qui timet Deum, faciet bona, et qui continens est justitiae, apprehendet illam, et obviabit illi quasi mater honorificata. Cibabit illum pane vitae et intellectus, et aqua sapientiae salutaris potabit illum; et firmabitur in illo, et non flectetur; et continebit illum, et non confundetur; et exaltabit illum apud proximos suos; et in medio Ecclesiae aperiet os ejus, et adimplebit illum Spiritu sapientiae et intellectus, et stolam gloriae vestiet illum jucunditatem et exultationem thesaurizabit super illum, et nomine aeterno haereditabit illum Dominus Deus noster.

Lesson from the Book of Wisdom.

Ecclus, ch, XV.

He that feareth God, will do good; and he that possess eth justice, shall lay hold on her, and she will meet him as an honourable mother. With the bread of life and under standing she shall feed him. and give him the water of wholesome wisdom to drink, and she shall be made strong in him, and he shall not be moved; and she shall exalt him among his neighbours; and in the midst of the Church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with the robe of glory; she shall heap upon him a treasure of joy and gladness, and our Lord God shall cause him to inherit an everlasting name.

The Wisdom here spoken of, is Jesus the Eternal Word, who came to St. John and called him to the Apostolate. The Bread of life wherewith she fed him, is the divine Bread of the Last Supper, the Body and Blood of Jesus; the wholesome Water, is that promised by our Saviour to the Samaritan Woman, and of which St. John drank so abundantly from its very source, when he rested his head on the Heart of Jesus. The

unmovable Strength, is the Saint's close and resolute custody of the treasure of his Virginity, and the courageous profession of the religion of Christ before the Proconsuls of Domitian. The Treasure which Wisdom heaped upon him, is the magnificence of the prerogatives granted to him. Lastly, the everlasting Name, is that glorious title given him of John the Beloved Disciple.

GRADUAL.

Exiit sermo inter fratres, quod discipulus ille non moritur; at non dixit Jesus: Non moritur;

V. Sed: Sic eum volo manere, donec veniam; tu me sequere.

Alleluia, alleluia.

V. Hic est discipulus ille, Qui testimonium perbibet de his: et scimus quia verum est testimonium ejus. Alleluia.

A report was spread among the brethren, that that Disciple should not die; but Jesus said not: He should not die;

V. But: So I will have him remain till I come; follow thou me.

Alleluia, alleluia.

V. This is the Disciple that beareth testimony of these things; and we know his testimony is true. Alleluia

GOSPEL.

Sequentia sancti Evangelii secundum Joannem.

Cap. XXI.

In illo tempore, dixit Jesus Petro: Sequere me. Conversus Petrus vidit illum discipulum quem diligebat Jesus, sequentem, qui et recubuit in coena super pectus ejus, et dixit: Domine, quis est qui tradet te? Hunc ergo cum vidisset Petrus, dixit Jesu: Domine hic autem quid? Dicit ei Jesus: Sic eum volo manere donec veniam, quid ad te? Tu me sequere. Exiit ergo sermo iste inter fratres, quia discipulus ille non moritur. Et non dixit ei Jesus: Non moritur: sed: Sic eum volo manere donec veniam, quid ad te? Hic est discipulus ille, qui testimonium perhibet de his, et scripsit haec; et scimus quia verum est testimonium ejus.

Sequel of the Holy Gospel according to John.

Ch. XXI.

At that time: Jesus said to Peter: Follow me. Peter turning about, saw that Disciple, whom Jesus loved, following, who also leaned on his breast at supper, and said: Lord, who is he that shall betray thee? Him,

therefore, when Peter had seen, he saith to Jesus: Lord, and what shall this man do? Jesus saith to him: So I will have him to remain till I come, what is it to thee? Follow thou me. This saying, therefore, went abroad among the brethren, that that Disciple should not die. And Jesus did not say to him: He should not die; but: So I will have him to remain till I come, what is it to thee? This is that Disciple, who giveth testimony of these things, and hath written these things; and we know that his testimony is true.

This passage of the holy Gospel has been, much commented upon. Some of the Fathers and Commentators interpret it as signifying, that St. John was to be exempt from death, and that he is still living in the flesh, awaiting the coming of the Judge of the living and the dead. It is certain that this opinion regarding our Apostle has been entertained; and one of the arguments in its favour was this very passage. But, the general opinion of the Holy Fathers is, that nothing further is implied by it, than the difference between the two vocations of St Peter and St. John. The former shall follow his divine Master, by dying, like Him, on the cross; the latter shall remain - he shall live to a venerable old age - and at length, Jesus shall come and take him out of this world, by sending him a sweet and peaceful death.

During the Offertory, the Church makes a remembrance of the flourishing Palms which grew up around the Beloved Disciple; she tells us of the spiritual children he had trained, and of the Churches he had founded; all which, like young cedars round the venerable parent-tree on Libanus, multiplied under the fostering care of their Father.

OFFERTORY.

Justus ut palma florebit; sicut cedrus, quae in Libano est multiplicabitur.

The just shall flourish, like the palm-tree; he shall grow up like the cedar of Libanus.

SECRET.

Suscipe, Domine, munera quae in ejus tibi solemnitate deferimus, cujus nos confidimus patrocínio liberari. Per Dominum.

Receive, O Lord, the offerings we make to thee, on his feast, by whose intercession we hope to be delivered. Through, &c.

Commemoration of Christmas Day.

Oblata, Domine, munera, nova Unigeniti tui nativitate sanctifica:

nosque a peccatorum nostrorum maculis emunda.

Sanctify, O Lord, our offerings by the new Birth of thine Only Begotten Son, and cleanse us from the stains of our sins.

Commemoration of St. Stephen.

Suscipe, Domine, munera, pro tuorum commemoratione Sanctorum; ut sicut illos passio gloriosos effecit, ita nos devotio reddat innocuos. Per Dominum.

Receive, O Lord, these offerings in memory of thy Saints; and as their sufferings have made them glorious, so may our devotion render us free from sin. Through, &c.

The Preface as for Christmas Day: but on the Octave-Day it is as below.

PREFACE. For the Octave Day.

Vere dignum et justum est, aequum et salutare, te Domine suppliciter exorare, ut gregem tuum, Pastor aeternae, non deseras, sed per beatos Apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti praeesse Pastores. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia coelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, &c.

It is truly meet and just, right and available to salvation, humbly to beseech thee, that thou, O Lord, our eternal Shepherd, wouldst not forsake thy flock, but keep it under thy continual protection, by thy blessed Apostles. That it may be governed by those whom thou hast appointed its vicars and pastors. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing an everlasting hymn to thy glory, saying: Holy, &c

The mysterious words of the Gospel are repeated in the Communion, that is, at the moment when Priest and people have partaken of the Victim of salvation; they convey this teaching - that he who eats of this Bread, though he must die the death of the body, will yet live for the coming of the supreme Judge and Rewarder.

COMMUNION.

Exiit sermo inter fratres quod discipulus ille non moritur. Et non dixit Jesus: Non moritur; sed: Sic eum volo manere donec veniam.

A report was spread among the brethren, that that disciple should not die. But Jesus said not: He should not die; but: So will I that he remain

till I come.

POSTCOMMUNION.

Refecti cibo potuque coelesti, Deus noster, te supplices deprecamur; ut in cujus haec commemoratione percepimus, et precibus ejus muniamur. Per Dominum.

Being refreshed, O Lord, with this heavenly meat and drink, we humbly beseech thee, that we may be assisted by his prayers, on whose feast we have received these sacred mysteries. Through, &c.

Commemoration of Christmas Bay,

Praesta, quaesumus, omnipotens Deus: ut natus hodie Salvator mundi, sicut divinae nobis generationis est auctor, ita et immortalitatis sit ipse largitor.

Grant, we beseech thee, O Almighty God, that as the Saviour of the world, who was born this day, procured for us a divine birth, he may, also, bestow on us immortality.

Commemoration of St. Stephen.

Auxilientur nobis, Domine, sumpta mysteria; et intercedente beato Stephano, Martyre tuo, sempiterna protectione confirment. Per Dominum.

May the mysteries we have received, O Lord, be a help to us; and, by the intercession of the blessed Martyr Stephen, strengthen us with thy perpetual protection. Through, &c.

VESPERS.

The Antiphons and Psalms are sung as yesterday, the Feast of St. Stephen: they are given in page 234. After the last Psalm, the Office of St. John is resumed, commencing as follows:

CAPITULUM.

(Ecclus. XV.)

Qui timet Deum, faciet bona: et qui continens est justitiae, apprehendet illam, et obviabit illi quasi mater honorificata.

He that feareth God, will do good: and he that possesseth justice, shall lay hold on her, and she shall meet him as an honourable mother.

HYMN.

Exsultet orbis gaudiis:
Coelum resultet laudibus;
Apostolorum gloriam
Tellus et astra concinunt.

Vos saeculorum iudices,
Et vera mundi lumina:
Votis precamur cordium,
Audite voces supplicum.

Qui templa coeli clauditis,
Serasque verbo solvitis,
Nos a reatu noxios
Solvi jubete quaesumus.

Praecepta quorum protinus
Languor salusque sentiunt;
Sanate mentes languidas,
Augete nos virtutibus.

Ut cum redibit Arbiter
In fine Christus saeculi,
Nos sempiterni gaudii
Concedat esse compotes.

Jesu tibi sit gloria,
Qui natus es de Virgine:

Cum Patre et almo Spiritu
In sempiterna saecula.
Amen.

Let the earth exult with joy: let the heavens re-echo with praise: the glory of the Apostles is sung by both earth and heaven.

O ye, the Judges of the world, and the true Lights of the earth! we pray to you with
all earnestness of heart: hear the prayers of your clients.

'Tis ye that have power, by your word, to shut and open the gates of heaven: we beseech you, loosen us from the bonds of sin.

Sickness and health promptly do your bidding; on! heal our languid souls, bring us growth in virtue;

That so, when Jesus, our judge, shall come again at the end of the world, he may grant us to be partakers of never-ending bliss.

Glory be to thee, O Jesus, that wast born of the Virgin! and to the Father, and to the Spirit of love, for everlasting ages.
Amen.

V. Valde honorandus est beatus Joannes.

R. Qui supra pectus Domini in coena recubuit.

V. Most worthy of honour is the blessed John.

R. Who leaned upon the Lord's breast at the supper.

According to the Monastic Rite it is as follows:-

R. *Breve.* Constitues eos principes, * Super omnem terram.

Constitues eos principes, * Super omnem terram.

V. Memores erunt nominis tui, Domine. * Super omnem terram.

Gloria Patri.

Constitues eos principes, * Super omnem terram.

Exsultet coelum laudibus,

Resultet terra gaudiis;

Apostolorum gloriam

Sacra canunt solemnina.

Vos saeculi justi iudices

Et vera mundi lumina,

Votis precamur cordium,

Audite preces supplicum.

Qui coelum verbo clauditis,
Serasque ejus solvitis
Nos a peccatis omnibus
Solvite jussu, quaesumus.

Quorum praecepto subditur
Salus et languor omnium,
Sanate aegros moribus,
Nos reddentes virtutibus.

Ut cum judex advenerit,
Christus in fine saeculi,
Nos sempiterni gaudii
Faciatur esse compotes.

Gloria tibi, Domine,
Qui natus es de Virgine,
Cum Patre, et Sancto Spiritu,
In sempiterna saecula.

ANTIPHON OF THE MAGNIFICAT.

Ant. Exiit sermo inter fratres, quod discipulus ille non moritur: et non dixit Jesus: Non moritur; sed:
Sic eum volo manere donec veniam.

Ant. There went abroad among the brethren this saying, that that disciple should not die: and Jesus did not say to him: He should not die; but: So I will have him to remain till I come.

OREMUS.

Ecclesiam tuam, Domine, benignus illustra, ut beati Joannis Apostoli tui et Evangelistae illuminata doctrinis, ad dona perveniat sempiterna. Per Dominum.

LET US PRAY.

Mercifully, O Lord, enlighten thy Church: that being taught by blessed John, thine Apostle and Evangelist, she may come to thy eternal rewards. Through, &c.

Commemoration of the Holy Innocents,

Ant. Hi sunt, qui cum mulieribus non sunt coinquinati: virgines enim sunt, et sequuntur Agnum quocumque ierit.

V. Herodes iratus occidit multos pueros.

R. In Bethlehem Judae, civitate David.

OREMUS.

Deus cujus hodierna die praeconium Innocentes martyres non loquendo, sed moriendo confessi sunt, omnia in nobis vitiorum mala mortifica: ut fidem tuam, quam lingua nostra loquitur, etiam moribus vita fateatur.

Ant. These are they who were not defiled with women: for they are virgins, and follow the Lamb whithersoever he goeth.

V. Herod, being angry, killed many children.

R. In Bethlehem of Juda, the city of David.

LET US PRAY.

O God, whose praise the holy Martyrs, the Innocents, published this day, not by speaking, but by dying; mortify in us all our vicious inclinations: that we may show forth in our actions, thy faith, which we profess with our lips.

Commemoration of Christmas Day.

Ant. Hodie Christus natus est: hodie Salvator apparuit: hodie in terra canunt Angeli, laetantur Archangeli: hodie exsultant justi, dicentes: Gloria in excelsis Deo. Alleluia.

V. Notum fecit Dominus, alleluia.

R. Salutare suum, alleluia.

OREMUS.

Concede, quaesumus, omnipotens Deus, ut nos Unigeniti tui nova per carnem Nativitas liberet, quos sub peccati iugo vetusta servitus tenet.

Ant. This day, Christ is born; this day, the Saviour hath appeared; this day, the Angels sing on earth; the Archangels rejoice; this day, the just exult, saying: Glory be to God in the highest, alleluia.

V. The Lord hath made known, alleluia.

R. His salvation, alleluia.

LET US PRAY.

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, maybe freed therefrom by the new Birth of thine Only Begotten Son,

Commemoration of St Stephen.

Ant. Sepelierunt Stephanum viri timorati, et fecerunt planctum magnum super eum.

V. Stephanus vidit coelos apertos.

R. Vidit et introivit: beatus homo cui coeli patebant.

OREMUS.

Da nobis, quaesumus. Domine imitari quod colimus, ut discamus et inimicos diligere: quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum Jesum Christum, Filium tuum, Qui tecum.

Ant. Devout men buried Stephen, and made great mourning over him.

V. Stephen saw the heavens opened.

R. He saw and entered: blessed man, to whom the heavens opened.

LET US PRAY.

Grant, O Lord, we beseech thee, that we may imitate him whose memory we celebrate, so as to learn to love even our enemies, because we now solemnise his martyrdom who knew how to pray, even for his enemies, to our Lord Jesus Christ, thy Son, Who liveth, &c.

Now let us listen to the several Churches, proclaiming, in their liturgical praises, the glory of St. John. We begin with the Church of Rome, from which we take this beautiful Preface of the Leonian Sacramentary.

PREFACE.

Vere dignum et justum est, aequum et salutare, nos tibi gratias agere. Pater omnipotens, beati Apostoli tui Joannis Evangelistae natalitia venerantes. Qui Domini nostri Jesu Christi Filii tui vocatione suscepta, terrenum respuit patrem, ut posset invenire coelestem: retia saeculi, quibus implicabatur, abjecit, ut aeternitatis dona mente libera sectaretur: nutantem fluctibus navem reliquit, ut in ecclesiasticae gubernationis tranquillitate consisteret: a piscium captione cessavit, ut animas mundanis gurgitibus immersas, calamo doctrinae salutaris abstraheret: destitit pelagi profundari mari, secretorum scrutator redditus divinorum. Eo usque procedens, ut et in coenae mysticae sacrosancto convivio in ipsius recumberet pectore Salvatoris; et eum in

cruce Dominus constitutus, vicarium sui, Matri Virgini Filium subrogaret, et in principio Verbum, quod Deus erat apud Deum, prae caeteris ostenderet praedicandum.

It is truly meet and just, right and available to salvation, that we should give thanks to thee, O Almighty Father! now that we are celebrating the Feast of thy blessed Apostle, John the Evangelist. Having received the vocation of our Lord Jesus Christ thy Son, he left his earthly father, that he might find one in heaven. He threw down the nets of this world, wherein he was entangled, that he might, with a free soul, pursue the goods that are eternal. He abandoned his boat, which was ever tossing on the waves, that he might calmly steer a spiritual bark in the Church. He gave up his trade of fishing, that, by the hook of saving doctrine, he might draw out souls engulfed in the surges of the world. He ceased his searching in the deep waters of the sea, that he might be made worthy to penetrate into secrets divine. Even thus was he favoured - he leaned his head on the Saviour's breast, in the most holy banquet of the mystic supper; our Lord, when hanging on the cross, gave him to the Virgin-Mother to be her Son in His own stead; and it was he, above all others, that showed how this was to be preached: In the beginning was the Word, who was God with God.

The Church of Milan, in her Ambrosian Missal, thus sings forth the praises of the Beloved Disciple:

Vere dignum et justum est, aequum et salutare, nos tibi gratias agere, aeternae Deus: beati Joannis Evangelistae merita recolentes, quem Dominus Jesus Christus non solum peculiari semper decore ornavit; sed et in cruce positus, tamquam haereditario munere prosecutus, vicarium pro se Matri Filium clementer attribuit. Quem ad eum usque dignitatis gradum divina benignitas evexit, ut et factus ex piscatore Discipulus, et humanae dispensationis modum excedens, ipsam Verbi tui sine initio Deitatem prae caeteris et mente conspiceret, et voce perferret.

It is truly meet and just, right and available to salvation, that we should give thanks to thee, O Eternal God! whilst celebrating the merits of blessed John the Evangelist, whom our Lord Jesus Christ not only adorned with every peculiar grace, but to whom also, he, when fastened to the cross, lovingly granted, as though it were the gift of inheritance, to take his own place and be the Son of Mary. Even unto this grade of honour did thy divine goodness raise him, that being changed from a fisher man into a Disciple, and, in the dispensing thy Truth, going beyond the measure of other men - he, above all others, both saw and preached the very Divinity of thy Eternal Word.

The Mozarabic Missal has the following prayer to our holy Apostle and Evangelist:

PRAYER.

Genite ingeniti Filius Dei summi; qui sacrum illud arcanum pectoris tui dilecto tuo Joanni Apostolo reserasti: cum in sinu tuo recubans Evangelii sui fluentia ex ipso pectoris tui fonte haurire promeruit. Tu nos intuere propitius, ut perte abdita cognoscamus, per te bona quae manifesta sunt impleamus. Reserans nobis pectoris tui occulta, quibus possimus cognoscere, et conditionis nostrae infirmitatem, et ad tuae divinitatis pervenire cognitionem. Manifestans de te quid amemus, indicans de nobis quid corrigamus. Quo hujus dilecti tui suffragiis, moribus nostris in melius commutatis, aufugiat pestis, dispereat languor, pellatur mucro. Quidquid adversum est fidei christianae intereat; quidquid prosperum, convalescat. Arceantur fames, sedentur lites, haeresam obtrudantur fautores. Foecandetur frugibus terra, vestiatur virtutibus anima; atque cuncta nobis in commune proveniant bona. Quo tibi Deo nostro fideliter servientes, et his sine peccato utamur concessis, et post deliciis fruamur aeternae possessionis. Amen.

O Son of God! Begotten of the Unbegotten infinite God! who didst open the sacred treasury of thy Breast to thine Apostle, when he, reclining on thy Bosom, merited to drink in, from the very fountain of thy Heart, the streams of his own Gospel: look upon us with an eye of pity, that so, by thee, we may know thy mysteries, and do the good thou hast manifested unto us. Reveal unto us the hidden things of thy Heart, whereby we may be taught both the weakness of our own nature, and the Divinity which is thine. Show us thyself, that we may love thee; show us in ourselves what we must correct. That thus, by the prayers of thy beloved Disciple, our evil ways being converted, pestilence may flee from us, sickness disappear, and the sword be sheathed. May all that is adverse to Christian faith perish; may all that prospers it, be strengthened. May famines cease, may dissensions be appeased, may the upholders of heresy be confounded. May the earth be pregnant with fruits, our souls be clad with virtues, and all good things come unto us all. That thus, faithfully serving thee our God, we may both use these gifts without sin, and, hereafter, enjoy the bliss of possessing thee for eternity. Amen.

The following Hymn, which we have taken from the Milan Liturgy, is attributed to St. Ambrose; it certainly bears a resemblance to his style - sublime thoughts, majestically told.

HYMN.

Amore Christi nobilis
Et filius Tonitruī,
Arcana Joannes Dei

Fatu revelavit sacro.

Captis solebat piscibus
Patris senectam pascere;
Turbante dum natat salo
Immobilis ude stetit.

Hamum profundo merserat,
Piscatus est Verbum Dei;
Jactavit undis retia,
Vitam levavit hominum.

Piscis bonus pia est Fides,
Mundi supernatans salum.
Subnixa Christi pectore,
Sancto locuta Spiritu:

“In principio erat Verbum,
Et Verbum erat apud Deum,
Et Deus erat Verbum. Hoc erat
In principio apud Deum.”

“Omnia per ipsum facta sunt.”
Sed ipse laude resonet;
Et laureatus Spiritu,
Scriptis coronetur suis.

Commune multis passio,
Cruorque delictum lavans;
Hoc morte praestat Martyrum.
Quod fecit esse Martyres.

Vinctus tamen ab impiis,
Calente olivo dicitur
Tersisse mundi pulverem,
Stetisse victor aemuli.

Gloria tibi, Domine,
Qui natus es de Virgine;
Cum Patre et Sancto Spiritu
In sempiterna saecula.
Amen.

John - the honoured loved- one of Jesus, and named by Him the Son of
Thunder - revealed in sacred words, the hidden things of God.

He was a fisherman, and supported his aged parent by his toil: whilst sailing on the troubled waves, he received the faith, and firmly did he hold to it.

He throws his hook into the deep, and takes the Word of God; he lets down his nets into the waters, he draws in Him who is the Light of the world.

His fervent Faith is the good Fish which swam through the briny flood of this world; it rested on the Breast of Christ, and thus spoke in the Holy Spirit:

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.”

“All things were made by Him.” Then, let us sing the praises of this Disciple, and since he bears the laurels of the Spirit, let his writings be his crown.

Martyrdom has been granted to many, and this shedding of their own blood purifies them from every sin; our John did what was better than Martyrdom - he taught to the world that which made the Martyrs.

Yet we are told, that he was bound by wicked men, and plunged into boiling oil; it did but cleanse him from this world's dust, and give him victory over the enemy.

Glory be to thee, O Lord, that wast born of the Virgin! and to the Father, and to the Holy Ghost, for everlasting ages. Amen.

We will now give a few stanzas from the Hymns which the Greek Church, in her accustomed pomp of language, sings in honour of St. John. She keeps his Feast on the 26th September.
(XXVI. Septembris, in magno Vespertino, et passim.)

Venite, sapientiae abyssum et orthodoxorum scriptorem dogmatum, Fideles, hymnis coronemus divinis hodie, Joannem gloriosum et dilectum: is enim intonuit: *Verbum erat in principio*. Ideo voce tonitru simili demonstratus est, quasi Evangelio mundum illuminans, multisapiens et celeberrimus.

Vere aperteque tu manifestatus es amicus ex corde magnus Christi magistri; pectori enim illius incubuisti, unde hausisti sapientiae dogmata, quibus tamquam Dei praeco divinus, ditas omnem terrae circuitum, quam possidens jucunda Christi Ecclesia nunc gaudens exornat.

Gaude, vere theologe, gaude, Matris Domini fili amabilissime: tu enim stans juxta crucem Christi divinam audisti vocem Magis tri: Ecce nunc mater tua, ad te clamantis. Ideo digne te omnes ut Christi Apostolum magnum et dilectum beatificamus.

Contemplator ineffabilium revelationum, et interpret supernorum Dei mysteriorum Zebedaei filius, scribens nobis Christi Evangelium, divine loqui Patrem, et Filium, et Spiritum nos docuit.

Lyra a Deo mota coelestium odorum, mysticus ille scriptor, os divina loquens, Canticum canticorum dulciter decantat, et precatur salvari nos.

Tonitru filium, divinorum sermonum fundamentum, theologiae ducem, et primum praeconem verae sapientiae dogmatum, Joannem dilectum et virginem, o mortalium genus, multis laudemus acclamationibus.

Flumina theologiae, ex venerando ore tuo salierunt, Apostole, quibus Ecclesia Dei potata, adorat, orthodoxe, Trinitatem consubstantialem; et nunc depre care, Joannes theologe, stabiliri et salvari animas nostras.

Virgultum puritatis, boni odoris unguentum apparuit nobis in hodierna festivitate; ad ipsum igitur clamemus: Tu qui supra pectus recubuisti Dominicum tu qui mundo stillare fecisti Verbum, Joannes Apostole; qui Virginem custodivisti ut pupillam oculi, postula pro nobis apud Christum magnam misericordiam.

Apostolorum celsitudinem, theologiae tubam, spiritalem ducem, qui orbem terrarum Deo subegit, venite, fideles, beatificemus Joannem illustrissimum, e terra sublatum et non ablatum, sed viventem et expectantem terribilem Domini secundum adventum; cui ut inculpabiliter assistamus deprecare, amice mystice Christi pectori ejus innixe cum amore, tuam memoriam celebrantes.

Come, ye Faithful, let us this day crown with sacred hymns the glorious and Beloved John, an abyss of wisdom, and the writer of orthodox dogmas: for it was he that uttered. *In the beginning was the Word.* Therefore did he appear as with the voice of thunder, enlightening the world with his Gospel - he the exceeding wise and world-wide famed Disciple.

Thou wast truly and manifestly the great bosom-friend of Jesus thy Master; for thou didst recline upon his Breast, imbibing thence the dogmas of wisdom, wherewith, as God's sublime herald, thou enrichest the earth's circuit, and which the glad Church of Christ, now possessing it, exultingly honours.

Rejoice, thou true Theologian! rejoice, thou most amiable Son of our Lord's Mother! for, when standing nigh the Cross of Jesus, thou didst hear his divine voice saying unto thee: Behold now thy Mother. Therefore do we all bless thee, as the great and Beloved Apostle of Christ.

The contemplator of ineffable revelations, the interpreter of God's most high mysteries, the son of Zebedee, wrote us the Gospel of Christ, and thereby taught us how to speak theologically of the Father, the Son, and the Holy Ghost.

This heaven-hymned Harp attuned by God, this mystic writer, this mouth that speaks divine things, is now sweetly- singing the Cantic of Canticles, and prays for our salvation.

Let us, O ye mortals! proclaim his many praises:- John, *the Son of thunder* - the source of divine language - the Prince of Theology - the first preacher of true wisdom's dogmas - the Beloved and Virgin-Disciple.

The streams of Theology gushed from thy venerable lips, O Apostle! the Church of God has drunk them in, O teacher of truth! and adores the consubstantial Trinity. O holy Theologian John! now pray that our souls may be unwavering and saved.

The flower of purity, the fragrant perfume, breathes upon this day's feast; let us, therefore, pray to him: Blessed Apostle John! who didst recline upon Jesus' Breast! who didst pour out The Word upon the earth; who didst guard the Virgin as the apple of thine eye! Oh! ask Jesus to show his great mercy unto us.

Come, ye faithful! let us bless the most renowned John, the exalted one among the Apostles, the trumpet of theology, the spiritual guide - he that brought the world into subjection to God - he that was raised above the earth, not taken away from it, and is living and awaiting the dread second coming of our Lord. O thou the mystic Friend of Christ, that didst lovingly lean upon his Breast, help us, who celebrate thy memory, help us by thy prayers to present ourselves guiltless before our judge.

As usual, we will close these liturgical praises of our dear Saint, by a Prose of the Western Churches in the Middle-Ages, which we have taken from the collection of the Monastery of Saint Gal. It was composed by the Blessed Notker, and was for centuries in the Roman-French Missals.

SEQUENCE.

Joannes, Jesu Christo
Multum dilecte virgo.

Tu ejus amore
Carnalem in navi
Parentem liquisti.

Tu leva conjugis
Pectus respuisti,
Messiam secutus,
Ut ejus pectoris
Sacra menuisses
Fluenta potare.

Tuque in terris positus,
Gloriam conspexisti
Filius Dei,
Quae solum Sanctis
In vita creditur
Contuenda esse perenni.

Te Christus
In cruce triumphans,
Matri suae dedit custodem;
Ut Virgo
Virginem servares,
Atque curam suppeditares.

Tute carcere
Flagrisque fractus,
Testimonio pro Christo
Es gavisus.

Idem mortuos suscitans,
Inque Jesu nomine
Venenum forte vincis.

Tibi summus tacitum
Prae caeteris Verbum suum
Pater revelat.

Tu nos omnes
Sedulius precibus
Apud Deum
Semper commenda,
Joannes, Christi care.

Amen.

O John! the dearly Beloved Virgin-Disciple of Jesus!

For love of Him, thou didst leave thy father Zebedee and his boat.

Thou didst disdain the caresses of thy young betrothed, and didst follow the Messias,

That thou mightest merit to drink at the sacred fount of his Heart.

Thou, too, when on this earth, didst behold the transfiguration of the Son of God,

Which vision, as we are taught, is not granted save to the Saints in life eternal.

Jesus, when conquering on his cross, entrusted his Mother to thy keeping;

That thou, a Virgin, mightest protect and care for the Virgin, in His stead.

Imprisoned and torn by scourges, thou didst rejoice - for it was thy bearing testimony to Christ.

Thou, too, raisest the dead to life, and, in the name of Jesus, breakest the poison's power.

To thee, above the rest; the Almighty Father reveals his own embosomed Word.

Do thou ever commend us all to God, by unwearied intercession, O John, Disciple dear to Christ!
Amen.

Beloved Disciple of the Babe of Bethlehem! - how great is thy happiness! how wonderful is the reward given to thy love and thy purity! In thee was fulfilled that word of thy Master: Blessed are the dean of heart; for they shall see God. Not only didst thou see this God-Man - thou wast his Friend, and on his Bosom didst rest thy head. John the Baptist trembles at having to bend the head of Jesus under the water of Jordan; Magdalene, though assured by his own lips that her pardon was perfect as her love, yet dares not raise her head, but keeps clinging to his feet; Thomas scarce presumes to obey him when he bids him put his finger into his wounded Side; - and thou, in the presence of all the Apostles, sittest close to Him, leaning thy head upon his Breast!

Nor is it only Jesus in his Humanity that thou seest and possessest; but, because thy heart is pure, thou soarest, like an eagle, up to the Sun of Justice, and fixest thine eye upon him in the light inaccessible, wherein he dwelleth eternally with the Father and the Holy Ghost.

Thus was rewarded the fidelity wherewith thou didst keep intact for Jesus the precious treasure of thy Purity. And now, O worthy favourite of the great King! forget not us poor sinners. We believe and confess the Divinity of the Incarnate Word, whom thou hast evangelised unto us; but we desire to draw nigh to him during this holy season, now that he shows himself so desirous of our company, so humble, so full of love, so dear a Child, and so poor! Alas! our sins keep us back; our heart is not pure like thine; we have need of a Patron to introduce us to our Master's Crib! [Isai. 1:3] Thou, O Beloved Disciple of the Emmanuel! thou must procure us this happiness. Thou hast shown us the Divinity of the Word in the bosom of the Eternal Father; lead us now to this same Word made flesh. Under thy patronage, Jesus will permit us to enter into the Stable, to stand near his Crib, to see with our eyes, and touch with our hands [1 John 1:1], this sweet Fruit of eternal Life. May it be granted us to contemplate the sweet Face of Him, that is our Saviour and thy Friend; to feel the throbs of that Heart, which loves both thee and us - and which thou didst see wounded by the Spear, on Calvary. It is good for us to fix ourselves here near the Crib of our Jesus, and share in the graces he there lavishes, and learn, as thou didst, the grand lesson of this Child's simplicity; - thy prayers must get us all this.

Then too, as Son and Guardian of Mary, thou hast to present us to thine own and our Mother. Ask her to give us somewhat of the tender love wherewith she watches over the Crib of her Divine Son; to see in us the Brothers of that Child she bore; and to admit us to a share of the maternal affection she had for thee, the favoured confidant of the secrets of her Jesus.

We also pray to thee, O holy Apostle! for the Church of God. She was planted and watered by thy labours, embalmed with the celestial fragrance of thy virtues, and illumined by thy sublime teachings; - pray now, that these graces may bring forth their fruit, and that, to the end of her pilgrimage, faith may be firm, the love of Jesus fervent, and christian morals pure and holy. Thou tellest us, in thy Gospel, of a saying of thy Divine Master: I will not now call you my Servants, but my Friends [John 15:15]: pray, dear Saint, that there may come to this, from our hearts and lips, a response of love and courage, telling our Emmanuel, that, like thyself, we will follow him whithersoever he leads us.

Let us, on this second day after our Divine Infant's Birth, meditate upon

the Sleep he deigns to take. Let us consider how this God of all goodness, who has come down from heaven to invite his creature man to come to him and seek rest for his soul - seeks rest himself in our earthly home, and sanctifies, by his own divine Sleep, that rest, which to us is a necessity. We have just been dwelling, with delighted devotion, on the thought of his offering his Breast as a resting-place for the Beloved Disciple, and for all souls that imitate John in their love and devotedness: now, let us look at this our God, sweetly sleeping in his humble Crib, or on his Mother's lap.

St. Alphonsus Liguori, in one of his delicious Canticles, thus describes the Sleep of Jesus and the enraptured love of the Mother:

(Translation by the Very Rev. R.A. Coffin.)

Mary sings - the ravish'd heavens
Hush the music of their spheres;
Soft her voice, her beauty fairer
Than the glancing stars appears:
While to Jesus slumbering nigh.
Thus she sings her lullaby.

Sleep my Babe! my God! my Treasure!
Gently sleep: but ah! the sight
With its beauty so transports me,
I am dying of delight:
Thou canst not thy Mother see,
Yet thou breathest flames to me.

If within your lids unfolded,
Slumbering eyes! you seem so fair;
When upon my gaze you open,
How shall I your beauty bear?
Ah! I tremble when you wake,
Lest my heart with love should break.

Cheeks than sweetest roses sweeter.
Mouth where lurks a smile divine -
Though the kiss my Babe should waken,
I must press those lips to mine.
Pardon, Dearest, if I say,
Mother's love will take no nay.

As she ceased, the gentle Virgin
Clasped the Infant to her breast.
And upon his radiant forehead

Many a loving kiss impress'd:
Jesus woke, and on her face
Fixed a look of heavenly grace.

Ah! that look, those eyes, that beauty.
How they pierce the Mother's heart;
Shafts of love from every feature
Through her gentle bosom dart
Heart of stone! can I behold
Mary's love, and still be cold?

Where, my soul! thy sense, thy reason?
When will these delays be o'er?
All things else, how fair so ever.
Are but smoke:- resist no more!
Yes! 'tis done! I yield my arms
Captive to those double charms.

If, alas, O heavenly beauty!
Now so late those charms I learn.
Now at least, and ever, ever,
With thy love my heart will burn
For the Mother and the Child,
Rose and Lily undefiled.

Plant and fruit, and fruit and blossom,
I am theirs, and they are mine;
For no other prize I labour,
For no other bliss I pine;
Love can every pain requite,
Love alone is full delight.

Fermarono i cieli
La loro armonia,
Cantando Maria
La nanna a Gesù.

Con voce divina
La Vergine bella,
Più vaga che stella,
Diceva così:

Mio figlio, mio Dio,
Mio caro tesoro,
Ta dormi, ed io moro
Per tanta beltà.

Dormendo, mio bene,
Tua l'aura non miri,
Ma Taura che spiri,
E foco per me.

Cogli occhi serrati
Voi pur mi ferite;
Or quando li aprite,
Per me che sara?

Le guance di rose
Mi rubano il core:
O Dio! che si more
Quest' alma per te.

Mi sforza a baciarti
Un labbro sì raro:
Perdonami, caro,
Non posso più, no.

Si tacque, ed al petto
Strincendo il Bambino,
Al volto divino
Un baci donò.

Si desta il diletto;
E tutto amoroso,
Con occhio vezzoso
La Madre guardò.

Ah Dio! ch' alla Madre
Quegli occhi, quel guardo
Fu strale, fu dardo,
Che l'alma feri.

E tu non languisci,
O dur' alma mia,
Vedendo Maria
Languir per Gesù.

Se tardi v' amai,
Bellezze divine,
Ormai senza fine
Per voi arderò.

Il Figlio e la Madre,
La Madre col Figlio,
La rosa col giglio
Quest' alma vorrà.

Let us, then, adore the Divine Babe in this state of Sleep, to which he voluntarily subjects himself, and contrast it with the cruel fatigue, which are one day to be His when he is grown up, and come to the age of manhood, he will go through every toil and suffering in search of us his Lost Sheep. But these first slumbers shall not be troubled by anything of ours, which could pain this losing wakeful Heart; and the Blessed Mother shall not be disturbed in the blissful contemplation of her Sleeping Child, over whom she is, at a future time, to shed such bitter tears. The day is not far distant, when he will say: The foxes have holes, and the birds of the air nests; but the Son of Man hath not where to lay his head [Matt. 8:20].

“Christ has had three resting-places,” says Peter of Celles. “The first was in the Bosom of his Eternal Father. He says: I am in the Father, and the Father is in me? [John, 14:11]. What repose could be compared to this, of the Father’s complacency in the Son, and the Son’s complacency in the Father? It is a mutual and ineffable love, and they are happy in the union. But, whilst maintaining this place of his eternal rest, the Son of God has sought a second, in the womb of the Virgin Mary. He overshadowed her with the Holy Ghost, and slept a long sleep in her chaste womb, whilst his Body was there being formed. The holy Virgin troubled not the sleep of her Child: she kept all the powers of her soul in a silence like that of heaven; and, rapt in self-contemplation, she heard mysteries which it is not permitted to man to utter. The third resting-place of Christ is in man. Jesus dwells in a heart that is purified by faith, enlarged by charity, raised above Earth by contemplation, and is renewed by the Holy Ghost. Such a heart as this offers to Jesus not an earthly but a heavenly dwelling; and the Child, who is born unto us, will not refuse to enter it, and take his rest within it.” [Fourth Sermon On our Lord’s Nativity.]

To this Eternal Word, made Flesh for our salvation, let us offer up this Hymn of our great ecclesiastical Poet, Prudentius.

HYMN.

Corde natus ex parentis
Ante mundi exordium
A et O cognominatus:

Ipse fons et clausula
Omnium quae sunt, fuerunt,
Quaeque post futura sunt.

Ipse jussit, et creata,
Dixit ipse, et facta sunt;
Terra, coelum, fossa ponti,
Trina rerum machina,
Quaeque in his vigent subalto
Solis et lunae globo.

Corporis formam caduci,
Membra morti obnoxia
Induit, ne gens periret
Primoplasti ex germine,
Merserat quem lex profundo
Noxialis Tartaro.

O beatus ortus ille,
Virgo cum puerpera
Edidit nostram salutem,
Foeta Sancto Spiritu,
Et puer Redemptor orbis
Os sacratum protulit.

Psallat altitude coeli,
Psallite, omnes Angeli,
Quidquid est virtutis usquam,
Psallat in laudem Dei:
Nulla linguarum silescat,
Vox et omnia consonet.

Ecce quem vates vetustis
Concinebant saeculis,
Quem Prophetarum fideles
Paginae spoponderant,
Emicat promissus olim:
Cuncta collaudent eum.

Te senes et te juvenus,
Parvulorum te chorus,
Turba matrum, virginumque,
Simplices puellulae,
Voce concordēs pudicis
Perstrepant concentibus.

Fluminum lapsus, et undae
Littorum crepidines,
Imber, aestus, nix, pruinae,
Silva et aura, nox, dies,
Omnibus te concelebrent
Saeculorum saeculis.
Amen.

Born from the bosom of the Father before the world began, his name is Alpha and Omega. He is the beginning and end of all things present, past, and future.

He commanded and they were created, he spoke and they were made: earth, heaven, and sea - the triple kingdom - and all things that are in them, under the sun and moon.

He clothes himself with a frail Body, and with members subject to death; lest the human race, the offspring of Adam, should perish together with their first Parent, whom a terrible sentence had condemned to the depth of hell.

O that happy Birth, when a Virgin-Mother, having conceived of the Holy Ghost, brought forth the Child that was our salvation ' , and the Babe, the Redeemer of the world, showed unto us his divine Face!

Let high heaven sing, and sing all ye Angels! Let every living creature sing to the praise of God! Let every tongue proclaim it, and every voice join in the hymn of praise.

Behold the Promised Messiah, of whom sang the Seers in the ancient times, and whom the Prophets foretold in their truthful oracles! Praise be to him from every creature.

May the aged, and the young, and children, mothers, and virgins, and innocent maidens, sing to thee, O Jesus! and with concordant voice chastely hymn thy praise!

May the flowing river and the sea-shore wave, rain and heat, snow and frost forest and zephyr, day and night, for ever and for ever give thee praise.
Amen.

Let us now honour and invoke the ever Blessed and most Merciful Mother of our God, and use the words of this beautiful Hymn of the ancient Roman-French Missals:

HYMN.

Laetare, puerpera,
Laeto puerperio,
Cuius casta viscera
Foecundantur Filio.

Lacte fluunt ubera
Cum pudoris lilio;
Membra foves tenera,
Virgo, lacte proprio.

Patris Unigenitus,
Per quem fecit saecula.
Hic degit humanitus.
Sub Matre paupercula.

Ibi sanctos reficit
Angelos laetitia:
Hic sitit et esurit
Degens ab infantia.

Ibi regit omnia.
Hic a Matre regitur:
Ibi dat imperia,
Hic ancillae subditur.

Ibi summi culminis
Residet in solio;
Hic ligatus fasciis
Vagit in praesepio.

O homo! considera,
Revocans memoriae,
Quanta sint haec opera
Divinae clementiae.

Non desperes veniam,
Si multum deliqueris,
Ubi tot insignia
Charitatis videris.

Sub Matris refugio
Fuge, causa veniae:
Nam tenet in gremio
Fontem indulgentiae.

Hanc salutes saepius
Cum spei fiducia,
Dicens, flexis genibus:
Ave plena gratia.

Quondam flentis lacrymas
Sedabas uberibus:
Nunc iratum mitigas
Pro nostris excessibus.

Jesu, lapsos respice,
Piae Matris precibus;
Emendatos effice
Dignos coeli civibus.
Amen.

Rejoice, O Virgin-Mother! in thy joy-giving delivery, for thy chaste womb was made fruitful of the very Son of God.

O wondrous sight - Jesus feeding from the Lily of Purity! Yea, most pure Virgin, thou feedest at thy breasts his infant life.

The Only Begotten of the Father, by whom he made this world, is dwelling here the Babe of a poor Mother. There, he is feeding the holy Angels with joy:- here, he is in hunger and thirst, from his cradle.

There, he holds all things in subjection:- here, he is in subjection to a Mother. There, he commands:- here, he obeys his Handmaid.

There, he is seated on the throne of highest majesty:- here, he is lying swathed and weeping in a manger.

Think on this, O man! and to thy memory recall these stupendous works of God's mercy.

And though thy sins be great, yet canst thou not despair, for the proofs thou seest here of Jesus' love speak but of pardon.

Thou wouldst have pardon? fly to the Mother for protection, for she holds on her lap the Infinite Fountain of Mercy.

Often bend thy knee before her, and, with hopeful love, salute her thus:
hail! full of grace!

As thou, of old, didst feed thy Jesus, and stay his infant tears; so now, dear Mother, appease him angered by our sins.

Hear, O Jesus! thy sweet Mother's prayers, and, with an eye of pity,
look upon us sinners! Correct and change us, and make us worthy to be
citizens of heaven.

Amen.

DECEMBER 28.

THE HOLY INNOCENTS.

(Anciently 'Childermas Day').

The feast of the beloved Disciple is followed by that of the Holy Innocents. The Crib of Jesus - where we have already met and venerated the Prince of Martyrs and the Eagle of Patmos - has today standing round it a lovely choir of little Children, clad in snow-white robes, and holding green branches in their hands. The Divine Babe smiles upon them - he is their King; and these Innocents are smiling upon the Church of God. Courage and Fidelity first led us to the Crib; Innocence now comes, and bids us tarry there.

Herod intended to include the Son of God amongst the murdered Babes of Bethlehem. The Daughters of Rachel wept over their little ones, and the land streamed with blood; but, the Tyrant's policy can do no more:- it cannot reach Jesus, and its whole plot ends in recruiting an immense army of Martyrs for heaven. These Children were not capable of knowing what an honour it was for them, to be made victims for the sake of the Saviour of the world; but, the very first instant after their immolation, and all was revealed to them: they had gone through this world without knowing it, and now that they know it, they possess an infinitely better. God showed here the riches of his mercy - he asks of them but a momentary suffering, and that over, they wake up in Abraham's Bosom: no further trial awaits them, they are in spotless innocence, and the glory due to a soldier who died to save the life of his Prince, belongs eternally to them.

They died for Jesus' sake - therefore, their death was a real Martyrdom, and the Church calls them by the beautiful name of *The Flowers of the Martyrs*, because of their tender age and their innocence. Justly, then, does the ecclesiastical Cycle bring them before us today, immediately after the two valiant Champions of Christ, Stephen and John. The connection of these three Feasts is thus admirably explained by St. Bernard: "In St Stephen, we have both the act and the desire of Martyrdom; in St. John, we have but the desire; in the Holy Innocents, we have but the act. ... Will any one doubt whether a crown was given to these Innocents? ... If you ask me what merit could they have, that God should crown them? let me ask you, what was the fault, for which Herod slew them? What! is the mercy of Jesus less than the cruelty of

Herod? whilst Herod could put these Babes to death, who had done him no injury, Jesus may not crown them for dying for Him?

“Stephen, therefore, is a Martyr, by a Martyrdom of which men can judge, for he gave this evident proof of his sufferings being felt and accepted, that, at the very moment of his death, his solicitude both for his own soul and for those of his persecutors increased; the pangs of his bodily passion were less intense than the affection of his soul’s compassion, which made him weep more for their sins than for his own wounds. John was a Martyr, by a Martyrdom which only Angels could see, for the proofs of his sacrifice being spiritual, only spiritual creatures could ken them. But, the Innocents were Martyrs to none other eye save thine, O God! Man could find no merit; Angel could find no merit: the extraordinary prerogative of thy grace is the more boldly brought out. *From the mouth of the Infants and the Sucklings thou hast perfected praise.* [Ps. viii. 3.] The praise the Angels give thee, is: *Glory be to God in the highest, and peace on earth to men of good will:* [St. Luke, ii. 14.] it is a magnificent praise, but I make bold to say, that it is not perfect, till He cometh who will say: *‘Suffer Little Children to come unto me, for of such is the kingdom of heaven;’* [St Matth. xix. 14.] and in the mystery of my mercy, there shall be *peace to men* that cannot even use their will.”
(*Sermon for the Feast of the Holy Innocents.*)

Yes, God did for these Innocents, who were immolated on his Son’s account, what he is doing every moment now by the sacrament of regeneration, in the case of children, who die before coming to the use of reason. We, who have been baptised by water, should be all the more ready to honour these Little Ones, who were baptised in their own blood, and thereby associated to all the mysteries of the Divine Infancy. We ought, together with the Church, to congratulate them, for that a glorious and premature death secured them their innocence. They have lived upon our earth, and yet it defiled them not! Truly, these tender Lambs deserve to be for ever with the Lamb of God! May this same earth of ours, grown old in wickedness, draw down the divine mercy on itself, by the love and honour it gives, each year, to these sweet Children of Bethlehem, who, like the Dove of Noah’s Ark, could not find whereon to rest their feet.

In the midst of the joy, which, at this holy time, fills both heaven and earth, the Holy Church of Rome forgets not the lamentations of the Mothers, who beheld their Children cruelly butchered by Herod’s soldiers. She hears the *wailing of Rachel*, and condoles with her; and, unless it be a Sunday, she suspends on this Feast some of the manifestations of the joy, which inundates her soul during the Octave of her Jesus’ Birth. The Red Vestments of a Martyr’s Day would be too

expressive of that stream of infant blood which forbids the Mothers *to be comforted*, and joyous White would ill suit their poignant grief; she, therefore, vests in Purple, the symbol of mournfulness. [Unless it be a Sunday; in which case, the colour used is Red.] The *Gloria in excelsis*, the Hymn she loves so passionately during these days, when Angels come down from heaven to sing it - even that must be hushed today: and, in the Holy Sacrifice, she sings no *Alleluia*. In this, as in everything she does, the Church acts with an exquisite delicacy of feeling. Her Liturgy is a school of refined Christian considerateness.

This expression of sympathy gives today's Office a pathetic sadness, which, however, in no ways interferes with the joy, which the Church feels in celebrating the Feast of the Holy Innocents. She keeps it with an Octave, as she does the two preceding Feasts of St. Stephen and St. John. She sanctions the practice, observed in Cathedral and Collegiate Churches, of allowing young boys to share in the duties of the Choir, and blend their innocent chanting with that of the Ministers of God. She grants them several privileges, and takes pleasure in seeing the delight wherewith these children perform the several functions entrusted to them. This joy, this simplicity, this innocence, all add a charm to the divine Service; and through these youthful Choristers, the Church pays honour to the Infant Jesus, and to the Holy Innocents of Bethlehem.

In Rome, the Station for the Feast of St. Stephen is in the Church dedicated to the holy Protomartyr, on Monte Celio; that for St. John is in the Basilica of St. Mary Major; today, the Station is made at St. Paul's *beyond the Walls*, which possessed several of the bodies of the Holy Innocents. In the 16th century, Pope Xystus the Fifth caused a portion of these Relics to be translated to St Mary Major's, and put near the holy Relic of our Lord's Crib.

MASS.

In the Introit, the Church proclaims the wisdom of God in disconcerting the impious plans of Herod, and turning the murder of the Innocents into his own glory, by raising them to the dignity of Martyrs of Christ, whose praises they gratefully sing for ever.

INTROIT.

Ex ore infantium, Deus, et lactentium perfecisti laudem propter inimicos tuos.

Ps. Domine, Dominus noster, quart admirabile est Nomen tuum in universa terra!

Gloria Patri.

Ex ore infantium, Deus, et lactentium perfecisti laudem propter inimicos tuos.

Out of the mouth of infants and sucklings, thou hast perfected praise, O God, to confound thine enemies.

Ps. O Lord, our Lord, how admirable is thy name in the whole earth.

Glory, etc.

Out of the mouth of infants and sucklings, thou hast perfected praise, O God, to confound thine enemies.

In the Collect, the Church prays that her children may confess, by their works, their faith in Christ. The Holy Innocents give their testimony - the only one in their power - of suffering for their divine Master: but the Christian, who has attained the use of reason, has more to do than suffer for his faith - he must confess it before Persecutors and Tyrants, when they bid him deny it, and also before that more permanent tribunal of the world and his own passions. No man has received the glorious character of a Christian, on the condition that he should never own himself one.

COLLECT.

Deus, cujus hodierna die praeconium Innocentes Martyres non loquendo, sed monendo confessi sunt: omnia in nobis vitiorum mala mortifica, ut fidem tuam, quam lingua nostra loquitur, etiam moribus vita fateatur. Per Dominum.

O God, whose praise the Holy Martyrs, the Innocents, published this day, not by speaking, but by dying; mortify in us all our vicious inclinations: that we may show forth, in our actions, thy faith, which we profess with our lips. Through, etc.

Commemoration of Christmas Day.

Concede, quaesumus, omnipotens Deus; ut nos Unigeniti tui nova per carnem Nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new Birth of thine Only Begotten Son.

Commemoration of St. Stephen.

Da nobis, quaesumus, Domine, imitari quod colimus; ut discamus et inimicos diligere; quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum Jesum Christum Filium tuum.

Grant, O Lord, we beseech thee, that we may imitate him, whose memory we celebrate, so as to learn to love even our enemies: because we now solemnise his martyrdom, who knew how to pray, even for his persecutors, to our Lord Jesus Christ, thy Son.

Commemoration of St. John.

Ecclesiam tuam, Domine, benignus illustra: ut beati Joannis, Apostoli tui et Evangelistae, illuminata doctrinis, ad dona perveniat sempiterna. Per Dominum.

Mercifully, O Lord, enlighten thy Church: that being taught by blessed John, thine Apostle and Evangelist, she may come to thy eternal rewards. Through, etc.

EPISTLE.

Lectio libri Apocalypsis beati Joannis Apostoli.

Cap. XIV.

In diebus illis: Vidi supra montem Sion Agnum stantem, et cum eo centum quadraginta quatuor millia, habentes nomen ejus; et nomen Patris ejus scriptum in frontibus suis. Et audiavi vocem de coelo, tamquam vocem aquarum multarum, et tamquam vocem tonitruum magni; et vocem quam audiavi, sicut citharaedorum citharizantium in citharis suis. Et cantabant quasi canticum novum ante sedem, et ante quatuor animalia et seniores; et nemo poterat dicere canticum, nisi illa centum quadraginta quatuor millia, qui empti sunt de terra. Hi sunt qui cum mulieribus non sunt coinquinati: virgines enim sunt. Hi sequuntur Agnum quocumque ierit. Hi empti sunt ex hominibus, primitiae Deo et Agno, et in ore eorum non est inventum mendacium: sine macula enim sunt ante thronum Dei.

Lesson from the book of the Apocalypse of Saint John the Apostle.

Ch. XIV.

In those days: I beheld the Lamb standing on mount Sion, and with him a hundred forty-four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder; and the voice which I heard was as the voice of harpers harping on their harps. And they sung as it were a new canticle, before the throne, and before the four living creatures and the ancients; and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth. These are they, who are not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first-fruits to God and to the Lamb, and in their mouths there was found no lie: for they are without spot, before the throne of God.

The Church shows us, by her choice of this mysterious passage of the Apocalypse, how great a value she sets on Innocence, and what our own esteem of it ought to be. The Holy Innocents follow the Lamb, because they are pure. Personal merits on earth they could not have; but they went rapidly through this world, and its defilements never reached them. Their Purity was not tried, as was St. John's; but, it is beautified by the blood they shed for the Divine Lamb, and He is pleased with it, and makes them his companions. Let the Christian, therefore, be ambitious for this Innocence, which is thus singularly honoured. If he have preserved it, let him keep and guard it as his most precious treasure; if he have lost it, let him repair the loss by repentance, and having done so, let him say with the Spouse in the Canticle: I have washed my feet; how shall I defile them? [Cant. v. 3.]

In the Gradual, we have the Innocents blessing their God for having broken the snare, wherewith the world would have made them captive. They have fled as a bird set free; there was nothing to clog their flight.

The Tract expresses the lamentation of Rachel over the cruelty of Herod and his minions. It invokes the divine vengeance, which swept away the whole family of this vile Tyrant.

GRADUAL.

Anima nostra, sicut passer, erepta est de laqueo venantium.

V. Laqueus contritus est, et nos liberati sumus: adiutorium nostrum in nomine Domini, qui fecit coelum et terram.

Our soul hath been delivered, as a sparrow, out of the snare of the

fowlers.

V. The snare is broken, and we are delivered: our help is in the name of the Lord, who made heaven and earth.

TRACT.

Effuderunt sanguinem Sanctorum, velut aquam, in circuitu Jerusalem.

V. Et non erat qui sepeliret.

V. Vindica, Domine, sanguinem Sanctorum tuorum, qui effusus est super terram.

They have spilt the blood of the Saints, like water, about Jerusalem.

V. And there was none to bury them.

V. Revenge, O Lord, the blood of thy Saints, which hath been spilt on earth.

If the Feast of Holy Innocents fall on a Sunday, the Tract is not sung, but, in its place, the usual Alleluia verse, as follows:

Alleluia, alleluia.

V. Laudate pueri Dominum, laudate nomen Domini.

Alleluia.

Alleluia, Alleluia.

V. Praise the Lord, ye children, praise ye the name of the Lord.

Alleluia.

GOSPEL.

Sequentia sancti Evangelii secundum Matthaeum.

Cap. II.

In illo tempore: Angelus Domini apparuit in somnis Joseph, dicens: surge, et accipe puerum et matrem ejus, et fuge in Aegyptum, et esto ibi usque dum dicam tibi. Futurum est enim, ut Herodes quaerat puerum ad perdendum eum. Qui consurgens, accepit puerum et matrem ejus nocte, et secessit in Aegyptum, et erat ibi usque ad obitum Herodis; ut adimpleretur quod dictum est a Domino per Prophetam dicentem: Ex Aegypto vocavi Filium meum. Tunc Herodes videns quoniam illusus esset a Magis, iratus est valde: et mittens, occidit omnes Pueros qui erant in Bethlehem, et in omnibus finibus ejus, a bimatu et infra, secundum tempus quod exquisierat a Magis. Tunc adimpletum est quod dictum est per Jeremiam Prophetam dicentem: Vox in Rama audita est, ploratus et ululatus multus: Rachel plorans filios suos; et noluit consolari, quia non sunt.

Sequel to the holy Gospel according to Matthew.

Ch. II.

At that time: An Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the Child, and his Mother, and fly into Egypt, and be there until I shall tell thee. For it shall come to pass, that Herod will seek the Child, to destroy him. Who arose, and took the Child, and his Mother, by night, and retired into Egypt, and he was there until the death of Herod; that it might be fulfilled which the Lord spoke by the Prophet, saying: Out of Egypt have I called my son. Then Herod, perceiving that he was deluded by the Wise Men, was exceedingly angry: and sending, killed all the men children, that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time? which he had diligently inquired of the Wise Men. Then was fulfilled that which was spoken by Jeremias, the Prophet, saying: A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not.

Thus does the Gospel, in its sublime simplicity, relate the Martyrdom of the Innocents. Herod, sending, killed all the Children. The earth paid no attention to the fell tyranny, which made so rich a harvest for heaven: there was heard a voice in Rama, Rachel wailing her little ones - it went up to heaven, and Bethlehem was still again, as though nothing had happened. But, these favoured Victims had been accepted by God, and they were to be the companions of his Son. Jesus looked at them from his crib, and blessed them; Mary compassionated with them and their mothers; the Church, which Jesus had come to form, would, for all future ages, glorify these youthful Martyrs, and place the greatest confidence in the patronage of these Children, for she knows how powerful their intercession is with her heavenly Spouse.

During the Offertory, it is the choir of our Holy Innocents again singing their beautiful Canticle: as birds set free, they give praise to Him who broke the snare which held them.

OFFERTORY.

Anima nostra, sicut passer erepta est de laqueo venantium: laqueus contritus est, et nos liberati sumus.

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers: the snare is broken, and we are delivered.

SECRET.

Sanctorum tuorum, Domine, nobis pia non desit oratio; quae et munera nostra conciliet, et tuam nobis indulgentiam semper obtineat. Per

Dominum.

May the pious prayers of thy Saints, O Lord, be never wanting to us; both to make our offerings acceptable, and to obtain for us thy mercy. Through, &c.

Commemoration of Christmas Day.

Oblata, Domine, munera, nova Unigeniti tui Nativitate sanctifica, nosque a peccatorum nostrorum maculis emunda.

Sanctify, O Lord, our offerings by the new Birth of thine Only Begotten Son, and cleanse us from the stains of our sins.

Commemoration of St. Stephen.

Suscipe, Domine, munera, pro tuorum commemoratione Sanctorum: ut sicut illos passio gloriosos effecit, ita nos devotio reddat innocuos.

Receive, O Lord, these offerings in memory of thy Saints and as their sufferings have made them glorious, so may our devotion render us free from sin.

Commemoraction of St. John.

Suscipe, Domine, munera, quae in ejus nos tibi solemnitate deferimus, cujus nos confidimus patrocini liberari. Per Dominum.

Receive, O Lord, the offerings we make to thee on his feast, by whose intercession we hope to be delivered Through, etc.

In the Communion-Anthem, we again hear the voice of Rachel's lamentation. Now that the Church has been nourished by the mystery of divine charity, she could not forget the affliction of the mothers of her dear Innocents. She compassionates them all through her Office, and turns to Him who alone can comfort them that are in sorrow. communion.

COMMUNION.

Vox in Rama audita est, ploratus et ululatus: Rachel plorans filios suos; et noluit consolari, quia non sunt.

A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not.

POSTCOMMUNION.

Votiva, Domine, dona percepimus: quae Sanctorum nobis precibus, et praesentis quaesumus vitae, pariter et aeternae tribue conferre

subsidium. Per Dominum.

Now we have partaken, O Lord, of the votive offerings: grant, we beseech thee, that by the prayers of thy Saints, they may procure us the helps of this present life, and those of that which is to come. Through, etc.

Commemoration of Christmas Day.

Praesta, quaesumus, omnipotens Deus: ut natus hodie Salvator mundi, sicut divinae nobis generationis est auctor, ita et immortalitatis sit ipse largitor.

Grant, we beseech thee, O Almighty God, that as the Saviour of the world, who was born this day, procured for us a divine birth, he may, also, bestow on us immortality.

Commemoration of St. Stephen.

Auxilientur nobis, Domine, sumpta mysteria, et intercedente beato Stephano, Martyre tuo, sempiterna protectione confirment.

May the mysteries we have received, O Lord, be a help to us, and, by the intercession of the blessed Martyr Stephen, strengthen us with thy perpetual protection.

Commemoration of St. John.

Refecti cibo potuque coelesti, Deus noster, te supplices deprecamur, ut in cujus haec commemoratione percepimus, ejus muniamur et precibus. Per Dominum.

Being refreshed, O Lord, with this heavenly meat and drink, we humbly beseech thee, that we may be assisted by his prayers, on whose feast we have received these sacred mysteries. Through, etc.

VESPERS.

The Antiphons and Psalms of Christmas Day having been sung, as given [above](#), the rest of the Office is of St Thomas of Canterbury, and is the First Vespers of tomorrow's Feast.

CAPITULUM.

(Jos. I.)

Beatus vir qui suffert tentationem: quoniam, cum probatus fuerit, accipiet coronam vitae, quam repromisit Deus diligentibus se.
Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.

HYMN.

Deus tuorum militum
Sors, et corona, praemium,
Laudes canentes Martyris
Absolve nexu criminis.

Hic nempe mundi gaudia,
Et blanda fraudum pabula,
Imbuta felle deputans,
Pervenit ad coelestia.

Poenas cucurrit fortiter,
Et sustulit viriliter,
Fundensque pro te sanguinem
Aeterna dona possidet.

Ob hoc precatu supplici
Te poscimus, Piissime,
In hoc triumpho Martyris,
Dimitte noxam servulis.

Jesu tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna saecula.
Amen.

O God! thou the inheritance. Crown, and reward of thy Soldiers! absolve from the bonds of our sins us who sing the praises of thy Martyr.

For, counting the joys of the world, and the deceitful bait of its caresses, as things embittered with gall, thy Martyr Stephen obtained the delights of heaven.

Bravely did he go through, and manfully did he bear, his pains; and, shedding his blood for thy sake, he now possesses thy eternal gifts.

Therefore, most merciful Father! we beseech thee, in most suppliant prayer, forgive us, thy unworthy servants, our sins, for it is the feast of thy Martyr's triumph.

Glory be to thee, O Jesus, that wast born of the Virgin! and to the Father, and to the Spirit of love, for overlaying ages. Amen.

After the Hymn, the following Versicles and Antiphons are sung:

First Vespers.

V. Gloria et honore coronasti eum, Domine.

R. Et constituisti eum super opera manuum tuarum.

Ant. Iste sanctus pro lege Dei sui certavit usque ad mortem, et a verbis impiorum non timuit: fundatus enim erat supra firmam petram.

V. Thou hast crowned him with glory and honour, O Lord.

R. And hast set him over the works of thy hands.

Ant. This Saint fought, even to death, for the law of his God. and feared not the words of the wicked; for he was founded upon a firm rock.

Second Vespers.

V. Justus ut palma florebit.

R. Sicut cedrus Libani multiplicabitur.

Ant. Qui vult venire post me, abneget semetipsum, et tollat crucem suam, et sequatur me.

V. The just man shall flourish like the palm-tree.

R. He shall grow up like the cedar of Libanus.

Ant. He that willesh to come after me, let him deny himself, and take up his cross, and follow me.

Oremus.

Deus, pro cujus Ecclesia gloriosus Pontifex Thomas gladiis impiorum occubuit: praesta quaesumus, ut omnes qui ejus implorant auxilium, petitionis suae salutarem consequantur effectum. Per Dominum.

Let us pray.

O God, in defence of whose Church, the glorious Prelate Thomas fell by the swords of wicked men: grant, we beseech thee, that all who implore his assistance, may find comfort in the grant of their petition. Through, etc.

Commemoration of Holy Innocents.

Ant. Innocentes pro Christo infantes occisi sunt, ab iniquo rege lactentes interfecti sunt: ipsum sequuntur Agnum sine macula, et dicunt semper: Gloria tibi, Domine.

V. Sub throno Dei omnes Sancti clamant:

R. Vindica sanguinem nostrum, Deus noster.

Oremus.

Deus, cujus hodierna die praeconium Innocentes Martyres non loquendo, sed moriendo confessi sunt, omnia in nobis vitiorum mala mortifica: ut fidem tuam, quam lingua nostra loquitur, etiam moribus vita fateatur.

Ant. Innocent Infants were slain for Christ; children at the breast were murdered by a wicked king: they follow the spotless Lamb himself, and say ever: Glory be to thee, O Lord.

V. Beneath the throne of God, all the Saints cry out:

R. O God, avenge thou our blood.

Let us pray.

O God, whose praise the Holy Martyrs, the Innocents, published this day, not by speaking, but by dying; mortify in us all our vicious inclinations: that we may show forth, in our actions, thy faith which we profess with our lips.

Commemoration of Christmas Day.

Ant. Hodie Christus natus est, hodie Salvator apparuit, hodie in terra canunt Angeli, laetantur Archangeli: hodie exsultant justi, dicentes:

Gloria in excelsis Deo, alleluia.

V. Notum fecit Dominus, alleluia.

R. Salutare suum, alleluia.

Oremus.

Concede, quaesumus, omnipotens Deus: ut nos Unigeniti tui nova per carnem Nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Per eundem.

Ant. This day, Christ is born; this day, the Saviour hath appeared; this day. Angels sing on earth; the Archangels rejoice; this day, the just exult, saying: Glory be to God in the highest, alleluia.

V. The Lord hath made known, alleluia.

R. His salvation, alleluia.

Let us pray.

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new Birth of thine Only Begotten Son. Through the same, etc.

And now, let us listen to the several Churches celebrating the triumph of the Holy Innocents. Their chants for this Feast are very beautiful. We will begin with the following fine Preface, which is in both the Ambrosian Missal, and in the Leonian Sacramentary.

PREFACE.

Vere dignum et justum est, aequum et salutare: nos in pretiosa morte parvulorum te, sancte Pater omnipotens, gloriosius collaudare: quos propter Filii tui Domini nostri Salvatoris infantiam immani saevitia Herodes funestus occidit: immensa clementiae tuae dona cognoscimus. Fulget namque sola magis gratia, quam voluntas: et clara est prius confessio, quam loquela. Ante passio, quam membra passionis existerent: testes Christi, qui ejus nondum fuerant agnitores, O infinita benignitas Omnipotentis: cum pro suo nomine trucidatis, etiam nescientibus, aeternae meritum gloriae perire non patitur; sed proprio cruore perfusis et salus regenerationis expletur et imputatur corona martyrii!

It is truly meet and just, right and available to salvation, that we should exceedingly praise thee, O Holy Almighty Father, in the precious death of the Infants, whom the unhappy Herod, with savage cruelty, slew

because of the Infant Jesus, thy Son, our Lord. Herein do we recognise how immeasurable are the gifts of thy mercy, for the splendour of thy free grace outshines the martyrs' will; and they nobly confess thy name, who are not yet able to speak. They suffer martyrdom before their bodies are ripe for martyrdom: they bear testimony to Christ, before they have even known him. O the infinite goodness of the Omnipotent God! He suffers not the merit of everlasting glory to be lost by them that are slain for his sake, though they know not what they do: and being bathed in their own blood, he effects in them the salvation of regeneration, and gives them the crown of martyrdom.

The following is from the Mozarabic Missal, and is full of unction and eloquence.

Dignum et justum est: vere dignum et justum est, nos tibi semper et ubique gratias agere, Domine, sancte, Pater omnipotens, aeternae Deus, pro his praecipue, quorum hodierno die annua festivitate recolentes memoriam passionis celebramus: quos Herodianus satelles lactantum matrum uberibus abstraxit. Qui jure dicuntur Martyrum flores; qui in medio frigore infidelitatis exorti, velut primas erumpentes Ecclesiae gemmas quaedam persecutionis pruina discussit, rutilante fonte in Bethlehem civitate. Infantes enim quia aetate loqui non poterant, laudem Domini cum gaudio resonabant. Occisi praedicant: quod vivi non poterant. Loquuntur sanguine, quod lingua nequiverunt. Contulit his Martyrium laudem; quibus abnegaverat lingua sermonem. Praemittit infantes Infans Christus ad coelos; transmittit nova xenia Patri; primitias exhibet Genitori parvulorum prima martyria, Herodis scelere perpetrata. Praestat hostis corporis dum nocet, beneficium tribuit; dum occidit, moriendo vivitur: cadendo resurgitur: victoria per interitum comprobatur.

It is meet and just, yea truly right and just, that we should always and in all places, give thanks to thee, O Holy Lord, Almighty Father, Eternal God, and now especially for these whose yearly feast we this day keep, celebrating the memory of their passion. These are they, whom Herod's satellites snatched from their mothers' breasts. Rightly are they called *The Flowers of the Martyrs*, for they grew in the midwinter of infidelity, as the first buds of the Church, and, being nipped by the frost of persecution, filled the city of Bethlehem with a ruddy stream. They were Babes, and could not speak; yet did they joyfully proclaim the praise of the Lord. Their deaths profess, what their lives could not. They say by their blood, what they could not with their tongue. Martyrdom gave them power to praise, though their tongue denied them that of speech. The Infant Jesus sends these Infants, before himself, to heaven: he presents these new gifts to his Father, and offers to him, as the first fruits of martyrdom, this of the Innocents, who were slain by the wicked

Herod. This enemy confers on them what their body could not; while he injures their body, he benefits it; whilst their body falls, it lives by its death, it rises by its fall, it conquers by its defeat.

Our own Venerable Bede offers us the following Hymn, which is full of melody and pathos.

HYMN.

Hymnum canentes Martyrum
Dicamus Innocentium,
Quos terra flendo perdidit,
Gaudens sed aethra suscipit.

Vultum Patris per saecula,
Quorum tuentur Angeli,
Ejusque laudant gratiam,
Hymnum canentes Martyrum.

Quos rex peremit impius,
Pius sed Auctor colligit,
Secum beatos collocans,
In luce regni perpetis.

Qui mansiones singulis
Largitus in domo Patris;
Donat supernis sedibus,
Quos rex peremit impius.

Bimos et infra parvulos,
Herodis ira perculit;
Bethlemiticos,
Sancto respersit sanguine.

Praeclara Christo splenduit
Mors innocens fidelium:
Coelis ferebant Angeli
Bimos et infra parvulos.

Vox in Rama percrebuit,
Lamenta luctus maximi,
Rachel suos, cum lacrymis
Perfusa, flevit filios.

Gaudent triumpho perpeti,
Tormenta quique vicerant,

Quorum gemens ob verbera,
Vox in Rama percrebuit.

Ne, grex pusille, formides
Dentes leonis perfidos!
Pastor bonus nam pascua
Vobis dabit coelestia.

Agnum Dei qui candidum
Mundo sequens tramite;
Manus latronis impias
Ne, grex pusille formides.

Absterget omnem lacrymam
Vestris Pater de vultibus;
Mors vobis ultra non nocet,
Vitae receptis moenibus.

Qui seminant in lacrymis,
Longo metent in gaudio,
Genis lugentum Conditor
Absterget omnem lacrymam.

O quam beata civitas,
In qua Redemptor nascitur:
Natoque primae Martyrum
In qua dicantur hostiae.

Nunquam vocaris parvula,
In civitatum millibus,
Ex qua novus dux ortus est;
O quam beata civitas.

A obstant nitentes fulgidis
Ejus throno nunc vestibus,
Stolas suas qui laverant
Agni rubentes sanguine.

Qui perpetis pro patriae
Regno gementes fleverant:
Laeti Deo cum laudibus
A obstant nitentes fulgidis.

Let us chant the hymn of the Martyred Innocents, whom earth lost, and
wept, but heaven gained and was glad.

Their Angels see the Face of the Eternal Father, and sing the Hymn of their Martyrs, lauding the grace of God.

A cruel king destroyed them, the merciful Creator received them, making them happy with Himself in the brightness of the never-ending kingdom.

He that gives to each elect a mansion in his Father's house, places the Innocents, massacred by the impious king, on thrones in heaven above.

Herod was angry, and slew every child below the age of two, staining with their sacred blood the borders of Bethlehem.

Precious in the sight of Jesus shone the innocent death of these his faithful ones; and Angels came down to carry them to the land of heaven.

A voice in Rama was heard, lamentation of poignant grief, and Rachel shed a flood of tears over her infant sons.

Who now rejoice in endless triumph, for they overcame their torments, whose cruel blows filled Rama with the voice of wailing.

Fear not, Little Flock, the prowling lion's tooth! for the Good Shepherd will give yon the pastures of heaven.

Following the spotless Lamb of God in the path of purity, ye need not fear, dear little flock, a robber's wicked grasp.

The Father will wipe every tear from off your cheeks; death shall have no further power to hurt you, inclosed now within the walls of Life.

They that sow in tears, reap eternal joy: and the Creator wipes every tear away from the mourner's face.

O truly happy Bethlehem! city wherein our Redeemer was born, and where he was presented with the first Martyrs - the first Victims dedicated to the newborn King.

No, Bethlehem! thou shalt not be called the least among the thousand cities, for out of thee came the divine Leader! O truly blessed City!

Around his throne now stand, glittering in their fair bright robes, these Innocents that washed their garments red in the Blood of the Lamb.

They had sighed and wept for the kingdom of the everlasting world - now they stand joyful before God, and bright in their robes of glory, are

ever singing his praise.

The Greek Church is, of course, profuse in her praises of the Holy Innocents. We extract from her Menaea the following stanzas.

{XXVI. Decembris, in magna Vespertino, et passim.)

Thesaurum occultatum exquirens impiua, Innocentes pueros immolavit, et Rachel inconsolabilis exundantem intuens cladem iniquam, mortemque praematuram: quos ploravit, imis visceribus commota, eos nunc in sinu Abraham contemplata gaudet.

Regem sine tempore sub tempore natum, rex impius exquirebat, et non inueniens quomodo occideret, puerorum messuit malinesdam multitudinem, quos (et non cogitabat) fecit Martyres, supernique regni habitatores, et ilhus in saecula impietatem exprobantes.

Te ex Viigine nato, antesaecularis Domine, teque parvrilo, ob tuam bomtatem facto; parvulorum chorus tibi oblatus est in Martyrum sanguine; limpida anima justissime fulgiaus; quos inhabitare fecisti in mansionibus sempiternis, Herodis infantes malitiam et crudelissimam iniquitatem.

Rachel clamans lacrymatur, ut scriptum est, super filios: parvulos enim Herodes occidens impius implebat Scripturam, Judaeam inundans mnocuo sanguine; nam terra rubescebat infantium sanguinibus, Ecclesiaque ex gentibus mystice punficatur, et stola induitur. Venit Veritas, sedentibus in umbra mortis Deus apparuit, ex Virgine natus ad salvandum nos.

Sursum et deorsum exsultantibus omnibus in Regis omnium manifestatione, solus Herodes tristatur cum Prophetarum homicidis Judaeis; decet enim illos solos lamentari deinceps enim non amplus regnant, sed regnum Domini posthac dominabitur, inimicorum depulsans audaciam, et multitudinem Fidelium convocans, ad videndum cum venerandis pueris ilium qui in prsesepio jacet velut infans.

Herbivirentem agellum puerorum impius Herodes mittens emessuit praematurum timidus; et natum Dominum cum nequit interficere, omni impletur confusione.

Plorat Rachel infantes, et in Rama vox magna audita hodie: Herodes furit et impie fremescit: Joannes fugit ad montes, petra matrem recipit, Zacharias in templo caeditur, et Christus fugit, desertam linquens Hebraeorum habitationem.

Immaculatae tuae Nativitati, Domine, prima hostia fuerunt infantes; Herodes enim manu apprehendere te imprehensibilem volens deceptus est, Martyrum adducens tibi chorum; ideo te deprecamur hominem factum salvare animas nostras.

Ad anres Domini Sabaoth pervenit caedes vestra, Infantes honorandi; per eam enim sanguinem enudistis, et in sinu Abrahae requiescitis, Herodis in saacula odiosam malitiam repellentes, virtute Christi nati.

Odiosa Herodis puerorum internecio per illius cruentam militiam, et veneranda puerorum hostia, qui Christi coetanei praesacrificati et pnapassi sunt: noli flere, Rachel, filios, recordata Abrahae sinum, ubi eorum omnium laetantium est cohabitatio.

The impious Herod, searching out Jesus the Hidden Treasure, slew the Innocent Children; and the inconsolable Rachel, seeing the iniquitous shedding of blood, and the premature death of her Babes, first grieving from the bottom of her heart, now rejoices seeing them in Abraham's Bosom.

The wicked king sought for the King, Eternal, yet born in time: and not finding how to kill Him, he mowed down the innocent multitude of children thinking not that he was making them Martyrs, and citizens of the heavenly kingdom, and eternal accusers of his impiety.

Thou, O Lord! being born of the Virgin, that wast born of the Father before all ages, and having become, out of thy infinite goodness, a Little Child - there was presented unto thee a choir of little children, made Martyrs by the shedding of their blood, and clad in brightness, the most just reward of their innocence of soul. Thou didst give them to dwell in eternal mansions, where they proclaim Herod's malice and most cruel injustice.

Rachel wailing, weeps, as 'tis written, over her Babes, for Herod fulfilled the Scripture when he slew the little ones, and inundated Judea with innocent blood. The earth was reddened by the Infants' blood, and the Gentile Church mystically made pure and beautiful The Truth had come: to them that were sitting in the shadow of death God had shown himself, born of a Virgin for our salvation.

In this manifestation of the King of all, all exulted in heaven and on earth, save only Herod and the Jews, the murderers of the Prophets - they are sad, for they alone have cause for sadness, seeing that their kingdom is at an end: but the kingdom of the Lord henceforth shall rule, repelling the daring of our enemies, and calling the multitude of the Faithful to come, with the holy Children, and see Him, The Little Child,

that lies in the manger.

The impious Herod fearing, sent his reapers to cut the tender grass of Bethlehem's little field - the Innocents: and failing in the murder of the Infant-God, confusion fills his soul.

Rachel bewails her sons, and a loud cry is heard today in Rama: Herod rages and maddens in impiety: John flees to the mountains, his mother Elizabeth hides in a cave, Zachary is slain in the temple, and Jesus escapes, leaving the Hebrew land a desert.

The Innocents were the first offering consecrated to thy immaculate Birth, O Jesus! for Herod, that fain would apprehend Thee, the Incomprehensible God, was fooled in his craft, and gave thee a choir of Martyrs. Therefore, O God made Man! save us, we beseech thee!

Most honoured Innocents! the cry of your murder has ascended to the ears of the God of Sabaoth. Your blood was shed by the massacre, but ye are resting in Abraham's bosom, and, by the power of the Infant Christ, your triumph over Herod's detested malice is eternal.

Hateful is Herod's massacre of thy Children, O Rachel, by his cruel soldiers, but venerable the holocaust of thy Babes, the companions of Jesus in age, but his predecessors in their sacrifice and passion: then, weep not for thy Children, Rachel, remembering Abraham's Bosom, where is the one dwelling of them all, and they are in joy.

Into this sublime concert of the Liturgies singing the praises of the Innocents, we must admit the Latin Churches of the Middle Ages. We have selected a Prose of the 11th century, found in most of the ancient Roman-French Missals.

SEQUENCE.

Celsa pueri concrepent melodia,
Pia Innocentum colentes tripudia.
Quos infans Christus hodie vexit ad astra,
Hos trucidavit frendens insania
Herodiana fraudis, ob nulla crimina,
In Bethlehem ipsius cuncta.
Et per confinia,
A bimatu et infra,
Juxta nascendi tempora.
Herodes rex, Christi nati
Verens, infelix! imperia,
Infremit totus, erigit arma

Superba dextera.
Quaerit lucis et coeli Regem,
Cum mente turbida;
Ut extinguat, qui vitam praestat,
Per sua jacula.
Dum non valet intueri lucem splendidam,
Nebulosa quaerentis pectora.
Ira fervet, fraudes auget Herodes saevus,
Ut perdat piorum agmina.
Castram militum dux iniquus aggregat,
Ferrum figit in membra tenera.
Inter ubera lac effundit,
Antequam sanguinis fierent coagula.
Hostis naturae natos eviscerat
Atque jugulat:
Ante prosternit, quam aetas parvula
Sumat robora.
Quam beata sunt Innocentum caesa
Corpuscula!
Quam felices existunt matres,
Fuderunt quae talia pignora!
O dulces Innocentum acies!
O pia lactantum pro Christo certamina!
Parvorum trucidantur millia:
Membris ex teneris manant lactis flumina.
Cives angelici veniunt obviam,
Mira victoria,
Vitae captat merita
Turba candidissima.
Te, Christe, petimus, mente devotissima,
Nostra qui venisti reformare saecula,
Innocentum gloria
Perfrui nos concedas per aeterna.
Amen.

Sound forth, O Children! your shrill melodies,
In honour of the holy joys of the Innocents.
The Infant Jesus took them, this day, to the realms above,
When the rabid madness of Herod's craft slew them,
Though guilty of no crime:
They were the Children, in the city
And all the confines of Bethlehem,
Two years old and under,
Dating from the time of their birth.
The unhappy King Herod, fearing the Kingdom of the Infant Christ,
Trembles from head to foot, and brandishes his sword with his haughty

hand.

He, with his troubled mind, seeks for the King of Light and heaven;
That, by his weapons, he might put to death Him that gives life:
For his eye cannot look on the bright Light of Him, who searcheth
clouded hearts.

Herod is inflamed with rage, and cruelly plots the death of thousands of
Innocents.

A wicked chieftain takes with him a troop of soldiers, and plunges his
sword in the tender flesh.

The pure stream of infant veins, (for blood is scarce yet formed,) flows
upon the mothers' breasts.

The brutal enemy tears the flesh with gaping wounds, and on the throat
inflicts a fatal gash:

Trampling out life, e'er the tender age is sinewed into strength.

Oh! how glorious the bodies of these murdered Innocents!

How happy the Mothers of such Children!

O amiable legion of Innocents!

O holy infant-combats fought for Christ.

The Babes lay slain in thousands, and from their tender limbs there
flows a stream of sinless blood.

The citizens of heaven come forth to meet the snow-white troop, that
takes the crown of Life, won by a singular victory.

We most devoutly beseech thee, O Jesus! who earnest to reform the
world,

That thou grant us to enjoy, for everlasting ages, the glory of the
Innocents.

Amen.

And we, too, Blessed Babes! we celebrate your triumph, and we
congratulate you in your having been chosen as the companions of
Jesus when in his Crib. What a glad waking was yours, from the
darkness of unconscious infancy to the divine light of life eternal! How
dear to you the sword that thus transformed you! What gratitude had
you not for the God, who thus chose you, out of millions of other
children, to do honour to the birth of his Son, by this sacrifice of your
blood and lives! Too young to fight the battle, yet did you win the
crown. The Martyr's Palm waved in those tiny hands, which had not
strength to pluck it God would give proof of his munificence he would
teach us that he is Master of his gifts. And, was it not fitting, that the
birth of the Son of this great King should be commemorated by largess
such as this? Sweet Infant Martyrs! we give praise to our God for his
having thus favoured you, and, with the whole Church, we rejoice in
the privileges you have received.

Flowers of the Martyrs! we confide in your intercession, and beseech you,

by the reward so gratuitously conferred on you/to be mindful of us your Brethren, who are struggling amidst the dangers of this sinful world. We, too, desire to receive those same Palms and Crowns, which you have won, but with such innocence and simplicity, that the Church says you *played with them** : whereas we have to fight hard and long for them, and are so often on the point of losing them for ever! The God that has glorified you, is our last end as truly as he is yours; in Him alone can our hearts find their rest; pray for us, that we may possess him for all eternity.

* ... Simplices
Palma et Coronis luditis.
(*Hymn for Vespers.*)

Pray for us, that we may obtain childlike simplicity of heart, whence comes that unreserved confidence in God, which leads man to the perfect accomplishment of his holy will. May we bear the cross with patience, when he sends it, and desire nothing but his holy will. You gazed upon the murderers who broke your gentle sleep, and you found nothing to make you fear; the bright sword they held over your cradle, had but the look of a toy you asked to play with; death stared you in the face, and you smiled on him. May we imitate you, and be meek and graceful in the trials that come to us; making them our martyrdom by the quiet endurance of our courage, and the conformity of our will with that of our Sovereign Lord and Master, who only gives the cross that he may give the crown. May we never object to or hate the instruments he uses wherewith to try us; may no harshness nor injustice nor pain ever quench the fire of our charity, nor any event ever deprive us of that peace, without which our souls live not to God.

And, lastly, O ye Innocent Lambs, slain for Jesus, and following him whithersoever he goeth, because ye are pure - pray for us to the Lamb of God, that he permit us to come to him in Bethlehem, and, like you, fix our dwelling there, for it is the abode of love and innocence. Speak for us to Mary, a Mother more compassionate than Rachel; tell her that we are her Children, and your Brethren. She that compassionated your momentary sufferings, will pity us and help us in our long years of temptation, pain, and sorrow.

Three days have passed since the Birth of Jesus - let us visit him in the Stable, and humbly adore our Emmanuel. Let us think on the Mercy, which led him to become a Little Child in order to bring us near to himself: let us be filled with astonishment at seeing our God thus close to his creatures. " He," says the holy Abbot Gueric, [Sermon the Fifth

On the wonderful providence of God in the Nativity of Christ.] “that, in heaven, surpasses the sublime intellects of the Angels, is here on earth palpable to the dull sense of men. For, whereas God could not speak to us as spiritual beings - for we are carnal - his Word was made Flesh, that all flesh might not only hear, but might even see Him, whom the mouth of the Lord had spoken. [Is. xl. 5.] And whereas the world knew not the Wisdom of God in his wisdom, that same wisdom, by an ineffable condescension, made himself *Foolishness*. [I. Cor. i. 25] ... I give thee praise, O Father, Lord of heaven and earth, for that thou hast hid this Wisdom from the wise and prudent, and hast revealed it to little ones. [St. Matth. xi. 25] The haughtiness of the proud is exceedingly adverse to the humility of this Little One; and that which is high to men, is an abomination before God. [St. Luke, xvi. 15.] This Little One finds sympathy with none save with them that are little in heart, and he takes up his abode with none save with them that are humble and peaceful. As, therefore, these Little Children sing, glorying in Him: *A Little Child is born unto us*; [Is. ix. 6.] so does He say of them: *Behold Me and my Children, whom the Lord hath given unto me*. [Is. viii. 18.] Thus it ” was that the glory of Martyrdom began with Innocent Babes; for the Father would give to his “Son, the Infant Jesus, Companions of his own ” tender age; and hereby the Holy Ghost taught us, ” that of such is the Kingdom of heaven.” [St Matth. xix. 14.]

In honour of this Childhood of the Great King, let us recite the following admirable Hymn, composed by one of the most learned men of the primitive Church, Clement of Alexandria.

HYMN.

Fraenum pullorum indocilium,
Penna volucrum non errantium,
Verus clavus infantium,
Pastor agnorum regalium,
Tuos simplices
Pueros congrega,
Ad sancte laudandum,
Sincere canendum,
Ore innoxio,
Christum puerorum ducem.

Rex sanctorum,
Verbum, qui domas omnia,
Patris altissimi
Sapientiae rector,
Laborum sustentaculum,

Aevo gaudens,
Humani generis
Servator, Jesu,

Pastor, arator,
Clavus, fraenum,
Penna coelestis
Sanctissimi regis,
Piscator hominum
Qui salvi fiunt;
Pelagi vitii,
Pisces castos
Unda ex infesta,
Dulci vita inescans.

Sis dux, ovium
Rationalium pastor;
Sancte, sis dux,
Rex puerorum intactorum:
Vestigia Christi,
Via coelestis.

Verbum perenne,
Aevum infinitum,
Lux aeterna,
Fons misericordiae,
Operatrix virtutis,
Honestata vita
Deum laudantium,
Christe Jesu,

Lac coeleste,
Dulcibus uberibus
Nymphae gratiarum,
Sapientiae tuae expressum,
Infantuli
Ore tenero
Enutriti,
Mammae rationalis
Roscido spiritu
Impleti,
Laudes simplices,
Hymnos veraces
Regi Christo.

Mercedes sanctas

Vitae doctrinae
Canamus simul
Canamus simpliciter
Puerum valentem.
Chorus pacis,
Christo geniti,
Populus modestus,
Psallamus simul Deum pacis.

Curb of the young untamed ones Wing that protectest chickens which
keep nigh their mothersure Rudder of infant ageShepherd of the King's
lambs!call together thy simple children, and bid them praise with holy
hearts, and sweetly sing with pure lips, Jesus, the King of Infants.

King of SaintsIncarnate Wordthat rulest all things Dispenser of the Most
High, the Fathersupport of them that toiljoy eternalSaviour of
mankindJesus!

Shepherd Husbandman RudderCurb Wing celestial of the most holy
flock Fisher of the elect, drawing the chaste fish, by the bait of the
sweet Bread of Life, from the boisterous sea of sin.

O Shepherd of the spiritual flock, be thou our Guide! Guide us, O Holy
One, O King of spotless Children! The way to heaven, is to follow the
footsteps of Christ.

O Eternal WordInfinite duration Light Eternal Fount of mercyAuthor of
virtuethe Holy Life of them that praise God Christ Jesus!

We thy little ones, whose infant mouths have drunk the milk of heaven,
drawn from the sweet breasts of thy wisdom. grace's virgin-spring: filled
with the dewy spirit of thy divine breast, we sing to Christ, the King,
our simple praises, and our truthful hymns.

Let us together sing the holy recompense of the doctrine of Life! Let us
together sing to the Almighty Babe! O choir of peaceO children of
ChristO wisdom-loving peoplelet us together praise the God of Peace!

Let us also salute Mary, the Mother of this Divine Infant, in the words of
this beautiful Prose, taken from the ancient Missals of Germany.

SEQUENCE.

Imperatrix gloriosa,
Potens et imperiosa,
Jesu Christi generosa

Mater atque filia.
Radix Jesse speciosa,
Virga florens et frondosa
Quam rigavit copiosa
Deitatis gratia.

Auster levis te perflavit,
Et perflando foecundavit,
Aquilonem qui fugavit
Sua cum potentia.
Florem ergo genuisti,
Fructum ex quo protulisti,
Gabrieli dum fuisti
Paranymphe credula.

Joseph, justus vir, expavit,
Ista dum consideravit,
Sciens quod non irrigavit
Florescentem virgulam:
Bene tamen conservavit
Arcanum, nec divulgavit;
Sponsam sed magnificavit,
Honorans ut Dominam.

Coeli quoniam roraverunt,
Nubes ex quo concreverunt,
Concretæque stillaverunt
Virginis in utero.
Res miranda! res novella!
Nam procedit sol de stella,
Regem dum parit puella,
Viri tori nescia.

Ergo clemens et benigna,
Cunctorumque laudum digna,
Tuo nato nos consigna
Pia per suffragia:
Ut mortali quo gravamur,
Compede sic absolvamur,
Ut soluti transferamur
Ad coeli palatia.
Amen.

Glorious, powerful, and sovereign Empress! Noble Mother and Daughter of Jesus! Fair Root of Jesse, Branch lovely in thy bloom and leaf, watered by the plentiful grace of God.

The soft south zephyr breathed upon thee, and breathing gave thee Fruit, and by his power put the rough north wind to flight. Thou, therefore, believing the Angel Gabriel's word, didst conceive a Flower, one day to bring Him forth - thy Fruit.

Joseph, *the Just Man*, saw his lovely Branch in Flower: none else could know like him and tremble at the Mystery. But the secret was sacred and veil did he keep it, revealing it to no mortal ear. Mary was his Spouse, and he extolled her: she was his Lady, and he honoured her.

The heavens had truly dropped down their dew, and the clouds, laden with a mystic rain, rained the Holy One; He dwelt in the Virgin's womb. O wondrous thing! O thing most strange! A Star brings forth the Sun! A Maid, a Virgin most pure, brings forth the King of Heaven.

Then, by thy loving prayers, commend us to thy Son, O Mother sweet and kind, and worthy of this and every praise! Pray for us, that loosened from the shackle of mortality that weighs us down, we may take wing to the heavenly courts.
Amen.

JANUARY 1

THE CIRCUMCISION OF OUR LORD AND OCTAVE OF CHRISTMAS DAY

Our new-born King and Saviour is eight days old to-day; the Star that guides the Magi is advancing towards Bethlehem, and five days hence will be standing over the Stable where our Jesus is being nursed by his Mother. To-day the Son of Man is to be circumcised; this first sacrifice of his innocent Flesh must honour the eighth day of his mortal life. To-day also a Name is to be given him: the Name will be *Jesus*, and it means *Saviour*. So that mysteries abound on this day: let us not pass one of them over, but honour them with all possible devotion and love.

But this day is not exclusively devoted to the Circumcision of Jesus. The mystery of this Circumcision forms part of that other great mystery, the Incarnation and Infancy of our Saviour - a mystery on which the Church fixes her heart not only during this Octave, but during the whole forty days of *Christmastide*. Then, as regards our Lords receiving the Name of *Jesus*, a special Feast, which we shall soon be keeping, is set apart in honour of it. There is another object that shares the love and devotion of the Faithful on this great Solemnity. This object is Mary, the Mother of God. The Church celebrates to-day the august prerogative of this divine Maternity which was conferred on a mere creature, and made her the co-operatrix with Jesus in the great work of mans salvation.

The holy Church of Rome used formerly to say two Masses on the first of January; one was for the Octave of Christmas Day, the other was in honour of Mary. She now unites the two intentions in one Sacrifice, in the same manner as, in the rest of this Days Office, she unites together the acts of her adoration of the Son, and the expressions of her admiration for and confidence in the Mother.

The Greek Church does not wait for this eighth day, in order to pay her tribute of homage to her who has given us our Emmanuel. She consecrates to Mary the first day after Christmas, that is December 26, and calls it the *Synaxis of the Mother of God*, making the two days one continued Feast. She is thus obliged to defer the Feast of St Stephen to December 27.

But it is to-day that we, the children of the Roman Church, must pour forth all the love of our hearts for the Virgin-Mother, and rejoice with her in the exceeding happiness she feels at having given birth to her and our Lord. During Advent we contemplated her as pregnant with the

worlds salvation; we proclaimed the glory of that Ark of the New Covenant, whose chaste womb was the earthly paradise chosen by the King of Ages for his dwelling-place. Now she has brought him forth, the Infant-God; she adores him, him who is her Son. She has the right to call him *her Child*; and he, God as he is, calls her in strictest truth *his Mother*.

Let us not be surprised, therefore, at the enthusiasm and profound respect wherewith the Church extols the Blessed Virgin and her prerogatives. Let us on the contrary be convinced that all the praise the Church can give her, and all the devotion she can ever bear towards her, are far below what is due to her as Mother of the Incarnate God. No mortal will ever be able to describe, or even comprehend, how great a glory accrues to her from this sublime dignity. For, as the glory of Mary comes from her being the Mother of God, one would have first to comprehend God himself in order to measure the greatness of her dignity. It is to God that Mary gave our human nature; it is God whom she had as her Child; it is God who gloried in rendering himself, inasmuch as he is Man, subject to her: hence, the true value of such a dignity, possessed by a mere creature, can only be appreciated in proportion to our knowledge of the sovereign perfections of the great God, who thus deigns to make himself dependent upon that favoured creature. Let us therefore bow down in deepest adoration before the Majesty of our God; let us therefore acknowledge that we cannot respect as it deserves the extraordinary dignity of her whom he chose for his Mother.

The same sublime Mystery overpowers the mind from another point of view: what were the feelings of such a Mother towards such a Son? The Child she holds in her arms and presses to her heart is the Fruit of her virginal womb, and she loves him as her own; she loves him because she is his Mother, and a Mother loves her Child as herself, nay, more than herself: but when she thinks upon the infinite majesty of him who has thus given himself to her to be the object of her love and her fond caresses, she trembles in her humility, and her soul has to turn, in order to bear up against the overwhelming truth, to the other thought of the nine months she held this Babe in her womb, and of the filial smile he gave her when her eyes first met his. These two deep-rooted feelings - of a creature that adores, and of a Mother that loves - are in Marys heart. To be Mother of God implies all this: and may we not well say that no pure creature could be exalted more than she? and that in order to comprehend her dignity, we should first have to comprehend God himself? and that only Gods infinite wisdom could plan such a work, and only his infinite power accomplish it?

Mother of God! It is the mystery whose fulfilment the world, without knowing it, was awaiting for four thousand years. It is the work which, in God's eyes, was incomparably greater than that of the creation of a million new worlds, for such a creation would cost him nothing; he has but to speak, and all whatsoever he wills is made. But that a creature should become Mother of God, he has had not only to suspend the laws of nature by making a Virgin Mother, but also to put himself in a state of dependence upon the happy creature he chose for his Mother. He had to give her rights over himself, and contract the obligation of certain duties towards her. He had to make her his Mother, and himself her Son.

It follows from all this, that the blessings of the Incarnation, for which we are indebted to the love where with the Divine Word loved us, may and ought to be referred, though in an inferior degree, to Mary herself. If she be the Mother of God, it is because she consented to it, for God vouchsafed not only to ask her consent, but moreover to make the coming of his Son into this world depend upon her giving it. As this his Son, the Eternal Word, spoke his FIAT over chaos, and the answer to his word was creation; so did Mary use the same word FIAT: *let it be done unto me* [St Luke i. 38], she said. God heard her word, and immediately the Son of God descended into her virginal womb. After God, then, it is to Mary, his ever Blessed Mother, that we are indebted for our Emmanuel.

The divine plan for the world's salvation included the existence of a Mother of God: and as heresy sought to deny the mystery of the Incarnation, it equally sought to deny the glorious prerogative of Mary. Nestorius asserted that Jesus was only man; Mary consequently was not Mother of God, but merely Mother of a Man called Jesus. This impious doctrine roused the indignation of the Catholic world. The East and West united in proclaiming that Jesus was God and Man, in unity of Person; and that Mary, being his Mother, was, in strict truth, Mother of God [*Deipara*, *Theotókos*, are the respective Latin and Greek terms.] This victory over Nestorianism was won at the Council of Ephesus. It was hailed by the Christians of those times with an enthusiasm of faith which not only proved the tender love they had for the Mother of Jesus, but was sure to result in the setting up of some solemn trophy that would perpetuate the memory of the victory. It was then that the pious custom began, in both the Greek and Latin Churches, of uniting during Christmas the veneration due to the Mother with the supreme worship given to the Son. The day assigned for the united commemoration varied in the several countries, but the sentiment of religion which suggested the Feast was one and the same throughout the entire Church.

The holy Pope Xystus III ordered an immense mosaic to be worked into the chancel-arch of the Church of St Mary Major, in Rome, as a monument to the holy Mother of God. The mosaic still exists, bearing testimony as to what was the faith held in the fifth century. It represents the various scriptural types of our Lady, and the inscription of the holy Pontiff is still legible in its bold letters: XYSTUS EPISCOPUS PLEBI DEI (*Xystus Bishop to the people of God*): for the Saint had dedicated to the faithful this his offering to Mary, the Mother of God.

Special chants were also composed at Rome for the celebration of the great mystery of the Word made Man through Mary. Sublime Responsories and Antiphons, accompanied by appropriate music, were written to serve the Church and her children as the expression of their faith, and they are the ones we now use. The Greek Church makes use of some of these very Antiphons for the Christmas Solemnity; so that with regard to the mystery of the Incarnation there is not only unity of faith, there is also oneness of devotional sentiment.

FIRST VESPERS

The First Vespers of the Circumcision are made peculiarly solemn by the chanting of the five venerable Antiphons to which we have just alluded. The Psalms are those which are sung at the Vespers of the Feasts of our Lady.

The *first* of these Psalms celebrates the kingly character, the Priesthood and the sovereign Judgeship of our Emmanuel, and implies, consequently, the wonderful dignity of her who gave him Birth. The *second* contains the *praise* of God, who exalts the *humble*, and gives the *joys of maternity* where nature has refused them; it announces with an air of triumph the glories and the maternity of Mary, *Mother of God* and *Mother of men*. The last three Psalms chant the praises of *Jerusalem*, the *City of God*: the symbol of Mary, who is *the City of God*.

Ant. O admirabile commercium! Creator generis humani animatum corpus sumens, de Virgine nasci dignatus est; et procedens homo sine semine, largitus est nobis suam deitatem.

Ant. O admirable Interchange The Creator of mankind, assuming a living Body, deigned to be born of a Virgin; and becoming Man without mans aid, bestowed on us his Divinity.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuae emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuae in splendoribus sanctorum: * ex utero Ante luciferum genui te.

Juravit Dominus, et non poenitebit eum: * Tu es Sacerdos in aeternum secundum ordinem Melchisedech.

Dominus a dextris tuis: * confregit in die irae suae reges.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multo rum.

De torrente in via bibet: * propterea exaltabit caput.

The Lord said to my Lord, *his Son*: Sit thou at my right hand, *and reign with me*.

Until, *on the day of thy last coming*, I make thy enemies thy footstool.

O Christ! the Lord *thy Father* will send forth the sceptre of thy power out of Sion: from thence rule thou in the midst of thine enemies.

With thee is the principality in the day of thy strength, in the brightness

of the saints: *for the Father hath said to thee*: From the womb before the day-star I begot thee.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man*: Thou art a Priest for ever, according to the order of Melchisedech.

Therefore, O Father! the Lord *thy Son*, is at thy right hand: he hath broken kings in the day of his wrath.

He shall *also* judge among nations: he shall fill the ruins *of the world*: he shall crush the heads in the land of many.

He cometh now in humility; he shall drink, in the way, of the torrent of sufferings: therefore shall he lift up the head.

Ant. O admirabile commercium! Creator generis humani animatum corpus sumens, de Virgine nasci dignatus est; et procedens homo sine semine, largitus est nobis suam deitatem.

Ant. Quando natus es ineffabiliter ex Virgine, tunc impletae sunt Scripturae; sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

Ant. O admirable Interchange The Creator of man kind, assuming a living Body, deigned to be born of a Virgin; and becoming Man without mans aid, bestowed on us his Divinity.

Ant. When thou wast born ineffably of the Virgin, the Scriptures were fulfilled. As dew upon Gedeons Fleece, thou camest down to save mankind.

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini bene dictum: * ex hoc nunc et usque in saeculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * et super coelos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in coelo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut collocet eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum laetantem.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high:

and looketh down on the low things in heaven and on earth? *Nay, not*

content with this, he deigns to come down among us.

Raising up, *from his divine Crib*, the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

Ant. Quando natus es ineffabiliter ex Virgine, tunc impletae sunt Scripturae; sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

Ant. Rubum, quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

Ant. When thou wast born ineffably of the Virgin, the Scriptures were fulfilled. As dew upon Gedeons Fleece, thou camest down to save mankind.

Ant. In the bush seen by Moses as burning yet unconsumed, we recognize the preservation of thy glorious Virginity. O Mother of God, intercede for us.

PSALM 121

Laetatus sum in his qua dicta sunt mihi: * In domum Domini ibimus.

Stantes erant pedes nostri: * in atriis tuis, Jerusalem.

Jerusalem qua aedificatur ut civitas: * cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini: * testimonium Israel ad confitendum Nomini Domini.

Quia illic sederunt sedes in judicio: * sedes super domum David.

Rogate qua ad pacem sunt Jerusalem: * et abundantia diligentibus te.

Fiat pax in virtute tua: * et abundantia in turribus tuis.

Propter fratres meos et proximos meos: * loquebar pacem de te.

Propter domum Domini Dei nostri: * quaesivi bona tibi.

I rejoiced at the things that were said to me: We shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem! *Our heart loves and confides in thee, O Mary.*

Mary is like to Jerusalem that is built as a city; which is compact together.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the Name of the Lord.

Because seats sat there in judgement; seats upon the house of David; *and Mary is of a kingly race.*

Pray ye, *through Mary*, for the things that are for the peace of Jerusalem: and may abundance be on them that love thee, *O Church of our God! The voice of Mary*: Let peace be in thy strength, *O thou new Sion!* and abundance in thy towers.

I, *a daughter of Israel*, for the sake of my brethren and of my neighbours, spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee.

Ant. Rubum, quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

Ant. Germinavit radix Jesse; orta est stella ex Jacob; Virgo peperit Salvatorem: te laudamus, Deus noster.

Ant. In the bush seen by Moses as burning yet unconsumed, we recognize the preservation of thy glorious Virginity. O Mother of God, intercede for us.

Ant. The Root of Jesse hath budded; the Star hath risen out of Jacob; a Virgin hath brought forth the Saviour. O Lord our God we praise thee.

PSALM 126

Nisi Dominus adificaverit domum: * in vanum laboraverunt qui aedificant eam.

Nisi Dominus custodierit civitatem: * frustra vigilat qui custodit eam. Vanum est vobis ante lucem surgere: * surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum: * ecce haereditas Domini filii: merces, fructus ventris.

Sicut sagittae in manu potentis: * ita filii excusso rum.

Beatus vir, qui implevit desiderium suum ex ipsis: * non confundetur cum loquetur inimicis suis in porta.

Unless the Lord build the house, they labour in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

It is vain for you to rise be fore light; rise ye after you have sitten, you that eat of the bread of sorrow.

When he shall give sleep to his beloved: behold the inheritance of the Lord are children; the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

Ant. Germinavit radix Jesse; orta est stella ex Jacob; Virgo peperit

Salvatorem: te laudamus, Deus noster.

Ant. Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit, dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi, alleluia.

Ant. The Root of Jesse hath budded; the Star hath risen out of Jacob; a Virgin hath brought forth the Saviour. O Lord our God we praise thee.

Ant. Lo! Mary hath brought forth a Saviour unto us, whom John seeing exclaimed: Behold the Lamb of God! Behold him that taketh away the sins of the world, alleluia.

PSALM 147

Lauda, Jerusalem, Domi num: * lauda Deum tuum, Sion.

Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

Qui posuit fines tuos pacem, * et adipe frumenti satiat te.

Qui emittit eloquium suum terrae: * velociter currit sermo ejus.

Qui dat nivem sicut lanam: * nebulam sicut cinerem spargit.

Mittit crystallum suam sicut buccellas: ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum, et liquefaciet ea: * flabit spiritus ejus, et fluent aquae.

Qui annuntiat verbum suum Jacob: * justitias, et judicia sua Israel.

Non fecit taliter omni nationi: * et judicia sua non manifestavit eis.

Praise the Lord, *O Mary, thou true* Jerusalem: *O Mary, O Sion ever holy*, praise thy God.

Because he hath strengthened *against sin* the bolts of thy gates: he hath blessed thy children within thee.

Who hath placed peace in thy borders, and filleth thee with the fat of corn, *with Jesus who is the Bread of life*.

Who sendeth forth *by thee* his Word to the earth; his Word runneth swiftly.

Who giveth snow like wool; scattereth mists like ashes.

He sendeth his crystal like morsels: who shall stand before the face of his cold?

He shall send forth his Word *by Mary*, and shall melt them: his spirit shall breathe, and the waters shall run.

Who declareth his Word to Jacob: his justices and judgements to Israel. He hath not done in like manner to every nation; and his judgements he hath not made manifest to them.

Ant. Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit, dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi, alleluia.

Ant. Lo! Mary hath brought forth a Saviour unto us, whom John seeing exclaimed: Behold the Lamb of God! Behold him that taketh away the sins of the world, alleluia.

CAPITULUM

(Tit. ii)

Apparuit gratia Dei Salvatoris nostri omnibus hominibus, erudiens nos, ut abnegantes impietatem et saecularia desideria, sobrie et juste et pie vivamus in hoc saeculo.

The grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly and justly and godly in this world.

Then is sung the Hymn of Christmas Day, *Jesu, Redemptor omnium*.

V. Verbum caro factum est, alleluia.

R. Et habitavit in nobis, alleluia.

V. The Word was made flesh, alleluia

R. And dwelt among us, alleluia.

ANTIPHON OF THE MAGNIFICAT

Ant. Propter nimiam charitatem suam qua dilexit nos Deus, Filium suum misit in similitudinem carnis peccati. Alleluia.

Ant. By reason of the exceeding charity wherewith God loved us, he sent us his Son in the likeness of sinful flesh. Alleluia.

Oremus.

Deus, qui salutis aeternae, beatæ Mariae virginitate fecunda, humano generi praemia prastitisti: tribue, quaesumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitae suscipere, Dominum nostrum Jesum Christum, Filium tuum. Qui tecum.

Let us pray.

O God, who by the fruitful Virginity of the Blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, by whom we received the Author of Life, our Lord Jesus Christ, thy Son. Who liveth, etc.

MASS

This Station is at St Marys *across the Tiber*. It was but just that this Basilica should receive such an honour, for it is the most ancient of all the Churches raised by the devotion of the faithful of Rome in honour of our Blessed Lady. It was consecrated in the third century by St Callixtus, on the site of the ancient *Taberna Meritoria*, celebrated even among the Pagans, for the fountain of oil which sprang up in that spot in the reign of Augustus, and flowed into the Tiber. The piety of the Christians interpreted this as a symbol of the *Christ* that was afterwards born; and the Basilica is sometimes called, even to this day, *Fons Olei*.

The Introit is that of the Third Mass of Christmas Day, as are also most of the portions that are chanted by the choir. It celebrates the Birth of the Child who is born unto us, and is to-day eight days old.

INTROIT

Puer natus est nobis, et Filius datus est nobis; cujus imperium super humerum ejus: et vocabitur nomen ejus magni Consilii Angelus.

Ps. Cantate Domino canticum novum, quia mirabilia fecit. V. Gloria Patri. Puer.

A Child is born unto us, and a Son is given to us; and the government is upon his Shoulder: and his name shall be called the Angel of the great Counsel.

Ps. Sing to the Lord a new Canticle, for he hath done wonderful things. V. Glory, etc. A Child, etc.

In the Collect the Church celebrates the *Fruitful Virginity* of the Mother of God, and shows Mary to us as the source whence God poured out upon mankind the blessing of the Incarnation. She expresses to God himself the hopes we have in the intercession of this privileged creature.

COLLECT

Deus, qui salutis aeternae, beatæ Mariæ virginitate fecunda, humano generi præmia prastitisti: tribue, quaesumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitae suscipere, Dominum nostrum Jesum Christum, Filium tuum. Qui tecum.

O God, who by the fruitful Virginity of the Blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, by whom we received the Author

of Life, our Lord Jesus Christ, thy Son. Who liveth, etc.

EPISTLE

Lectio Epistolae beati Pauli Apostoli ad Titum.

Cap. II.

Carissime, apparuit gratia Dei Salvatoris nostri omnibus hominibus, erudiens nos, ut abnegantes impietatem et saecularia desideria, sobrie et juste et pie vivamus in hoc saeculo, exspectantes beatam spem, et adventum gloriae magni Dei et Salvatoris nostri Jesu Christi: qui dedit semetipsum pro nobis, ut nos redimeret ab omni iniquitate et mundaret sibi populum acceptabilem, sectatorem bonorum operum. Haec loquere et exhortare: in Christo Jesu Domino nostro.

Lesson of the Epistle of St Paul the Apostle to Titus.

Ch. II.

Dearly beloved: The grace of God our Saviour hath appeared to all men, instructing us that denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak and exhort: in Christ Jesus our Lord.

These counsels of our great Apostle, who warns the Faithful of the obligation they are under of making a good use of the present life, are most appropriate to this first day of January, which is now the beginning of the new Civil Year. Let us, therefore, renounce all worldly desires; let us live soberly, justly, and piously, and permit nothing to distract us from the expectation of that blessedness, which is our hope. The great God and Saviour Jesus Christ, who shows himself to us in these days of his mercy in order to instruct us, will come to us in a second coming in order to give us our reward. The beginning of a New Year tells us plainly enough that this last day is fast approaching; let us cleanse ourselves from all iniquity, and become a people acceptable to our Redeemer, a people doing good works.

The Gradual proclaims the grand tidings of the Birth of our Jesus, and invites all nations to give praise to him, as also to the Eternal Father, who had promised him by the Prophets, and at length sent him.

GRADUAL

Viderunt omnes fines terrae Salutare Dei nostri: jubilate Deo omnis terra.

V. Notum fecit Dominus Salutare suum: ante conspectum gentium revelavit justitiam suam.

Alleluia, alleluia.

V. Multifarie olim Deus loquens patribus in Prophetis, novissime diebus istis locutus est nobis in Filio. Alleluia.

All the ends of the earth have seen the salvation of our God: sing joyfully to the Lord, all thou earth.

V. The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles.

Alleluia, alleluia.

V. God, who at sundry times and in divers manners spoke in time past to our fathers by the Prophets, last of all in these days hath spoken to us by his Son. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: Postquam consummati sunt dies octo, ut circumcideretur Puer; vocatum est nomen ejus Jesus, quod vocatum est ab Angelo priusquam in utero conciperetur.

Sequel of the holy Gospel according to Luke.

Ch. II.

At that time: After eight days were accomplished that the Child should be circumcised, his name was called Jesus, which was called by the Angel before he was conceived in the womb.

The Child is circumcised: he is now not only a member of the human race; he is made to-day a member of Gods chosen People. He subjects himself to this painful ceremony, to this symbol of one devoted to the Divine service, in order that he may fulfil all justice. He receives, at the same time, his Name: the Name is Jesus, and it means a *Saviour*. A Saviour! Then he is to save us? Yes; and he is to save us by his Blood. Such is the divine appointment, and he has bowed down his will to it.

The Incarnate Word is upon the earth in order to offer a Sacrifice, and the Sacrifice is begun to-day. This first shedding of the Blood of the Man-God was sufficient to the fulness and perfection of a Sacrifice; but he is come to win the heart of the sinner, and that heart is so hard that all the streams of that Precious Blood, which flow from the Cross on Calvary, will scarcely make it yield. The drops that were shed to-day would have been enough to satisfy the justice of the Eternal Father, but not to cure mans miseries, and the Babes Heart would not be satisfied to leave us uncured. He came for mans sake, and his love for man will go to what looks like excess - he will carry out the whole meaning of his dear name - he will be our Jesus, our *Saviour*.

The Offertory extols the power of our Emmanuel. Now that he is humbled by the wound of the Circumcision, it must be our delight to proclaim his power, his riches, his independence. Let us also magnify his love for us, for it is in order to cure our wounds that he so humbly condescends to feel their smart himself.

OFFERTORY

Tui sunt coeli, et tua est terra; orbem terrarum et plenitudinem ejus tu fundasti: justitia et judicium praeparatio sedis tuae.

Thine are the heavens, and thine is the earth; the world and the fulness thereof thou hast founded: justice and judgement are the preparation of thy throne.

SECRET

Muneribus nostris, quaesumus, Domine, precibusque susceptis: et coelestibus nos munda mysteriis, et clementer exaudi. Per Dominum. Receive, O Lord, our offerings and prayers: cleanse us by these mysteries, and mercifully hear us. Through, etc.

At the Communion, the Church rejoices in the Jesus, the Saviour, who visits her, and acts up to his sweet Name with such perfection by redeeming the inhabitants of the whole earth. In the Postcommunion she prays that by the intercession of Mary the Holy Communion may cure our hearts of their sins, that thus we may offer to God the homage of that spiritual circumcision of which the Apostle so often speaks.

COMMUNION

Viderunt omnes fines terrae Salutare Dei nostri.

All the ends of the earth have seen the salvation of our God.

POSTCOMMUNION

Haec nos communio, Do mine, purget a crimine: et intercedente beata Virgine Dei Genitrice Maria, coelestis remedii faciat esse consortes. Per Dominum.

May this communion, O Lord, cleanse us from sin: and by the intercession of Blessed Mary, the Virgin-Mother of God, make us partakers of thy heavenly remedy. Through, etc.

SECOND VESPERS

The Antiphons and Psalms are the same as in First Vespers; [above](#). The Capitulum and Hymn of yesterday are repeated; after which are said the following:

V. Notum fecit Dominus, alleluia.

R. Salutare suum, alleluia.

V. The Lord hath made known, alleluia.

R. His salvation, alleluia.

ANTIPHON OF THE MAGNIFICAT

Ant. Magnum haereditatis mysterium! Templum Dei factus est uterus nesciens virum: non est pollutus ex ea carnem assumens; omnes gentes venient, dicentes: Gloria tibi, Domine.

Ant. Great is the mystery of our inheritance! The womb of a most pure Virgin became the Temple of God. He is not defiled assuming to himself Flesh from her. All nations shall come, saying: Glory be to thee, O Lord Oremus.

Deus, qui salutis aeternae, beatæ Mariæ virginitate fecunda, humano generi præmia prastitisti: tribue, quaesumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitae suscipere, Dominum nostrum Jesum Christum, Filium tuum. Qui tecum.

Let us pray.

O God, who by the fruitful Virginity of the Blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, by whom we received the Author of Life, our Lord Jesus Christ, thy Son. Who liveth, etc.

We now give a short selection from the Offices of this Octave of Christmas Day, which will assist the Faithful in their devotion to the Holy Mother of God. We begin with the Roman Breviary, and take from it the following Responsories of the Matins of the Circumcision.

R. Congratulamini mihi omnes qui diligitis Dominum: * Quia cum essem parvula, placui Altissimo, et de meis visceribus genui Deum et hominem.

V. Beatam me dicent omnes generationes, quia ancillam humilem respexit Deus. * Quia.

R. Confirmatum est cor Virginis, in quo divina mysteria, Angelo nuntiante, concepit: tunc speciosum forma prae filiis hominum castis suscepit visceribus: * Et benedicta in aeternum, Deum nobis protulit et hominem.

R. Benedicta et venerabilis es, Virgo Maria, quae sine tactu pudoris inventa es Mater Salvatoris: * Jacebat in praesepio, et fulgebat in coelo.
V. Domine, audiui auditionem tuam et timui: consideravi opera tua et expavi: in medio duorum animalium * Jacebat in praesepio, et fulgebat in coelo.

R. Nesciens Mater Virgo virum peperit sine dolore * Salvatorem saeculorum; ipsum Regem Angelorum, sola Virgo lactabat ubere de coelo pleno.

V. Domus pudici pectoris templum repente fit Dei: intacta nesciens virum, verbo concepit Filium: * Salvatorem.

R. Rejoice with me all ye that love the Lord: * For that I, when I was little in my own eyes, pleased the Most High, and gave birth to him that is God and Man.

V. All generations shall call me Blessed, because God hath regarded the humility of his Handmaid. For that I.

R. The heart of the Virgin was strengthened, wherein at the message of the Angel she conceived the divine mysteries. Then did she receive into her chaste womb him that is beautiful above all the children of men: * And she that is Blessed for ever brought forth unto us Jesus, God and Man.

R. Blessed and venerable art thou, O Virgin Mary! that wast found to be Mother of the Saviour, yet still the purest Virgin: * He was laid in the Crib, and yet filled heaven with his brightness.

V. I have heard thy hearing, and I feared; I meditated on thy works, and I trembled: between two animals * He was laid in the Crib, and yet filled heaven with his brightness.

R. A purest Virgin-Mother brought forth without travail * The Saviour of the world: Me that was very King of Angels drank at the breast of the Virgin-Mother the food that heaven gave.

V. This chastest living dwelling becomes, in an instant, Gods own Temple: the purest of Virgins conceives, at the Angels word, her Son: The Saviour.

The Greek Church, on December 26, the day she consecrates to the Mother of Jesus, pours forth to Mary her praises with her wonted profusion. We take from the Menaea the two following strophes, the

former of which is also the *Benedictus*-Antiphon for the Feast of the Circumcision, in the Roman Breviary.

Mirabile mysterium declaratur hodie: innovantur naturae, Deus homo factus est: id quod fuit permansit, et quod non erat, assumpsit; non commixtionem passus, neque divisionem.

Uvam incultam postquam germinasset vitis mystica, in brachiis velut ramusculis ferebat: Tu, aiebat, fructus meus, tu es vita mea, a te novi quia quod eram adhuc sum, O Deus meus; sigillum enim virginитatis meae videns infractum, praedico te immutabile Verbum caro factum; virum non novi; te autem novi perniciosi solutorem. Casta enim sum, te ex me egresso, sicut invenisti, sic uterum meum reliquisti: ideo concinit omnis creatura ad me clamans: Gaude, gratia plena.

An admirable mystery is this day revealed: the two Natures are united in a new way, God is made Man: he remained what he was, and he assumed what he was not, suffering neither confusion nor division.

When the mystic Vine had produced, without human aid, the Grape-bunch, she carried him in her arms, as the branches their fruit; and she said to him: Thou art my Fruit, thou art my Life, and I know from thyself, O my God, that I am what I was: the treasure of my virginity is preserved, and therefore do I confess thee to be the Immutable One, the Word made Flesh. Man I know not; but I acknowledge thee as the Redeemer of lost man. Thy Birth impaired not the purity thou gavest me, for what I was when thou didst enter into my womb, that thou didst leave me at thy Nativity. Therefore is it that every creature sings to me saying: Rejoice, O full of grace!

On this the eighth day since the Birth of our Emmanuel, let us consider the great mystery which the Gospel tells us was accomplished in his divine Flesh: the Circumcision. On this day the earth sees the first-fruits of that Blood-shedding which is to be its Redemption, and the first sufferings of that Divine Lamb who is to atone for our sins. Let us compassionate our sweet Jesus, who meekly submits to the knife which is to put upon him the sign of a Servant of God.

Mary, who has watched over him with the most affectionate solicitude, has felt her heart sink within her as each day brought her nearer to this hour of her Child's first suffering. She knows that the justice of God does not necessarily require this first sacrifice, or might accept it, on account of its infinite value, for the world's salvation: and yet, the innocent Flesh of her Son must, even so early as this, be torn, and his Blood flow down his infant limbs.

What must be her affliction at seeing the preparations for this painful ceremony! She cannot leave her Jesus, and yet how shall she bear to see him writhe under this his first experience of suffering? She must stay, then, and hear his sobs and heartrending cries; she must bear the sight of the tears of her Divine Babe, forced from him by the violence of the pain. We need St Bonaventura to describe this wonderful mystery. And if he weeps, thinkest thou his Mother could keep in her tears? No: she, too, wept, and when the Babe, who was standing on her lap, perceived her tears, he raised his little hand to her mouth and face, as though he would beckon to her not to weep, for it grieved him to see her weeping, whom he so tenderly loved. The Mother, on her side, was touched to the quick at the suffering and tears of the Babe, and she consoled him by caresses and fond words; and as she was quick to see his thoughts, as though he had expressed them in words, she said to him: *If thou wishest me to cease weeping, weep not thou, my Child! If thou weepest, I must weep too.* Then the Babe, from compassion for the Mother, repressed his sobs, and Mary wiped his eyes and her own, and put his Face to her own, and gave him her Breast, and consoled him in every way she could.
[*Meditations on the Life of Christ*, by St Bonaventura.]

And now, what shall we give in return to this Saviour of our souls for the Circumcision which he has deigned to suffer in order to show us how much he loved us? We must, according to the teaching of the Apostle, circumcise our heart from all its evil affections, its sins and its wicked inclinations; we must begin at once to live that new life of which the Infant Jesus is the sublime model. Let us thus show him our compassion for this his earliest suffering for us, and be more attentive than we have hitherto been to the example he sets us.

The following beautiful Sequence will assist us to praise this mystery of the Divine Infancy. We have taken it from the ancient Missal of the Church of Paris.

SEQUENCE

Apparuit hodie
Mira virtus gratiae,
Quae Deum circumcidit.

Nomen ei coelicum,
Nomen et salvificum,
Quod est Jesus, indidit.

Nomen salus homini,
Nomen quod os Domini

Ab aeterno nominat.

Dudum Matri Numinis
Hoc et sponso Virginis
Angelus denuntiat.

Tu nequam vim Zabuli,
Tu peccatum saeculi
Nomen sacrum superas.

Jesu, nostrum pretium,
Jesu, spes moerentium,
Mentes sana miseras.

Quod deest in homine
Supple tuo nomine,
Quod est salutiferum.

Tua circumcisio
Cordis sit praecisio,
Efficax cauterium.

Sanguis fusus sordidos
Lavet, riget aridos,
Moestis det solatium.

Anni nunc initio,
Pro felici xenio
Para, Jesu, praemium.
Amen.

This day there hath been shown to us the wonderful power of grace in the Circumcision of the Infant-God.

A Name of heavens making, a Name that means Salvation - and it is Jesus - is given to him.

This Name imports Salvation to man: it is the Name which the mouth of the Lord hath uttered from eternity.

The Angel revealed it, months ago, to the Mother of God, and to her holy spouse.

Sacred name! thou conquerest Satans wicked power, and the sins of the world.

Jesus, our ransom! Jesus, hope of the afflicted! our souls are sick - do

thou heal them.

What is wanting in man, supply by thy Name, which means and gives salvation.

May thy Circumcision be the cleansing and the healing of our hearts wounds.

May the Blood thou didst shed purify our stains, refresh our parched hearts, and give consolation to the sad.

We are beginning now a New Year, when friends give gifts to friends; let thine, dear Jesus, be the preparing us our recompense. Amen.

Adam of St Victor offers us one of his hymns to help us to speak the praises of the Holy Mother of Jesus. It is an extremely graceful poem, and, for a long period. was to be found in the ancient Roman-French Missals.

SEQUENCE

Salve, Mater Salvatoris,
Vas electum, vas honoris,
Vas coelestis gratiae.

Ab aeterno vas provisum,
Vas insigne, vas excisum
Manu Sapientiae.

Salve Verbi sacra Parens,
Flos de spinis, spina carens,
Flos spineti gratia.

Nos spinetum, nos peccati
Spina sumus cruentati,
Sed tu spinae nescia.

Porta clausa, fons hortorum,
Cella custos unguentorum,
Cella pigmentaria.

Cinnamomi calamum,
Myrrham, thus et balsamum
Superas fragrantia.

Salve, decus virginum,

Mediatrix hominum,
Salutis puerpera.

Myrtus temperantiae,
Rosa patientiae,
Nardus odorifera.

Tu convallis humilis,
Terra non arabilis,
Qua fructum parturiit.

Flos campi, convallium
Singularare lilium:
Christus ex te prodiit.

Tu coelestis paradisos,
Libanusque non incisus,
Vaporans dulcedinem.

Tu candoris et decoris,
Tu dulcoris et odoris
Habes plenitudinem.

Tu thronus es Solomonis,
Cui nullus par in thronis,
Arte vel materia.

Ebur candens, castitatis,
Aurum fulvum, charitatis
Praesignant mysteria.

Palmam praefers singularem,
Nec in terris habes parem,
Nec in coeli curia.

Laus humani generis,
Virtutum prae caeteris
Habens privilegia.

Sol luna lucidior,
Et luna sideribus:
Sic Maria dignior
Creaturis omnibus.

Lux eclipsim nesciens
Virginis est castitas;
Ardor indeficiens,

Immortalis charitas.

Salve, mater pietatis
Et totius Trinitatis
Nobile triclinium.

Verbi tamen incarnati
Speciale majestati
Praeparans hospitium.

O Maria, stella maris,
Dignitate singularis,
Super omnes ordinis
Ordines coelestium.

In supremo sita poli,
Nos assigna tuae Proli,
Ne terrores, sive doli
Nos supplantent hostium.

In procinctu constituti,
Te tuente, simus tuti;
Pervicacis et versuti
Tuae cedat vis virtuti,
Dolus, providentiae.

Jesu, Verbum summi Patris,
Serva servos tuae Matris,
Solve reos, salva gratis,
Et nos tua claritatis
Configura gloriae.
Amen.

Hail, Mother of the Saviour! Vessel elect, Vessel of honour, Vessel of heavenly grace!

Vessel predestined from eternity, Vessel of singular beauty, Vessel formed by the hand of the All-Wise One.

Hail, holy Mother of the Word! the Flower that grew midst thorns, thyself the thorn-less Flower that decked the thorny Earth.

The thorny earth are we, bleeding from the prickly thorns of sin: and thou art free from thorns.

Thou art the Gate of the sanctuary closed for the Prince. Thou art the Fountain of the gardens, the Casket of sweet ointments and perfumes.

Thy fragrance is sweeter than that of cinnamon, or myrrh, or frankincense, or aromatic balm.

Hail, Virgin of Virgins! Mediatrix of men! Mother of the Jesus who saved us.

Myrtle of temperance, rose of patience, spikenard most fragrant!

Vale of humility! Soil most fruitful, though untilled!

Flower of the field! match-less lily of the valley, that broughtest forth Christ!

Heavenly Paradise! Cedar-tree untouched, yet breathing forth such sweetness!

Purity and beauty, sweetness and fragrance, are all in thee above measure.

Thou art the throne of Solomon, the throne rich above all others in form and substance.

The whiteness of the ivory prefigures thy chastity; the glittering gold thy charity.

The palm thou holdest is like no other: thou hast no equal among creatures on earth or in heaven.

Thou art the glory of the human race, and art privileged with virtues above Angels and men.

As the sun is brighter than the moon, and the moon is brighter than the stars; so is Mary exalted above all creatures.

The suns light, which no eclipse quenches, is Marys virginal purity: the suns unfailing heat is her undying charity.

Hail. Mother of Mercy! Thou art the noble dwelling of the blessed Trinity;

But for the majesty of the Incarnate Word thou didst prepare a special sanctuary.

O Mary, Star of the Sea! Peerless Queen, set above all the heavenly choirs.

Seated on thy lofty throne, commend us to thy Son; nor suffer our

enemies to defeat us by strength or craft.

In the battle we are fighting, may we be safely shielded by thy protection. Our enemys obstinacy and skill must needs yield to thy power, and his treachery to thy watchful care.

O Jesu! Word of the Eternal Father! save us the devoted servants of thy Mother. We are guilty, absolve us. Save us by thy grace, and make us like to thee in the brightness of thy glory. Amen.

SUNDAY BETWEEN THE CIRCUMCISION AND THE EPIPHANY FEAST OF THE MOST HOLY NAME OF JESUS

(When the first Sunday occurring in the year falls on January 1 or 6, or 7, the feast of the Holy Name is kept on January 2.)

The second Sunday after the Epiphany, which recalls the Marriage feast of Cana, was at first chosen as the day on which to honour the most holy Name of Jesus. It is on the Wedding Day that the Bridegroom gives his Name to the Bride, and it is the sign that, from that day forward, she belongs to him alone. The Church, therefore, wishing to honour a name so precious to her with a special feast, could find no day more appropriate for it than that of the Marriage at Cana. But now she has chosen for the celebration of this august Name, a day closer to the Anniversary on which it was given, after eight days were accomplished, his name was called Jesus; she leaves, however, the commemoration of the Sacred Nuptials to the Sunday of which it has ever been the glory.

In the Old Covenant, the Name of God inspired fear and awe: nor was the honour of pronouncing it granted to all the children of Israel. We can understand this. God had not yet come down from heaven to live on earth, and converse with men; he had not yet taken upon himself our poor nature, and become Man like ourselves; the sweet Name expressive of love and tenderness, could not be applied to him.

But, when the fulness of time had come - when the mystery of love was about to be revealed - then did heaven send down the Name of Jesus to our earth, as a pledge of the speedy coming of him who was to bear it. The archangel Gabriel said to Mary: *Thou shalt call his Name JESUS.* Jesus means *Saviour*. How sweet will this Name not be to poor lost man! It seems to link earth to heaven! No name is so amiable, none is so powerful. Every knee in heaven, on earth, and in hell, bows in adoration at hearing this Name! and yet, who can pronounce it, and not feel love spring up within his heart? But we need such a saint as Bernard, to tell us of the power and sweetness of this blessed Name. He thus speaks of it in one of his Sermons.

The Name of Jesus is Light, and Food, and Medicine. It is Light, when it is preached to us; it is Food, when we think upon it; it is the Medicine that soothes our pains when we invoke it. Let us say a word on each of these. Tell me, whence came there, into the whole world, so bright and sudden a light, if not from the preaching of the Name of Jesus? Was it

not by the light of this Name that God called us unto his admirable Light? Wherewith being enlightened, and in this light, seeing the Light, we take these words of Paul as truly addressed to ourselves: *Heretofore, you were darkness; but now, light in the Lord* [Eph. v. 8].

Nor is the Name of Jesus Light only; it is also Food. Art thou not strengthened, as often as thou thinkest of this Name? What is there that so feeds the mind of him that meditates upon this Name? What is there that so restores the wearied faculties, strengthens virtue, gives vigour to good and holy habits, and fosters chastity? Every food of the soul is dry, that is not steeped in this unction; it is insipid, if it be not seasoned with this salt. If thou write, I relish not thy writing, unless I read there the Name of Jesus. If thou teach me, or converse with me, I relish not thy words, unless I hear thee say the Name of Jesus. JESUS is honey to the mouth, and music to the ear, and gladness to the heart.

It is also Medicine. Is any one among you sad? Let but Jesus come into his heart, and the mouth echo him, saying *Jesus!* and lo! the light of that Name disperses every cloud, and brings sunshine back again. Have any of you committed sin? and is despair driving you into the snare of death? Invoke the Name of life, and life will come back to the soul. Was there ever a man, that, hearing this saving Name, could keep up that common fault of hardness of heart, or drowsiness of sluggishness, or rancour of soul, or languor of sloth? If any one, perchance, felt that the fountain of his tears was dry, did it not gush forth more plentifully than ever, and flow more sweetly than ever, as soon as he invoked the Name of Jesus? If any of us were ever in danger, and our heart beat with fear, did not this Name of power bring us confidence and courage the moment we pronounced it? When we were tossed to and fro by perplexing doubts, did not the evidence of what was right burst on us as we called upon the Name of light? When we were discouraged, and well nigh crushed, by adversity, did not our heart take courage, when our tongue uttered the Name of help? All this is most true; for all these miseries are the sicknesses and faintings of our soul, and the Name of Jesus is our Medicine.

But, let us see how all this comes to pass. *Call upon me in the day of trouble*, says the Lord; *I will deliver thee, and thou shall glorify me* [Ps. xlix 15]. There is nothing which so restrains the impulse of anger, calms the swelling of pride, heals the wound of envy, represses the insatiability of luxury, smothers the flame of lust, quenches the thirst of avarice, and dispels the fever of uncleanness - as the Name of Jesus. For when I pronounce this Name, I bring before my mind the Man, who, by excellence, is meek and humble of heart, benign, sober, chaste, merciful, and filled with everything that is good and holy, nay, who is

the very God Almighty - whose example heals me, and whose assistance strengthens me. I say all this, when I say *Jesus*. Here have I my model, for he is Man; and my help, for he is God; the one provides me with precious drugs, the other gives them efficacy; and from the two I make a potion such as no physician knows how to make.

Here is the electuary, my soul, hid in the casket of this Name *Jesus*; believe me, it is wholesome, and good for every ailment thou canst possibly have. Ever have it with thee, in thy bosom and in thy hand; so that all thy affections and actions may be directed to JESUS. [Fifteenth Sermon on the canticle of Canticles.]

The feast of the Holy Name is of comparatively recent origin, its first promoter was St Bernardine of Siena, who lived in the fifteenth century. This holy man established the practice of representing the Holy Name of Jesus surrounded with rays, and formed into a monogram of its three first letters, IHS [The Name was, anciently, often written *Ihesus*; hence, in its contracted form alluded to, the letter H would be given: the E following was virtually included in the aspirate. *Translator*.]

The custom spread rapidly through Italy, and was zealously propagated by the great St John of Capestrano, who, like St Bernardine of Siena, was of the Order of Friars Minor. The Holy See gave its formal approbation to this manner of honouring the Name of our Saviour, and, in the early part of the sixteenth century, Pope Clement VI, after long entreaties, granted to the whole Franciscan Order the privilege of keeping a special Feast in honour of the Most Holy Name of Jesus.

Rome extended the same favour to various Churches; and, at length, the Feast was inserted in the universal Calendar. It was in the year 1721, at the request of Charles VI, Emperor of Germany, that Pope Innocent XII decreed that the Feast of the Most Holy Name of Jesus should be kept throughout the whole Church; he also chose the Second Sunday after the Epiphany as the day, but as we have already explained, the feast is now fixed for the Sunday following the Circumcision.

MASS

The Church begins her chants by proclaiming the glory of the Name of her Spouse. Heaven, earth, and hell! bow ye down at the sound of this adorable Name, for the Son of Man, who bears this Name, is also the Son of God.

INTROIT

In Nomine Jesu omne genuflectatur, coelestium, terrestrium et infernorum; et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.

Ps. Domine, Dominus noster, quam admirabile est Nomen tuum in universa terra V. Gloria Patri. In Nomine Jesu.

At the Name of Jesus, let every knee bend in heaven, on earth, and under the earth; and every tongue confess, that the Lord Jesus Christ is in the glory of God the Father.

Ps. O Lord, our Lord, how wonderful is thy name over the whole earth. V. Glory. At the Name.

In the Collect, the Church, which, during her exile, finds consolation in the Name of her divine Spouse, prays that she may see his blessed face in heaven.

COLLECT

Deus, qui unigenitum Filium tuum constituisti humani generis Salvatorem, et Jesum vocari jussisti: concede propitius, ut cujus sanctum Nomen veneramur in terris, ejus quoque aspectu perfruamur in coelis. Per eundem.

O God, who didst appoint thy Only-Begotten Son the Saviour of mankind, and commandedst that his name should be called Jesus: mercifully grant, that we who venerate this holy Name on earth, may also enjoy his sight in heaven. Through the same, etc.

No commemoration is made of the Sunday; but on January 2, 3, or 4 the occurring Octave Day is commemorated in private masses only; and on January 5 the Vigil of the Epiphany is commemorated in all Masses, and St Telesphorus, Pope and Martyr, in private Masses.

EPISTLE

Lectio Actuum Apostolorum.

Cap. IV.

In diebus illis, Petrus Spiritu Sancto repletus, dixit: Principes populi, et seniores, audite: Si nos hodie dijudicamur in benefacto hominis infirmi, in quo iste salvus factus est; notum sit omnibus vobis, et omni plebi Israel, quia in Nomine Domini nostri Jesu Christi Nazareni, quem vos crucifixistis, quem Deus suscitavit a mortuis, in hoc iste adstat coram vobis sanus. Hic est lapis qui reprobatus est a vobis aedificantibus, qui factus est in caput anguli; et non est in alio aliquo salus. Nec enim aliud nomen est sub coelo datum hominibus, in quo oporteat nos salvos fieri.

Lesson from the Acts of the Apostles.

Ch. IV.

In those days: Peter being filled with the Holy Ghost, said: Ye princes of the people and ancients, hear. If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is the stone which was rejected by you the builders, which is become the head of the corner; neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

Oh! how true is this, dear Jesus! no other Name but thine could give us salvation, and thy Name means *Saviour*. Be thou praised for having taken such a Name! Be thou praised for having saved us! Thou art of heaven heavenly, and yet thou takest a Name of earth, and one which our mortal lips can say.

The holy Church then commences a second canticle in praise of this divine Name, which is blessed by all nations, for it is the name of him who redeemed them all.

GRADUAL

Salvos fac nos, Domine Deus noster; et congrega nos de nationibus: ut confiteamur Nomini sancto tuo, et gloriemur in laude tua.

V. Tu, Domine, Pater noster, et Redemptor noster; a saeculo nomen tuum.

Alleluia, alleluia.

V. Laudem Domini loquetur os meum, et benedicat omnis caro Nomen sanctum ejus. Alleluia.

Save us, O Lord, our God and gather us from amidst the nations: that we may give thanks to thy holy Name, and may glory in thy praise.

V. Thou, Lord, art our Father and Redeemer; thy Name is from eternity. Alleluia, alleluia.

V. My mouth shall publish the praises of the Lord, and let all flesh bless his holy Name. Alleluia,

After Septuagesima, the following Tract is sung, instead of the *Alleluia*.

TRACT

Domine, Deus virtutum, converte nos; et ostende faciem tuam et salvi erimus: sonet vox tua in auribus meis.

V. Vox enim tua dulcis, et facies tua decora nimis.

V. Oleum effusum Nomen tuum, Jesu; ideo adolescentulae dilexerunt te.

Convert us to thee, O Lord God of hosts; and show thy face, and we shall be saved: let thy voice sound in my ears.

V. For sweet is thy voice, and very beautiful is thy countenance.

V. Thy Name, O Jesus, is as oil poured out; therefore have virgins loved thee.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: Postquam consummati sunt dies octo, ut circumcideretur Puer, vocatum est Nomen ejus Jesus; quod vocatum est ab Angelo, priusquam in utero conciperetur.

Sequel of the holy Gospel according to Luke.

Ch. II.

At that time, After eight days were accomplished that the Child should be circumcised, his name was called Jesus, which was called by the angel, before he was conceived in the womb.

It is during the first shedding of thy Blood, by the Circumcision, that thou didst receive this Name of *Jesus*, dear Lord! and it was fitting that it should be so, for this Name signifies *Saviour*, and we could not be saved but by thy Blood. Our immortal life is to be purchased at the price of thy Death! This truth is expressed to us by thy Name, O Jesus! Saviour! Thou art the Vine, and thou invitest us to drink of thy delicious Wine; but the heavenly Fruit must be first unsparingly pressed in the wine-press of thy Eternal Fathers justice; we cannot drink of its juice, until it shall have been torn from the branch and bruised for our sakes.

May thy sacred Name ever remind us of this sublime Mystery, and may the remembrance keep us from sin, and make us always faithful.

During the Offertory, the holy Church resumes her chants in honour of the Holy Name; she celebrates the mercies, which are reserved for all them that call on this Name.

OFFERTORY

Confitebor tibi, Domine Deus meus, in toto corde meo; et glorificabo Nomen tuum in aeternum. Quoniam tu, Domine, suavis et mitis es, multae misericordiae omnibus invocantibus te. Alleluia.

I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name for ever; because, O Lord, thou art good and gracious, and full of mercy towards all that call upon thee. Alleluia.

SECRET

Benedictio tua, clementissime Deus, qua omnis viget creatura, sanctificet, quaesumus, hoc sacrificium nostrum, quod ad gloriam Nominis Filii tui Domini nostri Jesu Christi offerimus tibi: ut majestati tuae placere possit ad laudem, et nobis proficere ad salutem. Per eundem.

May thy blessing, O most merciful God, by which every creature is enlivened and subsists, sanctify this our sacrifice, which we offer thee in honour of the name of thy Son, our Lord Jesus Christ: that it may be acceptable to the praise of thy majesty, and available to our salvation. Through the same, etc.

The Faithful having received the heavenly food - the Body and Blood of their Saviour, Jesus - the Church, filled with gratitude towards her Lord, invites all nations to glorify the Name of him who made and redeemed them.

COMMUNION

Omnes gentes quascumque fecisti venient, et adorabunt coram te, Domine, et glorificabunt Nomen tuum: quoniam magnus es tu, et faciens mirabilia; tu es Deus solus. Alleluia.

All the nations thou hast made shall come and adore before thee, O Lord, and they shall glorify thy name, for thou art great and dost wonderful things: thou art God alone. Alleluia.

The holy Church has now but one more prayer to make: it is, that the names of her children may be written, under the glorious Name of

Jesus, in the book of *eternal predestination*, which is, as it were, the deed of the contract made with us by our Saviour. This happiness will assuredly be ours, if we are but wise enough to profit by all that this sweet Name offers us, and to make our life conformable to the lessons it teaches us.

POSTCOMMUNION

Omnipotens, aeterne Deus, qui creasti et redemisti nos:
respice propitius vota nostra, et sacrificium salutaris hostiae, quod in honorem Nominis Filii tui Domini nostri Jesu Christi, majestati tuae obtulimus, placido et benigno vultu suscipere digneris; ut gratia tua nobis infusa, sub glorioso Nomine Jesu, aeternae praedestinationis titulo, gaudeamus nomina nostra scripta esse in coelis. Per eundem. O Almighty and Eternal God, who didst both create and redeem us, mercifully hear our prayers, and vouchsafe, with a pleasing and kind countenance, to receive the sacrifice of this victim of our salvation, which we have offered to thy divine Majesty, in honour of the Name of thy Son, our Lord Jesus Christ; that thy grace being poured upon us, through the glorious Name of Jesus as a pledge of our eternal predestination, we may rejoice that our names are written in heaven. Through the same, etc.

VESPER

ANT. Omnis qui invocaverit Nomen Domini salvus erit.

ANT. Whosoever shall call upon the Name of the Lord, shall be saved.

Psalm: *Dixit Dominus.*

ANT. Sanctum et terribile Nomen ejus: initium sapientiae timor Domini.

ANT. Holy and terrible is his Name: the fear of the Lord is the beginning of wisdom.

Psalm: *Confitebor.*

ANT. Ego autem in Domino gaudebo, et exultabo in Deo Jesu meo.

ANT. But I will rejoice the Lord, and I will joy God my Jesus.

Psalm: *Beatus vir.*

ANT. A solis ortu usque ad occasum, laudabile Nomen Domini.

ANT. From the rising of the sun unto the going down of the same, the Name of the Lord is worthy of praise.

Psalm: *Laudate pueri.*

ANT. Sacrificabo hostiam laudis, et Nomen Domini invocabo.

ANT. I will sacrifice the sacrifice of praise, and I will call upon the Name of the Lord.

PSALM 115

Credidi, propter quod locutus sum: * ego autem humiliatus sum nimis.

Ego dixi in excessu meo: * Omnis homo mendax.

Quid retribuam Domino, * pro omnibus, qua retribuit mihi?

Calicem salutaris accipiam: * et Nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: * pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus: * ego servus tuus et filius ancilla tua.

Dirupisti vincula mea: * tibi sacrificabo hostiam laudis, et Nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus: * in atriis domus Domini, in medio tui Jerusalem.

I have believed, therefore have I spoken: but I have been humbled exceedingly.

I said in my excess: Every man is a liar.

What shall I render to the Lord, for all the things that he hath rendered to me

I will take the chalice of salvation: and I will call upon the Name of the Lord.

I will pay my vows to the Lord before all his people:
precious in the sight of the Lord is the death of his saints.

O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid.

Thou hast broken my bonds: I will sacrifice to thee the sacrifice of praise, and I will call upon the Name of the Lord.

I will pay my vows to the Lord in the sight of all his people, in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

CAPITULUM

(Phil. ii)

Fratres, Christus humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis: propter quod et Deus exaltavit illum, et donavit illi Nomen quod est super omne nomen: ut in Nomine Jesu omne genu flectatur.

Brethren, Christ humbled himself, becoming obedient unto death, even to the death of the cross; for which cause, God also hath exalted him, and hath given him a Name, which is above all names: that in the Name of Jesus every knee should bow.

HYMN

In the Monastic Breviary, it is preceded by this Responsory.

R. Br. Adjutorium nostrum in Nomine Domini, * Alleluia, alleluia.
Adjutorium. *V.* Qui fecit coelum et terram. * Alleluia. Gloria Patri.
Adjutorium.

Jesu, dulcis memoria,
Dans vera cordi gaudia:
Sed super mel et omnia,
Ejus dulcis praesentia.

Nil canitur suavius,
Nil auditur jucundius,
Nil cogitatur dulcius,
Quam Jesus Dei Filius.

Jesu, spes poenitentibus,
Quam pius es petentibus!

Quam bonus te quaerentibus!
Sed quid invenientibus?

Nec lingua valet dicere,
Nec littera exprimere;
Expertus potest credere,
Quid sit Jesum diligere.

Sis Jesu nostrum gaudium,
Qui es futurus praemium,
Sit nostra in te gloria,
Per cuncta semper saecula.
Amen.

V. Sit Nomen Domini benedictum, Alleluia.
R. Ex hoc nunc, et usque in saeculum, Alleluia.

JESUS! how sweet the remembrance of that name, which gives true joy to the heart! But, the sweet presence of him who bears that Name is sweeter than honey and every pleasure.

No song is so sweet, no word is so sweet, no thought is so sweet as -
Jesus, the Son of God!

Dear Jesus! thou hope of penitent hearts! how merciful thou art to them that ask for thee! how good to them that seek thee! but, oh! what art thou to them that find thee!

No tongue can tell, no pen can describe, what it is to love Jesus. He that has felt it, can alone believe the bliss.

Jesus! be thou our joy, as thou wilt, one day, be our reward. May our glory for eternal ages be in thee.
Amen.

V. Blessed be the Name of the Lord, Alleluia.
R. From henceforth, now, and for ever, Alleluia.

ANTIPHONS OF THE MAGNIFICAT

ANT. (1 Vp.). Fecit mihi magna qui potens est, et sanctum nomen ejus, alleluia.

ANT. (2 Vp.). Vocabis Nomen ejus Jesum; ipse enim salvum faciet populum suum a peccatis eorum. Alleluia.

ANT. (1 Vp.). For he that is mighty has done great things to me, and holy is his Name, alleluia.

ANT. (2 Vp.). Thou shalt call his Name Jesus; for he shall save his people from their sins. Alleluia.

OREMUS

Deus qui unigenitum Filium tuum constituisti humani generis Salvatorem, et Jesum vocari jussisti: concede propitius, ut, cujus sanctum Nomen veneramur in terris, ejus quoque aspectu perfruamur in coelis. Per eundem.

LET US PRAY

O God, who didst appoint thy Only-Begotten Son, the Saviour of mankind, and commandedst that his Name should be called Jesus: mercifully grant, that we who venerate his holy Name on earth, may also enjoy his sight in heaven. Through the same, etc.

The two Hymns which follow, and which are used by the Church for the Matins and Lauds of the Feast, are by the same writer as the Hymn of Vespers, *Jesu dulcis memoria*. They were for a long time attributed to St Bernard; but Manuscripts have been found, which prove beyond a doubt, that they were composed by a holy Abbess of the Order of St Benedict, who lived in the fourteenth century.

HYMN

Jesu, Rex admirabilis,
Et triumphator nobilis,
Dulcedo ineffabilis,
Totus desiderabilis,

Quando cor nostrum visitas,
Tunc lucet ei veritas,
Mundi vilescit vanitas,
Et intus fervet charitas.

Jesu, dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium.

Jesum omnes agnoscite;

Amorem ejus poscite;
Jesum ardentem quaerite,
Quaerendo inardescite.

Te nostra, Jesu, vox sonnet,
Nostri te mores exprimant,
Te corda nostra diligant,
Et nunc et in perpetuum.
Amen.

O Jesus! admirable King! noble Conqueror! ineffable Sweetness! most lovely Jesus!

When thou visitest the heart, then does truth shine upon her, the vanity of the world grows contemptible, and charity burns within.

O Jesus! Sweetness of the heart! Fount of life! Light of the soul! Thou surpassest every joy, and every desire.

Acknowledge this Jesus, all ye people! Pray for his love, seek him with all eagerness, and, as ye seek him, burn with love of him.

May our tongue proclaim thee, O Jesu! may our lives reflect thy virtues! may our hearts love thee, both now and for eternity.
Amen.

HYMN

Jesu decus Angelicum,
In aure dulce canticum,
In ore mel mirificum,
In corde nectar coelicum.

Qui te gustant esuriunt;
Qui bibunt adhuc sitiunt;
Desiderare nesciunt
Nisi Jesum, quem diligunt.

O Jesu, mi dulcissime,
Spes suspirantis animae!
Te quaerunt piae lacrymae,
Te clamor mentis intimae.

Mane nobiscum, Domine,

Et nos illustra lumine;
Pulsa mentis caligine,
Mundum reple dulcedine.

Jesu, flos Matris virginis,
Amor nostrae dulcedinis,
Tibi laus, honor Nominis,
Regnum beatitudinis.
Amen.

My Jesus, thou glory of the Angels! Thou art sweet music to the ear,
sweetest honey to the mouth, heavenly nectar to the heart!

They that taste thee, still hunger after thee; they that drink, still thirst
to drink; they know not what to desire save the Jesus whom they love.

O Jesus! my sweetest Jesus I hope of this panting heart! these tears of
love, this cry of my innermost soul, both ask thee to be mine.

Abide with us, O Lord! and illumine us with light; drive darkness from
our souls, and fill the world with thy sweetness.

To thee, O Jesus! thou Flower of thy Virgin-Mother, thou love of our
delighted nature! be praise, and the honour of thy Name, and the
kingdom of eternal bliss.
Amen.

The following Sequence is the composition of the devout Bernardine de
Bustis, a Franciscan, who also composed, during the pontificate of
Sixtus IV, an Office and a Mass of the Holy Name of Jesus.

SEQUENCE

Dulcis Jesus Nazareus,
Judaorum Rex amoenus,
Pius, pulcher, floridus.

Pro salute sua gentis
Subit mortem cum tormentis,
Factus pallens, lividus.

Dulce Nomen et cognomen,
Hoc transcendens est praenomen
Omnibus nominibus.

Mulcet reos, sanat eos;

Fovet justos, munit eos;
Servans ab insultibus.

Hujus Regis sub vexillo
Statu degis in tranquillo:
Hostes tui fugiunt.

Nomen Jesu meditatum
Belli fugat apparatus,
Hostes victi fugiunt.

Hoc est Nomen recolendum,
Quod sic semper est tremendum
Malignis spiritibus.

Hoc est Nomen salutare,
Et solamen singulare,
Quod succurrit tristibus.

Hoc nos decet honorare,
Arca cordis inserare,
Cogitare, peramare,
Amore sed heroico.

Ignatius hoc docuit,
Hoc passus insonuit,
Cor ejus scissum patuit
Inscriptum Jesu coelico.

Ut quid majora cupimus
Quasi quod Jesus sit intimus:
Qui est praeamantissimus,
Et quaerit nos amare.

Amat ferventissime,
Amat constantissime,
Amat fidelissime,
Et suos vult juvare.

Nomen suum fecit tale,
Ut sit cunctis cordiale,
Capitale, principale,
Dilectum ex intimis.

Habent hoc natura jura:
Ut amantem tota cura

Redamemus, placitura
Praestantes ex animis.

Jesu Nomen omne bonum
Tenet, dulcem facit sonum:
Promeretur regni thronum,
Auditum laetificat.

In hoc lucet splendor Patris,
In hoc patet decor Matris:
In hoc fulget honor Patris,
Hoc fratres magnificat.

Ergo si quis velit scire
Quare Nomen Jesu mire
Facit bonos concupire
Sui inhaerentia.

Jesu, pulcher in decore,
Summe bonus in valore,
Mitis, lenis, cum dulcore
Pronus ad clementiam.

Jesus est Rex gloriosus,
Jesus forma speciosus:
Jesus lingua graciosus,
Et mirandus opere.

Jesus fortis, animosus,
Jesus pugil vigorosus,
Jesus donis copiosus,
Et gaudet tribuere.

Jesus pie viscerosus,
Jesus ductor luminosus,
Jesus est deliciosus,
Et sapit dulcissime.

Jesus! fama gloriosus,
Jesus cunctis fructuosus,
Jesus totus virtuosus,
Fovet suos optime.

Summe celsus in honore,
Summe gratus in amore,
Omnem laudem obtinet.

In sciendo omne sapit,
Ambiando cuncta capit,
Diligendo corda rapit,
Et illata detinet.

Pia nobis Nomen gratum,
Dulcis Jesus appellatum:
Sit in corde sic firmatum,
Ut non possit erui.

Hoc reatum peccatorum
Tollat, praestet jubilorum
Odas: sede beatorum
Donet nobis perfrui.
Amen.

Sweet Jesus of Nazareth! dear King of the Jews! the good, the beautiful,
the flower like Jesus!

He suffers death and torments for the salvation of his people:
he is pale and livid with his wounds.

Sweet Name and epithet! It is the Name surpassing all names.
It softens the sinners heart, and heals him: it warms up the just, and
strengthens them, and defends them from temptation.

Under this Kings standard, thou livest in peace, for thine enemies fly
before thee.

Think upon the Name of Jesus, and it will break up thine enemies plans,
conquer them, and put them to flight.

This is the Name deserving of all honour, at which the wicked spirits
ever tremble.

This is the Name of salvation, and the wonderful consolation which
comforts the sorrowful.

It behoves us to honour this Name, put it in the treasury of our heart,
think on it, love it, but love it bravely.

Ignatius taught men this Name; when he suffered martyrdom he had it
on his lips, and when his heart was opened, there was found written on
it this heavenly word *Jesus*.

What could we wish for better than this, to have Jesus as a bosom-
friend? He is lovely above all measure, and desires to love us.

He loves most ardently, he loves most constantly, he loves most faithfully, and seeks how to assist his friends.

He made his own Name, and he made it such as that all should love it above all names, and before all names, and more intimately than all other names.

This is nature's law: that we study our best to love him who loves us, and cordially do all we can to please him.

The Name of Jesus includes all good things; its sound is sweet; it merits for us a throne in the kingdom; it gladdens our hearing.

The brightness of the Father shines in it; the beauty of the Mother beams through it; the honour of the Father is reflected in it; the glory of the Brethren comes from it.

Would any one, therefore, know, how it is that the Name of Jesus so wonderfully causes the good to desire him whose Name it is?

It is that Jesus is beautiful in comeliness, infinitely good in worth, meek, gentle, and sweetly prone to mercy.

Jesus is the King of glory; Jesus is beautiful in appearance; Jesus is graceful in speech, and admirable in his works.

Jesus is strong, and valiant; Jesus is a vigorous combatant; Jesus is generous in his gifts, and loves to give.

Jesus is tenderly compassionate; Jesus is the enlightened guide; Jesus is the de light of all who know him, and most sweet is his company.

Jesus is glorified throughout the world; Jesus brings the fruit of blessings to all; Jesus is the source of every virtue, and takes the tenderest care of those that are his.

There is none equal to him in honour, there is none like him in affection, and all the earth praises him.

He knows all things, and holds all things in his omnipresent providence; his love wins him the hearts of his creatures and keeps them fastened to himself.

All hail, then, to this Name so loved - *Sweet Jesus!* May it be so fixed within our hearts, that no power may take it from us!

May it bring us the forgiveness of our sins; may it inspire us to hymn

Gods praise; may it lead us to the possession of our blissful throne in heaven. Amen,

We cannot refuse to our readers the following Hymn from the ancient Missals of Germany, notwithstanding its being, in several of the ideas and expressions, a repetition of the one just given.

HYMN

Nomen jure sublimatum,
In excelsis adoratum,
Nomen summae gloriae:
Gabrieli revelatum,
Et in terris nunciatum
Genitrici gratiae.

Haec octavo die natum,
Circumcisum more patrum,
Salvatorem nominat.
Universo publicatum
Mundo Nomen hoc beatum
Credentes salvificat.

In hoc lucet Trinitatis
Splendor atque unitatis;
Hoc coelum laetificat.
In hoc fulget honor Patris,
In hoc patet decor Matris,
Hoc fratres glorificat.

Hoc est Nomen salutare,
Et solamen singulare,
Quod succurrit tristibus.
Hoc nos decet honorare,
Benedicere, laudare
Semper laetis mentibus.

Hoc est melos praedicatum,
Dulce mel est invocatum,
Servat ab insultibus.
Jubilus est cogitatum,
Nomen mire formidatum
Malignis spiritibus.

Ecce Nomen gratiosum,
Fructuosum, virtuosum

Prae cunctis nominibus.
Vultum Dei gratiosum,
Speciosum, amorosum,
Ostendit hominibus.

Nomen pulchrum in decore,
Summe bonum in valore,
Intus sapit dulciter;
Summe potens in vigore,
Summe celsum in honore
Delectat feliciter.

Ergo Pastor animarum,
Bone Jesu, et earum
Lumen indeficiens,
Propter Nomen tuum carum
Tetrum chaos tenebrarum
Obstrue, nos muniens.

O Reformator cunctarum
Nationum humanarum,
Vita mortem auferens,
Restaurator ruinarum
Virtutum angelicarum,
Te ipsum sis largiens. Amen.

Jesus, Name so justly honoured, adored in heaven, and expressive of infinite glory! It was revealed to Gabriel, and announced on earth to the Mother of divine grace.

She, on the eighth day, when her Son had been circumcised according to the Jewish ceremony, she called him Jesus. The blessed Name was preached to the whole world, and saves them that believe.

The glory of the divine Trinity and Unity blazes forth in this Name; it gladdens heaven; the brightness of the Father shines in it; the beauty of the Mother beams through it; the glory of the Brethren comes from it.

This is the Name of salvation, and the wonderful consolation which comforts the sorrowful. It behoves us ever to honour, and bless, and praise, with joyful hearts, this dear Name.

It is music when preached to us; it is sweet honey when invoked by us; it defends us from temptation. It is joy to us when we think on it, and the wicked spirits are seized with strange fear when they hear us say it.

This is the Name that is full of grace, and fruit, and virtue, above all names. It makes known to men the gracious, the beautiful, the loving face of God.

It is fair in beauty, it is surpassingly good in worth, its inner relish is most sweet; it is most powerful in energy, most high in honour, and gives a happy delight.

Do thou, therefore, good Jesus! Shepherd and Light un failing of our souls! defend us, and, for thy dear Names sake, let not the dismal chaos of darkness engulf us.

O thou the Reformer of all nations, that destroyest death by thy Life! O Restorer of the loss sustained by the Angels, give thyself unto us. Amen.

THE EPIPHANY OF OUR LORD

The Feast of the Epiphany is the continuation of the mystery of Christmas; but it appears on the Calendar of the Church with its own special character. Its very name, which signifies *Manifestation*, implies that it celebrates the apparition of God to his creatures.

For several centuries, the Nativity of our Lord was kept on this day; and when, in the year 376, the decree of the Holy See obliged all Churches to keep the Nativity on the 25th December, as Rome did - the Sixth of January was not robbed of all its ancient glory. It was still to be called the *Epiphany*, and the Baptism of our Lord Jesus Christ was also commemorated on this same Feast, which Tradition had marked as the day on which that Baptism took place.

The Greek Church gives this Feast the venerable and mysterious name of *Theophania*, which is of such frequent recurrence in the early Fathers, as signifying a *divine Apparition*. We find this name applied to this Feast by Eusebius, St. Gregory Nazianzum, and St. Isidore of Pelusium. In the liturgical books of the Melchite Church the Feast goes under no other name.

The Orientals call this solemnity also *the holy* on account of its being the day on which Baptism was administered, (for, as we have just mentioned, our Lord was baptised on this same day.) Baptism is called by the holy Fathers *Illumination*, and they who received it *Illuminated*.

Lastly, this Feast is called, in many countries, *Kings Feast*: it is, of course, an allusion to the Magi, whose journey to Bethlehem is so continually mentioned in to-days Office.

The Epiphany shares with the Feasts of Christmas, Easter, Ascension, and Pentecost, the honour of being called, in the Canon of the Mass, *a Day most holy*. It is also one of the *cardinal* Feasts, that is, one of those on which the arrangement of the Christian Year is based; for, as we have *Sundays after Easter*, and *Sundays after Pentecost*, so also we count six *Sundays after the Epiphany*.

The Epiphany is indeed great Feast, and the joy caused us by the Birth of our Jesus must be renewed on it, for, as though it were a second Christmas Day, it shows us our Incarnate God in a new light. It leaves us all the sweetness of the dear Babe of Bethlehem, who hath *appeared* to us already in love; but to this it adds its own grand *manifestation* of the divinity of our Jesus. At Christmas, it was a few Shepherds that were

invited by the Angels to go and recognise THE WORD MADE FLESH; but now, at the Epiphany, the voice of God himself calls the whole world to *adore* this Jesus, and *hear him*.

The mystery of the Epiphany brings upon us three magnificent rays of the Sun of Justice, our Saviour. In the calendar of pagan Rome, this sixth day of January was devoted to the celebration of the triple triumph of Augustus, the founder of the Roman Empire: but when Jesus, our *Prince of peace*, whose empire knows no limits, had secured victory to his Church by the blood of the Martyrs - then did this his Church decree, that a triple triumph of the *Immortal King* should be substituted, in the Christian Calendar, for those other three triumphs which had been won by the adopted son of Caesar.

The Sixth of January, therefore, restored the celebration of our Lords Birth to the Twenty-Fifth of December; but, in return, there were united in the one same *Epiphany*, three manifestations of Jesus Glory: the mystery of the Magi coming from the East, under the guidance of a star, and adoring the Infant of Bethlehem as the Divine King; the mystery of the Baptism of Christ, who, whilst standing in the waters of the Jordan, was proclaimed by the Eternal Father as Son of God; and thirdly, the mystery of the divine power of this same Jesus, when he changed the water into wine at the marriage-feast of Cana.

But, did these three Mysteries really take place on this day? Is the Sixth of January the real anniversary of these great events? As the chief object of this work is to assist the devotion of the Faithful, we purposely avoid everything which would savour of critical discussion; and with regard to the present question, we think it enough to state, that Baronius, Suarez, Theophilus Raynaldus, Honorius De Sancta-Maria, Cardinal Gotti, Sandini, Benedict 14th, and an almost endless list of other writers, assert that the Adoration of the Magi happened on this very day. That the Baptism of our Lord, also, happened on the sixth of January, is admitted by the severest historical critics, even by Tillemont himself; and has been denied by only two or three. The precise day of the miracle at the marriage-feast of Cana is far from being as certain as the other two mysteries, though it is impossible to prove that the sixth of January was not the day. For us the children of the Church, it is sufficient that our Holy Mother has assigned the commemoration of these three *manifestations* for this Feast; we need nothing more to make us rejoice in the triple triumph of the Son of Mary.

If we now come to consider these three mysteries of our Feast separately, we shall find, that the Church of Rome, in her Office and Mass of to-day, is more intent on the Adoration of the Magi than on the

Other two. The two great Doctors of the Apostolic See, St. Leo and St. Gregory, in their Homilies for this Feast, take it as the almost exclusive object of their preaching; though, together with St. Augustine, St. Paulinus of Nola, St. Maximus of Turin, St. Peter Chrysologus, St. Hillary of Arles, and St. Isidore of Seville, they acknowledge the three mysteries of to-days Solemnity. That the mystery of the Vocation of the Gentiles should be made thus prominent by the Church of Rome, is not to be wondered at; for, by that heavenly vocation which, in the three Magi, called all nations to the admirable light of Faith, Rome, which till then had been the head of the Gentile world, was made the head of the Christian Church and of the whole human race.

The Greek Church makes no special mention, in her Office of to-day, of the Adoration of the Magi, for she unites it with the mystery of our Saviours Birth in her celebration of Christmas Day. The Baptism of Christ absorbs all her thoughts and praises on the solemnity of the Epiphany.

In the Latin Church, this second mystery of our Feast is celebrated, unitedly with the other two, on the sixth of January, and mention is made of it several times in the Office. But, as the coming of the Magi to the crib of our new-born King absorbs the attention of Christian Rome on this day, the mystery of the sanctification of the waters was to be commemorated on a day apart. The day chosen by the Western Church for paying special honour to the Baptism of our Saviour is the Octave of the Epiphany.

The third mystery of the Epiphany being also somewhat kept in the shade by the prominence given to the first, (though allusion is several times made to it in the Office of the Feast,) a special day has been appointed for its due celebration; and that day is the second Sunday after the Epiphany.

Several Churches have appended to the Mystery of changing the water into wine that of the multiplication of the loaves, which certainly bears some analogy with it, and was a *manifestation* of our Saviours divine power. But, whilst tolerating the custom in the Ambrosian and Mozarabic rites, the Roman Church has never adopted it, in order not to interfere with the sacredness of the *triple* triumph of our Lord, which the sixth of January was intended to commemorate; as also, because St. John tells us, in his Gospel, that the miracle of the multiplication of the Loaves happened when the Feast of the Pasch was at hand [St. John, vi. 4], to which, therefore, could not have any connection with the season of the year when the Epiphany is kept.

We propose to treat of the three mysteries, united in this great Solemnity, in the following order. To-day, we will unite with the Church in honouring all three; during the Octave, we will contemplate the Mystery of the Magi coming to Bethlehem; we will celebrate the Baptism of our Saviour on the Octave Day; and we will venerate the Mystery of the Marriage of Cana on the Second Sunday after the Epiphany, which is the day appropriately chosen by the Church for the Feast of the Most Holy Name of Jesus.

Let us, then, open our hearts to the Joy of this grand Day; and on this Feast of the *Theophany*, of the *Holy Lights*, of the *Three Kings*, let us look with love at the dazzling beauty of our Divine Sun, who, as the Psalmist expresses it [Ps. xviii. 6], runs his course as a Giant, and pours out upon us floods of a welcome and yet most vivid light. The Shepherds, who were called by the Angels to be the first worshippers, have been joined by the Prince of Martyrs, the Beloved Disciple, the dear troop of Innocents, our glorious Thomas of Canterbury, and Sylvester the Patriarch of Peace; and now, to-day, these Saints open their ranks to let the Kings of the East come to the Babe in his crib, bearing with them the prayers and adorations of the whole human race. The humble Stable is too little for such a gathering as this, and Bethlehem seems to be worth all the world besides. Mary, the Throne of the divine Wisdom, welcomes all the members of this court with her gracious smile of Mother and Queen; she offers her Son to man, for his adoration, and to God, that he may be well pleased. God *manifests* himself to men, because he is great: but he *manifests* himself by Mary, because he is full of mercy.

The great Day, which now brings us to the crib of our Prince of Peace, has been marked by two great events of the first ages of the Church. It was on the sixth of January, in the year 361, and Julian, (who, in heart, was already an apostate,) happened to be at Vienne in Gaul. He was soon to ascend the imperial throne, which would be left vacant by the death of Constantius, and he felt the need he had of the support of that Christian Church, in which it is said he had received the order of Lector, and which, nevertheless, he was preparing to attack with all the cunning and cruelty of a tiger. Like Herod, he, too, would fain go, on this Feast of the Epiphany, and adore the new-born King. The panegyrist Ammianus Marcellinus tells us, that this crowned Philosopher, who had been seen, just before, coming out of the pagan temple, where he had been consulting the soothsayers, made his way through the porticoes of the Church, and, standing in the midst of the faithful people, offered to the God of the Christians his sacrilegious homage.

Eleven years later, in the year 372, another Emperor found his way into the Church, on the same Feast of the Epiphany. It was Valens; a Christian, like Julian, by baptism; but a persecutor, in the name of Arianism, of that same Church which Julian persecuted in the name of his vain philosophy and still vainer gods. As Julian felt himself necessitated by motives of worldly policy to bow down, on this day, before the divinity of the *Galilean*; so, on this same day, the holy courage of a saintly Bishop made Valens prostrate himself at the feet of Jesus the King of kings.

Saint Basil had just then had his famous interview with the Prefect Modestus, in which his episcopal intrepidity had defeated all the might of earthly power. Valens had come to Caesarea, and, with his soul defiled with the Arian heresy, he entered the Basilica, when the Bishop was celebrating, with his people, the glorious *Theophany*. Let us listen to St. Gregory Nazianzum, thus describing the scene with his usual eloquence. The Emperor entered the Church. The chanting of the psalms echoed through the holy place like the rumbling of thunder. The people, like a waving sea, filled the house of God. Such was the order and pomp in and about the sanctuary, that it looked more like heaven than earth. Basil himself stood erect before the people, as the Scripture describes Samuel - his body, and eyes, and soul, motionless as though nothing strange had taken place, and, if I may say so, his whole being was fastened to his God and the holy Altar. The sacred ministers, who surrounded the Pontiff, were in deep recollectedness and reverence. The Emperor heard and saw all this. He had never before witnessed a spectacle so imposing. He was overpowered. His head grew dizzy, and darkness veiled his eyes.

Jesus, the King of ages, the Son of God and the Son of Mary had conquered. Valens was disarmed; his resolution of using violence against the holy bishop was gone; and if heresy kept him from at once adoring the Word consubstantial to the Father, he, at least, united his exterior worship with that which Basils flock was paying to the Incarnate God. When the Offertory came, he advanced towards the Sanctuary, and presented his gifts to Christ in the person of his holy priest. The fear lest Basil might refuse to accept them took such possession of the Emperor, that had not the sacred ministers supported him, he would have fallen at the foot of the Altar.

Thus has the Kingship of our new-born Saviour been acknowledged by the great ones of this world. The Royal Psalmist had sung this prophecy - the Kings of the earth shall see him, and his enemies shall lick the ground under his feet [Ps. lxxi. 9, 11].

The race of Emperors like Julian and Valens was to be followed by Monarchs, who would bend their knee before this Babe of Bethlehem, and offer him the homage of orthodox faith and devoted hearts. Theodosius, Charlemagne, our own Alfred the Great and Edward the Confessor, Stephen of Hungary, the Emperor Henry 2nd, Ferdinand of Castile, Louis 9th of France, are examples of Kings who had a special devotion to the Feast of the Epiphany. Their ambition was to go, in company with the Magi, to the feet of the Divine Infant, and offer him their gifts. At the English Court, the custom is still retained, and the reigning Sovereign offers an ingot of Gold as a tribute of homage to Jesus the King of kings: the ingot is afterwards redeemed by a certain sum of money.

But this custom of imitating the Three Kings in their mystic gifts was not confined to Courts. In the Middle-Ages, the Faithful used to present, on the Epiphany, gold, frankincense, and myrrh, to be blessed by the Priest. These tokens of their devotedness to Jesus were kept as pledges of Gods blessing upon their houses and families. The practice is still observed in some parts of Germany: and the prayer for the Blessing was in the Roman Ritual, until Pope Paul 5th suppressed it, together with several others, as being seldom required by the Faithful.

There was another custom, which originated in the Ages of Faith, and which is still observed in many countries. In honour of the Three Kings, who came from the East to adore the Babe of Bethlehem, each family chose one of its members to be *King*. The choice was thus made. The family kept a feast, which was an allusion to the third of the Epiphany-Mysteries - the Feast of Cana in Galilee - a Cake was served up, and he who took the piece which had a certain secret mark, was proclaimed the *King* of the day. Two portions of the cake were reserved for the poor, in whom honour was thus paid to the Infant Jesus and his Blessed Mother; for, on this Day of the triumph of Him, who, though King, was humble and poor, it was fitting that the poor should have a share in the general joy. The happiness of home was here, as in so many other instances, blended with the sacredness of Religion. This custom of *Kings Feast* brought relations and friends together, and encouraged feelings of kindness and charity. Human weakness would sometimes, perhaps, show itself during these hours of holiday-making; but the idea and sentiment and spirit of the whole feast was profoundly Catholic, and that was sufficient guarantee to innocence.

Kings Feast is still a Christmas joy in thousands of families; and happy those where it is kept in the Christian spirit which first originated it! For the last three hundred years, a puritanical zeal has decried these simple customs, wherein the seriousness of religion and the home

enjoyments of certain Festivals were blended together. The traditions of Christian family rejoicings have been blamed under pretexts of abuse; as though a recreation, in which religion had no share and no influence, were less open to intemperance and sin. Others have pretended, (though with little or no foundation,) that the Twelfth Cake and the custom of choosing a King, are mere imitations of the ancient pagan *Saturnalia*. Granting this to be correct, (which it is not,) we would answer, that many of the old pagan customs have undergone a Christian transformation, and no one thinks of refusing to accept them thus purified. All this mistaken zeal has produced the sad effect of divorcing the Church from family life and customs, of excluding every religious manifestation from our traditions, and of bringing about what is so pompously called, (though the word is expressive enough,) the *secularisation* of society.

But let us return to the triumph of our sweet Saviour and King. His magnificence is manifested to us so brightly on this Feast! Our mother, the Church, is going to initiate us into the mysteries we are to celebrate. Let us imitate the faith and obedience of the Magi: let us adore, with the holy Baptist, the divine Lamb, over whom the heavens open: let us take our place at the mystic feast of Cana, where our dear King is present, thrice *manifested*, thrice glorified. In the last two mysteries, let us not lose sight of the Babe of Bethlehem; and in the Babe of Bethlehem let us cease not to recognise the Great God, (in whom the Father was *well-pleased*,) and the supreme Ruler and Creator of all things.

The Church begins the Solemnity of the Epiphany by singing First Vespers.

FIRST VESPERS OF THE EPIPHANY.

1. ANT. Ante luciferum genitus et ante saecula, Dominus Salvator noster hodie mundo apparuit.

1. ANT. The Lord our Saviour, begotten before the day-star and all ages, appeared to the world on this day.

Psalm: *Dixit Dominus.*

2. ANT. Venit lumen tuum, Jerusalem, et gloria Domini super te orta est; et ambulabunt Gentes in lumine tuo, Alleluia.

2. ANT. Thy light is come, O Jerusalem, and the glory of the Lord is risen upon thee and the Gentiles shall walk in thy light, Alleluia.

Psalm: *Confitebor tibi.*

3. ANT. Apertis thesauris suis, obtulerunt Magi Domino aurum, thus, et myrrham. Alleluia.

3. ANT. Opening their treasures, the Magi offered to the Lord gold, frankincense, and myrrh. Alleluia.

Psalm: *Beatus vir.*

4. ANT. Maria et flumina, benedicite Domino: hymnum dicite, fontes, Domino. Alleluia.

4. ANT. Ye seas, and rivers, bless the Lord: ye fountains, sing a hymn to the Lord. Alleluia.

Psalm: *Laudate pueri.*

5. ANT. Stella ista sicut flamma coruscat, et Regem regum Deum demonstrat: Magi eam viderunt, et magno Regi munera obtulerunt.

5. ANT. This star shineth as a flame, and pointeth out God, the King of kings: the Magi saw it, and offered gifts to the great King.

Psalm 116:

Laudate Dominum omnes gentes: * laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in aeternum.

O praise the Lord, all ye nations: praise him, all ye people.

For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

The holy Church - after having thus celebrated the power given to the

Divine Babe over kings, whom he shall *break, in the day of his wrath*; his *covenant* with the *Gentiles*, whom he will *give as an inheritance* to his Church; the *light that is risen up in darkness*; his *Name blessed from the rising to the setting of the sun*; and after having, on this the day of the Vocation of the Gentiles, invited *all nations*, and *all people*, to *praise* the eternal *mercy and truth* of God;- addresses herself to Jerusalem, the figure of the Church, and conjures her, by the Prophet Isaias, to take advantage of the LIGHT, which has this day risen upon the whole human race.

CAPITULUM

(Isa. LX.)

Surge, illuminare, Jerusalem, quia venit lumen tuum, et gloria Domini super te orta est.

Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee.

Then follows the hymn. It is the beautiful one composed by Sedulius, of which we sang the opening stanzas in the Lands of Christmas Day. In the verses selected for the present Feast, the Chinch celebrates the *three* Epiphanies: Bethlehem, tin Jordan, and Cana, each, in its turn, *manifested* the Glory of Jesus, our great King.

HYMN.

Crudelis Herodes, Deum
Regem venire quid times?
Non eripit mortalia,
Qui regna dat coelestia.

Ibant Magi, quam viderant
Stellam sequentes praeiviam;
Lumen requirunt lumine;
Deum fatentur munere.

Lavacra puri gurgitis
Coelestis Agnus attigit:
Peccata quae non detulit,
Nos ablundo sustulit.

Novum genus potentiae:
Aquae rubescunt hydriae,
Vinumque jussa fundere,

Mutavit unda originem.

Jesu, tibi sit gloria,
Quia te revelas Gentibus,
Cum Patre, et almo Spiritu,
In sempiterna saecula. Amen.

Cruel tyrant Herod! why tremblest thou at the coming of the King our God? He that gives men a heavenly kingdom, takes not from kings their earthly ones.

On went the Magi, following the Star that went before them, and which they had seen in the East. They seek by this light Him that is the Light, and, by their gifts, acknowledge him to be God.

The heavenly Lamb touched the pure stream, wherein he deigned to be baptised: it is we whom he hereby washes from our sins, for he could have none to be cleansed.

At Cana, he showed a new sort of power: the water in the vases at the feast turns red; and, when ordered to be poured out, lo! it had changed its nature, and was wine.

Glory be to thee, O Jesus, that manifestest thyself to the Gentiles: and to the Father, and to the Spirit of love, for everlasting ages. Amen.

V. Reges Tharsis, et insulae munera offerent.

R. Reges Arabum, et Saba dona adducent.

V. The kings of Tharsis, and the islands, shall offer presents.

R. The kings of the Arabians and of Saba shall bring gifts.

In the Monastic Rite it is as follows:-

R. breve. Omnes de Saba venient: * Alleluia, alleluia. Omnes. V. Aurum et thus deferentes, * Alleluia. Gloria Patri. Omnes.

Hostis Herodes impie,
Christum venire quid times?
Non eripit mortalia,
Qui regna dat coelestia.

Ibant Magi quam viderant,
Stellam sequentes praeiviam;
Lumen requirunt lumine,
Deum fatentur munere.

Lavacra puri gurgitis
Coelestis Agnus attigit:
Peccata quae non detulit,
Nos ablundo sustulit.

Novum genus potentiae:
Aquae rubescunt hydriae,
Vinumque jussa fundere,
Mutavit unda originem.

Gloria tibi Domine,
Qui apparuisti hodie,
Cum Patre, et Sancto Spiritu,
In sempiterna saecula.
Amen.

ANTIPHON OF THE MAGNIFICAT.

Magi videntes stellam, dixerunt ad invicem: Hoc signum magni Regis est: eamus et inquiramus eum, et offeramus ei munera aurum, thus et myrrham. Alleluia.

The Magi, seeing the Star, said to each other: This is the sign of the great King: let us go and seek him, and offer him gifts, gold, frankincense, and myrrh. Alleluia.

The Canticle *Magnificat*.

COLLECT

Deus, qui hodierna die Unigenitum tuum Gentibus, stella duce, revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuae celsitudinis perducamur. Per eumdem. O God, who by the direction of a star didst this day manifest thy only Son to the Gentiles; mercifully grant, that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Through the same, &c.

The Church has thus opened her chants in honour of the divine *Theophany*. To-morrow, the offering of the great Sacrifice will unite us all in the prayers we present to our King and Saviour. Let us finish this day in recollection and joy.

The Matins for the Epiphany are exceedingly rich and magnificent; but, as the Faithful do not assist at them, we will not give them. At Milan, they are sung during the Night, like the Christmas Matins, and are also

composed of three Nocturns - contrary to the custom of the Ambrosian Liturgy, which has only one Nocturn at Matins. The people assist at them, and, altogether, these holy *Vigils* are kept up with almost as much devotion as those of Christmas Night.

JANUARY THE SIXTH

The day of the Magi, the day of the Baptism, the day of the Marriage Feast, has come: our divine Sun of Justice reflects upon the world these three bright rays of his glory. Material darkness is less than it was; Night is losing her power; Light is progressing day by day. Our sweet Infant Jesus, who is still lying in his humble crib, is each day gaining strength. Mary showed him to the shepherds, and now she is going to present him to the Magi. The gifts we intend to offer him should be prepared; let us, like the three Wise Men, follow the star, and go to Bethlehem, *the House of the Bread of Life*.

MASS

At Rome, the Station is at St. Peters on the Vatican, near the tomb of the Prince of the Apostles, to whom, in Christ, all nations have been given as an inheritance.

The Church proclaims, in the opening chant of the Mass, the arrival of the great King, for whom the whole earth was in expectation, and at whose Birth the Magi are come to Jerusalem, there to consult the prophecies.

INTROIT

Ecce advenit Dominator Dominus: et regnum in manu ejus, et potestas et imperium.

Ps. Deus, judicium tuum Regi da: et justitiam tuam Filio Regis. Gloria Patri.

Ecce advenit.

Behold the Lord the Ruler is come: and dominion, and power, and empire, are in his hand.

Ps. Give to the King thy judgment, O God, and to the Kings Son thy justice. Glory. Behold.

After the Angelic Hymn, *Gloria in excelsis*, the holy Church, all in gladness at the bright Star which leads the Gentiles to the crib of the Divine King, prays, in the Collect, that she may be permitted to see that living Light, for which faith prepares us, and which will enlighten us for all eternity.

COLLECT

Deus, qui hodierna die unigenitum tuum Gentibus, stella duce, revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuam celsitudinis perducamur. Per eumdem. O God, who by the direction of a star, didst this day manifest thy only Son to the Gentiles: mercifully grant, that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Through the same, etc.

EPISTLE

Lectio Isaiae Prophetæ.

Cap. LX.

Surge, illuminare, Jerusalem quia venit lumen tuum, et gloria Domini super te orta est. Quia ecce tenebrae operient terram, et caligo populos; super te autem orietur Dominus, et gloria ejus in te videbitur. Et ambulabunt Gentes in lumine tuo, et Reges in splendore ortus tui. Leva in circuitu oculos tuos, et vide: omnes isti congregati sunt, venerunt tibi: filii de longe venient, et filiae tuae de latere surgent. Tunc videbis et afflues, et mirabitur et dilatabitur cor tuum, quando conversa fuerit ad te multitudo maris, fortitudo Gentium venerit tibi. Inundatio camelorum operiet te, dromedarii Madian et Ephraim: omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes.

Lesson from the Prophet Isaias.

Ch. LX.

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and Kings in the brightness of thy rising. Lift up thine eyes round about, and see: all these are gathered together, they are come to thee: thy Sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder, and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

Oh! the greatness of this glorious Day, on which begins the movement of all nations towards the Church, the true *Jerusalem*! Oh! the mercy of our heavenly Father, who has been mindful of all these people, that were buried in the shades of death and sin! Behold! *the glory of the Lord has risen* upon the Holy City; and Kings set out to find and see the *Light*. Jerusalem is not large enough to hold all this sea of nations; another city must be founded, and towards her shall be turned the countless *Gentiles of Madian and Ephraim*. Thou, O Rome! art this Holy City, and *thy heart shall wonder and be enlarged*. Heretofore, thy victories have won thee slaves; but, from this day forward, thou shalt draw within thy walls countless Children. Lift up thine eyes, and see - all these, that is, the whole human race, give themselves to thee as thy sons and daughters; they come to receive from thee a new birth. Open wide thine arms, and embrace them that come from North and South, *bringing gold and frankincense* to Him, who is *thy King* and ours.

GRADUAL

Omnes de Saba, venient, aurum et thus deferentes, et laudem Domino annuntiantes.

V. Surge et illuminare, Jerusalem, quia gloria Domini super te orta est.

Alleluia, alleluia.

V. Vidimus stellam ejus in Oriente: et venimus cum muneribus adorare Dominum. Alleluia.

All shall come from Saba, bringing gold and frankincense, and publishing the praises of the Lord.

V. Arise, be enlightened, O Jerusalem, for the glory of the Lord is risen upon thee.

Alleluia, alleluia.

V. We saw his star in the east, and are come, with our offerings, to adore the Lord. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthaeum.

Cap. II.

Cam natus esset Jesus in Bethlehem Juda, in diebus Herodis regis, ecce Magi ab Oriente venerunt Jerosolymam, dicentes: Ubi est qui natus est Rex Judaeorum? vidimus enim stellam ejus in Oriente, et venimus adorare eum. Audiens autem Herodes rex, turbatus est, et omnis Jerosolyma cum eo. Et congregans, omnes principes sacerdotum, et scribas populi, sciscitabatur ab eis ubi Christus nasceretur. At illi dixerunt ei: In Bethlehem Judae: sic enim scriptum est per Prophetam: Et tu, Bethlehem, terra Juda, nequaquam minima es in principibus Juda: ex te enim exiet dux qui regat populum meum Israel. Tunc Herodes, clam vocatis Magis, diligenter didicit ab eis tempus stellae, quae apparuit eis: et mittens illos in Bethlehem, dixit: Ite, et interrogate diligenter de puero et, cum inveneritis, renuntiatis mihi, ut et ego veniens adorem eum. Qui, cum audissent regem, abierunt. Et ecce stella, quam viderant in Oriente, antecedebat eos, usque dum veniens staret supra ubi erat puer. Videntes autem stellam, gavisii sunt gaudio magno valde. Et intrantes domum, invenerunt puerum cum Maria matre ejus, *(here, all kneel,)* et procidentes adoraverunt eum. Et, apertis thesauris suis, obtulerunt ei munera; aurum, thus et myrrham. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam.

Ch. II.

When Jesus was born in Bethlehem of Juda, in the days of King Herod, behold there came wise men from the East, to Jerusalem, saying: Where is he that is born King of the Jews? for we have seen his star in the east, and are come to adore him. And Herod, hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests, and the scribes of the people, he enquired of them where Christ should be born. But they said to him: In Bethlehem of Juda: for it is written by the Prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel. Then Herod privately calling the Wise Men, learned diligently of them the time of the star, which appeared to them: and sending them into Bethlehem, said: Go, and diligently enquire after the Child: and when you have found him, bring me word again, that I also may come and adore him. Who, having heard the king, went their way. And behold the star, which they had seen in the east, went before them, until it came and stood over where the Child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary, his Mother, (*here, all kneel,*) and falling down, they adored him. And, opening their treasures, they offered him gifts, gold, frankincense, and myrrh. And having received an answer in sleep, that they should not return to Herod, they went back another way into their own country.

The Magi, the first-fruits of the Gentile-world, have been admitted into the court of the great King whom they have been seeking, and we have followed them. The Child has smiled upon us, as he did upon them. All the fatigues of the long journey - which man must take to reach his God - all are over and forgotten; our Emmanuel is *with us*, and we are with him. Bethlehem has received us, and we will not leave her again - for, in Bethlehem, we have *the Child, and Mary his Mother*. Where else could we find riches like these that Bethlehem gives us? Oh! let us beseech this incomparable *Mother* to give us this *Child* of hers, (for he is our light, and our love, and our Bread of life,) now that we are about to approach the Altar, led by the Star of our faith. Let us, at once, open our treasures; let us prepare our gold, our frankincense, and our myrrh, for the sweet Babe, our King. He will be pleased with our gifts, and we know he never suffers himself to be outdone in generosity. When we have to return to our duties, we will, like the Magi, leave our hearts with our Jesus; and it shall be by *another way*, by a new manner of life, that we will finish our sojourn in this country of our exile, looking forward to that happy day, when life and light eternal will come and absorb into themselves the shadows of vanity and time, which now

hang over us.

In Cathedral and other principal Churches, after the Gospel has been sung, the approaching Feast of Easter Sunday is solemnly announced to the people. This custom, which dates from the earliest ages of the Church, shows both the mysterious connection which unites the great Solemnities of the year one with another, and the importance the Faithful ought to attach to the celebration of that which is the greatest of all, and the centre of all Religion. After having honoured the King of the universe on the Epiphany, we shall have to celebrate him, on the day which is now announced to us, as the conjuror of death. The following is the formula used for this Solemn announcement.

THE ANNOUNCEMENT OF EASTER

Noveritis, fratres charissimi, quod annuente Dei misericordia, sicut de Nativitate Domini nostri Jesu Christi gavisi sumus, ita et de Resurrectione ejusdem Salvatoris nostri gaudium vobis annuntiamus. Die ... erit Dominica in Septuagesima ... Dies cinerum, et initium jejunii sacratissimae Quadragesimae ... Sanctum Pascha Domini nostri Jesu Christi cum gaudio celebrabimus. Dominica Secunda post Pascha, Dioecesana Synodus habebitur ... erit Ascensio Domini nostri Jesu Christi ... Festum Pentecostes ... Festum sacratissimi Corporis Christi ... Dominica prima Adventus Domini nostri Jesu Christi, cui est honor et gloria in saecula saeculorum. Amen.

Know, dearly beloved Brethren, that by the mercy of God as we have been rejoicing in the Nativity of our Lord Jesus Christ, so also do we announce unto you the joy of the Resurrection, of the same our Saviour. Septuagesima Sunday will be on the ... day of ... Ash Wednesday and the beginning of the fast of most holy Lent will be on the ... of ... On the ... of ... we shall celebrate with joy the holy Pasch of our Lord Jesus Christ. The Diocesan Synod will be held on the second Sunday after Easter. The Ascension of our Lord Jesus Christ will be on the ... of ... The Feast of Pentecost on the ... of ... The Feast of Corpus Christi on the ... of ... On the ... of ... will occur the first Sunday of the Advent of our Lord Jesus Christ, to whom are honour and glory for ever and ever. Amen.

During the Offertory, the holy Church, whilst presenting the Bread and Wine to God, makes use of the words of the Psalmist, who prophesies that the Kings of Tharsis, Arabia, and Saba, together with the kings and people of the whole earth, would come to the new-born Saviour and offer him their gifts.

OFFERTORY

Reges Tharsis et insulae munera offerent: Reges Arabum et Saba dona adducent: et adorabunt eum omnes Reges terrae; omnes gentes servient illi.

The Kings of Tharsis, and the islands, shall offer presents: the Kings of the Arabians and of Saba shall bring gifts: and all the Kings of the earth shall adore him; all nations shall serve him.

SECRET

Ecclesiae tuae, quaesumus, Domine, dona propitius intueri, quibus non jam aurum, thus et myrrha profertur: sed quod eisdem muneribus declaratur, immolatur et sumitur, Jesus Christus Filius tuus Dominus noster. Qui tecum.

Mercifully look down, O Lord, we beseech thee, on the offerings of thy Church, among which gold, frankincense, and myrrh, are no longer offered: but what is signified by these offerings, is sacrificed, and received - Jesus Christ, thy Son, our Lord. Who liveth, &c.

There is a proper Preface for the Feast and Octave of the Epiphany. It celebrates the Divine and immortal Light that appeared through the veil of our human nature, under which the Word, out of love for us, concealed his glory.

PREFACE

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeternae Deus: quia cum Unigenitus tuus in substantia nostrae immortalitatis apparuit, nova nos immortalitatis suae luce reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia coelestis exercitus, hymnum gloriae tuae animus sine fine dicentes: Sanctus, Sanctus, Sanctus.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O Holy Lord, Almighty Father, Eternal God; because when thine Only Begotten Son appeared in the substance of our mortal flesh, he repaired us by the new light of his immortality. And therefore, with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory, saying unceasingly: Holy, Holy, Holy.

During the Communion, the holy Church, now united to Him who is her King and Spouse, sings the praises of that Star, which was the messenger of this Jesus; she is full of joy that she followed its light, for it has brought her to her God.

COMMUNION

Vidimus stellam ejus in Oriente: et venimus cum muneribus adorare Dominum.

We have seen his star in the East: and are come with offerings to adore the Lord.

Such graces as these that you have received require from you a corresponding fidelity; the Church asks it for you in her Postcommunion; she begs of God to give you that spiritual understanding and purity, which these ineffable mysteries call for.

POSTCOMMUNION

Praesta, quaesumus, omnipotens Deus, ut quae solemni celebramus officio, purificatae mentis intelligentia consequamur. Per Dominum. Grant, we beseech thee, O Almighty God, that our minds may be so purified, as to understand what we celebrate on this great solemnity. Through, etc.

SECOND VESPERS OF THE EPIPHANY

The Second Vespers of our great Feast are almost exactly the same as the First. The same Antiphons tell us of the *Theophany*, the divine *Apparition*, here below, of that eternal Word, *begotten before the day-star*, and come down to us to be *our Saviour*; of *the glory of the Lord that has risen upon Jerusalem*, and of *the Gentiles walking in the light* he gives them; of *the Magi opening their treasures*, and laying their mystic gifts at the feet of the Child our King; of *the seas*, and *rivers*, and *fountains*, that are sanctified by the baptism of the God-Man; and lastly, of the wonderful brightness of *the Star*, which *points out the King of kings*.

But the fifth Psalm is changed. Instead of the Psalm, which yesterday invited *all nations to praise the Lord*, the Church sings the 113th, *In exitu Israel*, wherein the Royal Prophet, after having commemorated the deliverance of Israel, denounces the *idols of the Gentiles as the works of the hands of men*; all are to fall at the approach of Jesus. The adoption granted to Jacob is now extended to all nations. God will *bless*, not only *the house of Israel*, and *the house of Aaron*, but *all that fear the Lord*, no matter of what race or nation they may be.

The Antiphons and Psalms are, therefore, as in First Vespers, excepting the fifth Psalm, which is *In exitu Israel*.

The Capitulum is, also as in First Vespers.

The Hymn *Crudelis Herodes*, after the Capitulum. After the Hymn, the following versicle:

V. Reges Tharsis et insulae muera offerent.

R. Reges Arabum et Saba dona adducent.

V. The Kings of Tharsis, and the islands, shall offer presents.

R. The Kings of the Arabians and of Saba shall bring gifts.

In the Antiphon of our Ladys Canticle, the Church once more commemorates the triple mystery of to-day's solemnity.

ANTIPHON OF THE MAGNIFICAT

ANT. Tribus miraculis ornatum diem sanctum colimus: hodie stella Magos duxit ad praeseptum: hodie vinum ex aqua factum est ad nuptias: hodie in Jordane a Joanne Christus baptizari voluit, ut salvaret nos. Alleluia.

ANT. We celebrate a festival adorned by three miracles: this day, a star led the Magi to the manger; this day, water was changed into wine at the marriage-feast; this day, Christ vouchsafed to be baptised by John in the Jordan, for our salvation. Alleluia.

OREMUS.

Deus, qui hodierna die Unigenitum tuum Gentibus stella duce, revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuae celsitudinis perducamur. Per eumdem.

LET US PRAY.

O God, who by the direction of a star, didst this day manifest thy only Son to the Gentiles: mercifully grant, that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Through the same, &c.

On each day during the Octave of this great Feast, We intend giving portions from the ancient Liturgies, which were used by the several Churches in honour either of the triple mystery of the Epiphany, or of the coming of the Wise Men to Bethlehem, or of the Baptism of Christ. Some of these pieces were upon the Birth of the Infant God, or upon the Maternity of the Holy Virgin.

We commence our selection for to-day by the Hymn composed by St. Ambrose; it is used by the Church of Milan.

HYMN

Illuminans Altissimus
Micantium astrorum globos,
Pax, vita, lumen, veritas,
Jesu, fave precantibus.

Seu mystico baptisate,
Fluenta Jordanis retro
Conversa quondam tertio,
Praesentem sacraris diem.

Seu stella partum Virginis
Coelo micans signaveris,
Et hac adoratum die
Praesepe Magos duxeris.

Vel hydriis plenis aqua
Vini saporem infuderis:
Hausit minister conscius
Quod ipse non impleverat.

Gloria tibi, Domine,
Qui apparuisti hodie,
Cum Patre et Sancto Spiritu,
In sempiterna saecula. Amen.

Most High God! thou that enkindlest the fires of the shining stars! O Jesus! thou that art peace, and life, and light, and truth, hear and grant our prayers.

This present day has been made holy by thy mystic Baptism, whereby thou didst sanctify those waters of the Jordan, which, of old, were thrice turned back.

It is holy by the Star shining in the heavens, whereby thou didst announce thy Virginal Mothers delivery, and didst, on the same day, lead the Magi to adore thee in thy Crib.

It is holy, too, by thy changing the water of the pitchers into wine; which the steward of the feast, knowing that he had not so filled them, drew forth for the guests.

Glory be to thee, O Lord Jesus! that didst appear on this Day! and to the Father and to the Holy Ghost, for everlasting ages.
Amen.

The following Preface is from the Sacramentary of St. Gelasius.

PREFACE

Vere dignum et justum est, aequum et salutare, te laudare mirabilem Dominum in omnibus operibus tuis, quibus regni tui mysteria revelasti. Hancque enim festivitatem index puerperae virginalis stella praecessit, quae natum in terra coeli Dominum Magis stupentibus nuntiaret, ut manifestandus mundo Deus, et coelesti denunciaretur indicio, et temporaliter procreatus, signorum temporalium ministerio panderetur. It is truly meet and just, right and available to salvation, that we give thee praise, O Lord, for that thou art wonderful in all thy works, whereby thou hast revealed the mysteries of thy Kingdom. Thus it was that a Star, the messenger of the Virginal Delivery, was the forerunner of this Feast; a Star, which proclaimed to the wondering Magi, that the Lord of heaven was born on the earth: that thus, the God who was to be

manifested unto the world, might both be made known by a heavenly indication, and He that was to be born in time be revealed by the ministry of those signs which serve to mark time.

The Sequence-book of the Monastery of St. Gall contains the one we now give: it was composed in the ninth century by the celebrated Notker.

SEQUENCE

Festa Christi omnis christianitas celebret.

Quae miris sunt modis ornata, cunctisque veneranda populis.

Per omnitenentis adventum, atque vocationem Gentium.

Ut natus est Christus, est stella Magis visa lucida.

At illi non cassam putantes tanti signi gloriam,

Secum munera deferunt, parvulo offerunt, ut Regi coeli quem sidus
praedicat.

Atque aureo tumidi principis lectulo transito, Christi praesepe
quaeritant.

Hinc ira saevi Herodis fervida invidi recens rectori genito.

Bethlehem parvulos praecipit ense crudeli perdere.

O Christe! quantum Patri exercitum, juvenis doctus ad bella maxima,
populis praedicans colliges, sugens cum tantum miseris.

Anno hominis tricesimo, subtus famuli se inclyti inclinaverat magnus
Deus, consecrans nobis baptismum, in absolutionem criminum.

Ecce Spiritus in specie ipsum alitis innocuae, uncturus sanctis prae
omnibus, visitat, semper ipsius contentus mansione pectoris.

Patris etiam insonuit vox pia, veteris oblita sermonis: poenitet me
fecisse hominem.

Vere Filius es tu meus, mihimet placitus, in quo sum placatus: hodie,
Fili mi, genui te.

Huic omnes auscultate populi praeceptori. Amen.

Let the whole of Christendom celebrate the feasts of Christ.

They are adorned in a wonderful way, and are venerated by all nations.

They commemorate the coming of Him that is Lord of all things, and the vocation of the Gentiles.

When Christ was born, a bright star was seen by the Magi.

Whereupon, they, knowing that the splendour of such a sign could not be unmeaning,

Take with them gifts, and offer them to the Little Child, as the King foretold by the star of heaven.

Passing by the golden couch of a haughty prince, they set out in search of the Crib of Christ.

At this, the cruel Herod boils with anger; he is jealous of the new-born King.

He commands the male children of Bethlehem to be cruelly put to death by the sword.

O Jesus! what an army wilt thou not levy for thy Father, when in the fulness of thine age thou shalt carry on the supreme battle, preaching thy doctrines to mankind? - for even now that thou art a weak Babe thou sendest such a host.

Having reached his thirtieth year, this great God bowed himself down beneath the hand of his glorious servant; thus consecrating Baptism for us, unto the remission of our sins.

Lo! the Spirit visits him in the form of the innocent dove: he is about to anoint him above all the Saints, and will abide with everlasting love in the dwelling of that Breast.

The loving voice of the Father is also heard; and those ancient words: *it repents me that I made man*, are now forgotten.

Thou art, he says, my Son, my beloved, in whom I am well pleased. This day, my Son! have I begotten thee.

All ye people, hear this your Teacher. Amen.

The Menaea of the Greek Church give us the following fine stanzas in the Hymn for the Nativity of our Lord.

IN NATALI DOMINI

Gloria in excelsis Deo, in Bethlehem audio ab Angelus; in terra pacem fieri hominibus bonei voluntatis. Nunc Virgo coelis amplior; exortum est enim lumen sedentibus in tenebris, et exaltavit humiles ac angelice canentes Gloria in excelsis Deo.

Laetare, Israel : laudem dicite omnes qui diligitis Sion. Solutum est vinculum damnationis Adam; Paradisus apertus est nobis; serpens debilitatus est: quam enim deceperat principio, nunc contemplatur Creatoris Matrem effectam. O abyssus divitiarum et sapientiae et scientiae Dei! Quae mortem in omnem carnem introduxerat peccati opus, salutis principium facta est per Deiparam. Parvulus enim ex ea nascitur, omniperfectus Deus, et per partum Virginitati apponit sigillum, peccatorum catenas fasciis resolvens, et propria infantia, Evae moeste parturientis doloribus medelam afferens. Choreas ducat nunc omnis creatura et exsultet: ad revocandam enim eam advenit Christus, et ad salvandas animas nostras.

Nativitas tua, Deus noster, lumen gnoseos attulit mundo: in ipsa enim qui adorabant sidera, a sidere discunt adorare te Solem Justitiae, et cognoscere Orientem ex alto: Domine, gloria tibi.

Eden in Bethlehem apertum est: venite, videamus, thesaurum absconditum inveniemus; venite, teneamus in antro quae sunt in Paradiso. Hic apparuit radix non irrigata, germinans veniam; hic invenitur puteus infossus e cujus aqua olim David bibere desideravit; hic Virgo parvulum enixa, sitim Davidis et Adami ocius sedavit: ideoque magis festinemus ad locum ubi natus est parvulus novus ante saecula Deus.

Gaudete justi; coeli jubilate, exaultate montes: Christus natus est; Virgo sedet, Cherubim imitata, portans in sinu suo Deum Verbum carofactum: pastores natum glorificant: Magi Domino dona offerunt: Angeli hymnificantes clamant: Incomprehensibilis Domine, gloria tibi.

I hear the Angels singing at Bethlehem *Gloria in excelsis Deo!* I hear them tell us, that there is peace on earth, to men of good will. Oh! see that Virgin, she is lovelier than the heavens:- for, from her has risen a Light to them that sat in darkness, exalting humble hearts that sing, as did the Angels, *Gloria in excelsis Deo!*

Rejoice, O Israel! Sing forth praise, all ye that love Sion! The chain of Adams condemnation is broken; Paradise is opened to us; the Serpent is weakened, for woman, whom he had deceived in the beginning, is now before his gaze - the Mother of the Creator. Oh! the depth of the riches

and wisdom and knowledge of God! She that had brought death, - the work of sin - into all flesh, is now, through the Mother of God, made the source of salvation. For of Her is born a Little Child, who is the all-perfect God, and who, by his Birth, did but consecrate the Virginity of his Mother; by his swathing-bands, he loosened the chains of sin; and by his own Infancy, he comforted the pangs of child-birth to sorrowing Eve. Let every creature now keep choir and be glad, for Christ is come that he may reclaim mankind, and save our souls.

Thy Nativity, O Lord our God! brought to the world the light of knowledge; for, by it, they that had adored the stars, were taught, by a Star, to adore thee, the Sun of Justice, and acknowledge thee as the Orient from on high. Glory be to thee, O Lord!

Eden has been opened in Bethlehem! Come, let us go and see; we shall find the hidden Treasure. Come, let us go and possess in the Cave the things that are in Paradise. Here it is that there has appeared the unwatered Root, that has budded forth our pardon. Here is the well not dug by human hand, at whose water David heretofore desired to drink. Here a Virgin has brought forth a Child, by whom she quickly slakes the thirst of Adam and David. Therefore, let us go with quicker haste to the place where is born the new Babe, who is God before all ages.

Rejoice, ye just; be glad, ye heavens; exult, ye mountains! Christ is born. The Virgin, cherub-like, sits bearing on her lap God, the Word made Flesh. The Shepherds are giving glory to the Babe. The Magi are offering gifts to the Lord. The Angels are singing this hymn: O Incomprehensible God! glory be to thee.

Let us recite the following Prose, composed by the pious Monk Herman Contract: it will assist us to honour the ever Blessed Mother of our Jesus

SEQUENCE

Ave, praeclara maris stella, in lucem gentium, Maria, divinitus orta.

Euge, Dei porta, quae non aperta; veritatis lumen, ipsum Solem justitiae, indutum carne, ducis in orbem.

Virgo decus mundi, regina coeli, praelecta ut sol, pulchra lunaris ut fulgor: agnosce omnes te diligentes.

Te plena fide, virgam almae stirpis Jesse nascituram priores desideraverant Patres et Prophetæ.

Te lignum vitae, Sancto rorante Pneumate parituram divini floris

amygdalum, signavit Gabriel.

Tu Agnum, Regem terrae dominatorem, Moabitici de petra deserti ad montem filiae Sion traduxisti.

Tuque furem Leviathan, serpentem tortuosum et vectem collidens, damnoso crimine mundum exemisti.

Hinc gentium nos reliquiae, tuae sub cultu memoriae, mirum in modum quem es enixa Agnum regnantem coelo aeternaliter, revocamus ad aram, mactandum mysterialiter.

Hinc manna verum Israelitis veris, veri Abrahae filiis admirantibus, quondam Moysi quod Typus figurabat, jam nunc abducto velo datur perspicui. Ora Virgo, nos illo pane coeli dignos effici.

Fac fontem dulcem, quem in deserto petra praemonstravit, degustare cum sincera fide, renesque constringi lotos in mari, anguem aeneum in cruce speculari.

Fac igni sancto Patrisque verbo, quod, rubus ut flammam, tu portasti, Virgo mater facta, pecuali distinctos pede, mundos labiis cordeque propinquare.

Audi nos: nam te Filius nihil negans honorat.

Salva nos, Jesu, pro quibus Virgo mater te orat.

Da fontem boni visere, da purae mentis oculos in te defigere.

Quo haustu sapientiae saporem vitae valeat mens intelligere.

Christianismi fidem operibus redimire, beatoque fine ex hujus incolatu, saeculi auctor, ad te transire.
Amen.

Hail, Mary! beautiful Star of the Sea! that hast risen, by Gods mercy, to give light to all nations.

Welcome! O Gate open to none but God! Thou bringest into the world the Light of truth, the very Sun of Justice, clad in human flesh.

O Virgin! thou beauty of the world, Queen of heaven, brilliant as the Sun, lovely as the moons brightness! think on all us who love thee.

The ancient Fathers and Prophets, full of faith, longed for thee to be born, the Rod of the fair root of Jesse.

Gabriel spoke of thee as the Tree of Life, that, by the dew of the Holy Spirit, shouldst bring forth the divine flowering Almond Tree.

Tw'as thou didst lead the Lamb, the King that rules the earth, from the rock of the desert of Moab to the mount of the daughter of Sion.

Tw'as thou didst free the world of its destroying sin, by crushing the angry Leviathan, the crooked and bar Serpent.

We, therefore, the remnants of the nations, in honour of thy dear memory, call down upon our altar, there to be mystically immolated, the Lamb that reigns eternally in heaven, whom thou didst so wonderfully bring forth.

The veil is now drawn aside, and we, the true Israelites, the children of the true Abraham, are permitted to fix our astonished eyes on the true Manna, of which that of Moses was the figure and type. Pray for us, O Virgin, that we may be made worthy of that Bread of heaven.

Pray for us, that, with sincere faith, we may taste of that sweet fountain, which was prefigured by the rock in the desert; and that, having our loins girt, we may safely cross the sea, and be permitted to look upon the brazen serpent on the Cross.

Having our sandals off our feet, and our lips and hearts made pure, pray for us, that we may come nigh to that holy flame, the Word of the Father, which thou, O Virgin Mother, didst carry within thee, as the Bush did the fire.

Hear us, O Mary! for thy Son honours thee by granting thee all thy prayers.

And thou, O Jesus! save us, for whom thy Virgin Mother prays.

Grant us to see the source of every good! Grant us to fix on thee the eyes of our purified souls.

May our souls drink in the water of wisdom, and feed with understanding on the sweet food of Life.

Do thou, Creator of the world! give us grace to adorn our Christian faith with works, and, by a happy death, to pass from this life's exile to thee. Amen.

We also, O Jesus! come to adore thee on this glorious Epiphany, which brings all nations to thy feet. We walk in the footsteps of the Magi; for we, too have seen the Star, and we are come to thee. Glory be to thee,

dear King! to thee who didst say in the Canticle of David thine ancestor: I am appointed King over Sion, the holy mountain, that I may preach the commandment of the Lord. The Lord hath said to me, that he will give me the Gentiles for mine inheritance, and the utmost parts of the earth for my possession. Now, therefore, O ye kings, understand: receive instruction, ye that judge the earth. [Ps. ii. 6,8,10].

Thou wilt say, O Emmanuel! with thine own lips: *All power is given to me in heaven and on earth* [St. Matth, xxviii. 18], and a few years after, the whole earth will have received thy law. Even now Jerusalem is troubled; Herod is trembling on his throne; but the day is at hand when the heralds of thy coming will go through out the whole world, proclaiming that He, who was *the Desired of nations* [Agg. ii. 8], is come. The word that is to subject the earth to thee, will go forth [Ps. xviii. 5], and, like an immense fire, will stretch to the uttermost parts of the universe. In vain will the strong ones of this world attempt to arrest its course. An Emperor will propose to the Senate, as the only means of staying the progress of thy conquests, that thy Name be solemnly enrolled in the list of those gods, whom thou comest to destroy. Other Emperors will endeavour to abolish thy kingdom by the slaughter of thy soldiers But, all these efforts are vain. The day will come, when the Cross, the sign of thy power, will adorn the imperial banner; the Emperors will lay their crown at thy feet: and proud Rome will cease to be the Capital of the empire of this worlds *strength* and power, in order that she may become, for ever, the centre of thy peaceful and universal kingdom.

We already see the dawn of that glorious day. Thy conquests, *O King of ages!* begin with thine Epiphany. Thou callest, from the extreme parts of the unbelieving East, the first-fruits of that Gentile-world, which hitherto had not been thy people, and which is now to form thine inheritance. Henceforth, there is to be no distinction of Jew and Greek, of Barbarian and Scythian [Coloss. iii. 11]. Thou hast loved Man above Angel, for thou hast redeemed the one, whilst thou hast left the other in his fall. If thy predilection, for a long period of ages, was for the race of Abraham, henceforth thy preference is to be given to the Gentiles. Israel was but a single people; *we* are numerous as the sands of the sea, and the stars of the firmament [Gen. xxii. 17]. Israel was under the law of fear; thou hast reserved the law of love for us.

From this day of thy Manifestation, O divine King! begins thy separation from the Synagogue, which refuses thy love; and on this same Day, thou takest, in the person of the Magi, the Gentiles as thy Spouse. Thy union with her will soon be proclaimed from the Cross, when, turning thy face from the ungrateful Jerusalem, thou wilt stretch

forth thy hands towards the nations of the Gentiles. O ineffable joy of thy Birth! but O still better joy of thine Epiphany, wherein we, the once disinherited, are permitted to approach to thee, offer thee our gifts, and see thee graciously accept them, O merciful Emmanuel!

Thanks be to thee, O Infant God, for that *unspeakable gift* [II. Cor. ix. 15] of Faith, which, as thy Apostle teaches us, hath delivered us from the power of darkness, *and hath translated us into thy kingdom, making us parkers of the lot of the Saints in Light* [Coloss. i. 12,13] Give us grace to grow in the knowledge of this thy *Gift*, and to understand the importance of this great Day, whereon thou makest alliance with the whole human race, which thou wouldst afterwards make thy Bride by espousing her. Oh! the Mystery of this *Marriage Feast*, dear Jesus! A *Marriage*, says one of thy Vicars on earth [Innocent the Third], that was promised to the Patriarch Abraham, confirmed by oath to King David, accomplished in Mary when she became Mother, and consummated, confirmed, and declared, on this day; consummated in the adoration of the Magi, confirmed in the Baptism in the Jordan, and declared in the miracle of the water changed into wine. On this Marriage-Feast, - where the Church, thy Spouse, already receives queenly honours - we will sing to thee, O Jesus! with all the fervour of our hearts, these words of to-days Office, which sweetly blend the Three Mysteries into one - that of thy Alliance with us.

ANTIPHON OF LAUDS.

ANT. Hodie coelesti Sponso juncta est Ecclesia, quoniam in Jordane lavit Christus ejus crimina: currunt cum muneribus Magi ad regales nuptias, et ex aqua facto vino laetantur conviviae. Alleluia.

ANT. This day, is the Church united to the heavenly Spouse, for Christ, in the Jordan, washes away her sins: the Magi run to the royal Nuptials with their gifts: and the guests of the Feast are gladdened by the water changed into wine. Alleluia.

SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY

(If the Epiphany fall on a Saturday, the Mass and Office, we now give, are said on the following Day. Otherwise, they are deferred to the day within the Octave which is Sunday.)

MASS

It is the *Kingship* of the divine Infant that the Church again proclaims in the opening Cantic of the Mass for the Sunday within the Octave of the Epiphany. She sings the praises of her Emmanuel's *Throne*, and takes her part with the Angels who hymn the glory of Jesus eternal *Empire*. Let us do the same, and adore the King of Ages, in his Epiphany.

INTROIT

In excelso throno vidi sedere virum, quem adorat multitudo Angelorum psallentes in unum: ecce cujus imperii nomen est in aeternum.

Ps. Jubilate Deo omnis terra: servite Domino in laetitia.

Gloria Patri.

In excelso.

I saw a man seated on a high throne, whom a multitude of Angels adored, singing all together: Behold him, whose name and empire are to last for ever.

Ps. Sing joyfully to God, all the earth: serve ye the Lord with gladness. Glory.

I saw.

The prayer made by the holy Church to the heavenly Father, in the Collect, is, that she may be enlightened by that Sun of Justice, her Jesus, who alone can teach us the way in which we are to walk, and, by his vivifying warmth, give us strength to reach our home.

COLLECT

Vota, quaesumus Domine, supplicantis populi coelesti pietate prosequere: ut et quae agenda sunt, videant; et ad implenda quae viderit, convalescant. Per Dominum

According to thy divine mercy, O Lord, receive the vows of thy people, who pour forth their prayers to thee: that they may know what their duty requireth of them, and be able to comply with what they know. Through, etc.

Commemoration of the Epiphany.

Deus, qui hodierna die Unigenitum tuum Gentibus, stella duce, revelasti; concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuae celsitudinis perducamur. Per eundem. O God, who by the direction of a star, didst this day manifest thy only Son to the Gentiles; mercifully grant, that we, who now know thee by

faith, may come at length to see the glory of thy Majesty. Through the same, etc.

EPISTLE

Lectio Epistolae Beati Pauli Apostoli ad Romanos.

Cap. XII.

Fratres, obsecro vos per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum. Et nolite conformari huic saeculo, sed reformamini in novitate sensus vestri: ut probetis quae sit voluntas Dei bona, et beneplacens, et perfecta. Dico enim per gratiam quae data est mihi, omnibus qui sunt inter vos: Non plus sapere quam oportet sapere, sed sapere ad sobrietatem et unicuique sicut Deus divisit mensuram fidei. Sicut enim in uno corpore multa membra habemus, omnia totem membra non eundem actum habent: ita multi unum corpus sumus in Christo, singuli autem alter alterius membra: in Christo Jesu Domino nostro.

Lesson of the Epistle of Saint Paul the Apostle to the Romans.

Ch. XII.

Brethren, I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world, but be reformed in the newness of your mind: that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided unto every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we, being many, are one body in Christ, and every one members of one another, in Jesus Christ our Lord.

The Apostle invites us to make our offering to the new-born King, after the example of the Magi; but, the offering which this Lord of all things asks of us, is not anything material or lifeless. He that is *Life*, gives his whole self to us; let us, in return, *present* him our hearts, that is, *a living sacrifice, holy, pleasing unto God*; whose *service* may be *reasonable*, that is, whose obedience to the divine will may be accompanied by a formal intention of offering itself to its Creator. Here again, let us imitate the Magi, who *went back another way into their own country* - let us not adopt the ideas of *this world*, for the world is the covert enemy of our beloved King. Let us *reform* our worldly prudence according to the divine wisdom of Him, who may well be our guide, seeing he is the Eternal

Wisdom of the Father. Let us understand, that no man can be *wise* without *Faith*, which reveals to us that we must all be united by Love, so as to form *one body in Christ*, partaking of his life, his wisdom, his light, and his kingly character.

In the chant which follows the Epistle, the Church returns to her praise of the ineffable *wonders of a God with us: Justice and righteousness* have come down from heaven to take up their abode on our *mountains and hills*.

GRADUAL

Benedictus Dominus Deus Israel, qui facit mirabilia magna solus a saeculo.

V. Suscipiant montes pacem populo tuo, et colles justitiam.

Alleluia, alleluia.

Ps. Jubilate Deo omnis terra: servite Domino in laetitia.

Alleluia.

Blessed be the Lord, the God of Israel, who alone hath done great wonders from the beginning.

V. Let the mountains receive peace for thy people, and the hills righteousness.

Alleluia, alleluia.

Ps. Sing joyfully to the Lord all the earth: serve ye the Lord with gladness. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

Cum factus esset Jesus annorum duodecim, ascendentibus illis Jerosolymam secundum consuetudinem diei festi, consummatisque diebus, cum redirent, remansit puer Jesus in Jerusalem, et non cognoverunt parentes ejus. Existimantes autem illum esse in comitatu, venerunt iter diei, et requirebant eum inter cognatos et notos. Et non invenientes, regressi sunt in Jerusalem, requirentes eum. Et factum est, post triduum invenerunt illum in templo sedentem in medio doctorum, audientem illos, et interrogantem eos. Stupebant autem omnes, qui eum audiebant, super prudentia et responsis ejus. Et videntes admirati sunt. Et dixit mater ejus ad illum: Fili, quid fecisti nobis sic? ecce pater tuus et ego dolentes quaerebamus te. Et ait ad illos: Quid est quod me quaerebatis? Nesciebatis quia in his quo Patris mei sunt, oportet me

esse? Et ipsi non intellexerunt verbum, quod locutus est ad eos. Et descendit cum eis, et venit Nazareth: et erat subditus illis. Et mater ejus conservabat omnia verba haec in corde suo. Et Jesus proficiebat sapientia, et aetate et gratia apud Deum et homines.

Sequel of the holy Gospel according to Luke.

Ch. II.

When Jesus was twelve years old, they went up to Jerusalem, according to the custom of the feast; and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem, and his Parents knew it not. And thinking that he was in the company, they came a days journey, and sought him among their kinsfolk and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him, were astonished at his wisdom and his answers. And seeing him, they wondered. And his Mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? Did you not know that I must be about my Fathers business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his Mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace, with God and men.

Thus, O Jesus! didst thou come down from heaven to teach us. The tender age of Childhood, which thou didst take upon thyself, is no hindrance to the ardour of thy desire that we should know the one only God, who made all things, and thee, his Son, whom he sent to us. When laid in the Crib, thou didst instruct the Shepherds by a mere look; when swathed in thy humble swaddling-clothes, and subjected to the voluntary silence thou hadst imposed on thyself, thou didst reveal to the Magi the *light* they sought in following the Star. When twelve years old, thou explainest to the Doctors of Israel the Scriptures which bear testimony to thee. Thou gradually dispellest the shadows of the Law by thy presence and thy words. In order to fulfil the commands of thy heavenly Father, thou dost not. hesitate to occasion sorrow to the heart of thy Mother, by thus going in quest of souls that need enlightening. Thy love of man will pierce that tender Heart of Mary with a still sharper sword, when she shall behold thee hanging on the Cross, and expiring in the midst of cruelest pain. Blessed be thou, sweet Jesus, in these first Mysteries of thine Infancy, wherein thou already showest thyself devoted to us, and leaving the company of thy Blessed Mother for that of sinful men, who will one day conspire thy death.

During the Offertory, the Church resumes her canticles of joy; the presence of the Divine Infant fills her with joy.

OFFERTORY

Jubilare Deo omnis terra: servite Domino in laetitia: intrate in conspectu ejus in exultatione: quia Dominus ipse est Deus.

Sing joyfully to the Lord, all the earth: serve ye the Lord with gladness: present yourselves to him with transports of joy: for the Lord is God.

SECRET

Oblatum tibi Domine Sacrificium vivificet nos semper et muniat. Per Dominum.

May the Sacrifice we have offered to thee, O Lord, always enliven and defend us. Through, &c.

Commemoration of the Epiphany

Ecclesiae tuae, quaesumus Domine, dona propitius intueri; quibus non jam aurum, thus et myrrha profertur; sed quod eisdem muneribus declaratur, immolatur et sumitur, Jesus Christus Filius tuus Dominus noster. Qui tecum.

Mercifully look down, O Lord, we beseech thee, on the offerings of thy Church: among which, gold, frankincense, and myrrh, are no longer offered; but what was signified by those offerings, is sacrificed, and received, Jesus Christ, thy Son, our Lord. Who liveth, &c.

Whilst distributing the Bread of Life come down from heaven, the Church repeats the words addressed by Mary to her Son: *Why hast thou done so to us? I and thy father have sought thee.* The Good Shepherd, who feeds his Sheep with his own Flesh, replies that he must needs do the will of his Father who is in heaven. He is come to be our Life, our light, and our food: he, therefore, leaves everything in order to give himself to us. But, whilst the Doctors in the Temple only saw and heard him, we, in this Living Bread, possess him and are united with him in sweetest union.

COMMUNION

Fili, quid fecisti nobis sic? Ego et pater tuus dolentes quaerebamus te. Et quid est, quod me quaerebatis? Nesciebatis, quia in his, quae Patris mei sunt, oportet me esse?

Son, why hast thou done so with us? I and thy father have sought thee with sorrow. And why did you seek me? Did you not know that I must

be about the concerns of my Father?

The holy Church, having seen her Children refreshed by this heavenly nourishment, prays that they may have the grace of becoming well-pleasing to Him, who has given them this proof of his immense love.

POSTCOMMUNION

Supplices te rogamus, omnipotens Deus: ut quos tuis reficis Sacramentis, tibi etiam placitis moribus dignanter deservire concedas. Per Dominum. Grant, we humbly beseech thee, O Almighty God, that those whom thou refreshest with thy Sacraments, may, by a life well-pleasing to thee, worthily serve thee. Through, &c.

Commemoration of the Epiphany

Praesta, quaesumus, omnipotens Deus: ut quae solemni celebramus officio, purificatae mentis intelligentia consequamur. Per Dominum. Grant, we beseech thee, O Almighty God, that our minds may be so purified, as to understand what we celebrate on this great solemnity. Through, &c.

VESPERS

The Antiphons and Psalms are of the [Epiphany, as above](#). After which the the following Capitulum:

CAPITULUM

(Rom. XII.)

Fratres, obsecro vos per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum.

Brethren, I beseech you by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service.

The Hymn Crudelis Herodes Deum, [as above](#).

ANTIPHON OF THE MAGNIFICAT.

ANT. Fili! quid fecisti nobis sic? ego et pater tuus dolentes quaerebamus te. Quid est quod me quaerebatis? nesciebatis quia in his quae Patris mei sunt, oportet me esse?

ANT. Son! why hast thou done so to us? Behold, thy father and I have sought thee sorrowing. - How is it that you sought me? Did you not know that I must be about my Fathers business?

OREMUS.

Vota, quaesumus Domine, supplicantis populi coelesti pietate prosequere: ut et quae agenda sunt videant, et ad implenda quae viderint, convalescant. Per Dominum.

LET US PRAY.

According to thy divine mercy, O Lord, receive the vows of thy people, who pour forth their prayers to thee: that they may know what their duty requireth of them, and be able to comply with what they know. Through, &c.

Commemoration of the Epiphany

ANT. Tribus miraculis ornatum diem sanctum colimus: hodie stella Magos duxit ad praesepe: hodie vinum ex aqua factum est ad nuptias: hodie in Jordane a Joanne Christus baptizari voluit, ut salvaret nos. Alleluia.

V. Omnes de Saba venient, alleluia.

R. Aurum et thus deferentes, alleluia.

OREMUS

Deus, qui hodierna die Unigenitum tuum Gentibus stella duce, revelasti; concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuam celsitudinem perducamur. Per eundem.

ANT. We celebrate a festival adorned by three miracles: this day, a star led the Magi to the manger; this day, water was changed into wine, at the marriage-feast; this day, Christ vouchsafed to be baptised by John, in the Jordan, for our salvation. Alleluia.

V. All they from Saba shall come, alleluia.

R. Bringing gold and frankincense, alleluia.

LET US PRAY.

O God, who by the direction of a star, didst this day manifest thy Only Son to the Gentiles: mercifully grant, that we, who now know thee by faith, may come, at length, to see the glory of thy Majesty. Through the same, etc.

SECOND SUNDAY AFTER THE EPIPHANY AND FEAST OF THE MOST HOLY NAME OF JESUS

The third Mystery of the Epiphany shows us the completion of the merciful designs of God upon the world, at the same time that it *manifests* to us, for the third time, the glory of our Lord and Saviour, Jesus Christ. The Star has led the soul to faith; the sanctified Waters of the Jordan have conferred purity upon her; the Marriage-Feast unites her to her God. We have been considering during this Octave, the Bridegroom revealing himself to the Spouse; we have heard him calling her to come to him from the heights of Libanus; and now, after having enlightened and purified her, he invites her to the heavenly feast, where she is to receive the Wine of his divine love.

A Feast is prepared; it is a Marriage-Feast; and the Mother of Jesus is present at it, for it is just, that, having co-operated in the mystery of the Incarnation of the Word, she should take part in all that her Son does, and in all the favours he bestows on his elect. But, in the midst of the Feast, the Wine fails. Wine is the symbol of Charity or Love, and Charity had failed on the earth; for the Gentiles had never tasted its sweetness; and as to the Synagogue, what had it produced but *wild grapes*? [Is. v. 2]. The *True Vine* is our Jesus, and he calls himself by that name [St. John, xv. 1]. He alone could give that *Wine which gladdeneth the heart of man* [Ps. ciii. 15]; He alone could give us that *Chalice which inebriateth* [Ibid. xxii. 5], and of which the Royal Psalmist prophesied.

Mary said to Jesus: *They have no wine*. It is the office of the Mother of God to tell him of the wants of men, for she is also their Mother. But Jesus answers her in words, which are apparently harsh: *Woman! what is it to me and to thee? My hour is not yet come*. The meaning of these words is, that, in this great Mystery, he was about to act, not as the Son of Mary, but as the Son of God. Later on, the hour will come when, dying upon the Cross, he will do a work, in the presence of his Mother, and he will do it as Man, that is, according to that human nature which he has received from her. Mary at once understands the words of her Son, and she says to the waiters of the Feast, what she is now ever saying to her children: *Do whatsoever he shall say to you*.

Now, there were six large waterpots of stone there, and they were empty. The world was then in its Sixth Age, as St. Augustine and other

Holy Doctors tell us. During these six ages, the earth had been awaiting its Saviour, who was to instruct and redeem it. Jesus commands these waterpots to be filled with water; and yet, water does not suit the Feast of the Spouse. The figures and the prophecies of the ancient world were this water, and until the opening of the Seventh Age, when Christ, who is *the Vine*, was to be given to the world, no man had contracted an alliance with the Divine Word.

But, when the Emmanuel came, he had but to say, *Now draw out*, and the waterpots were seen to be filled with the wine of the New Covenant, *the Wine which had been kept* to the end. When he assumed our human nature - a nature weak and unstable as Water - he effected a change in it; he raised it up even to himself, by *making us partakers of the divine nature* [II. St. Peter, i. 4]; he gave us the power to love him, to be united to him, to form that one Body, of which he is the Head, that Church of which he is the Spouse, and which he loved from all eternity, and with such tender love, that he came down from heaven to celebrate his nuptials with her.

O the wonderful dignity of man! God has vouchsafed, says the Apostle, *to show the riches of his glory on the vessels of mercy*, which had no claim to, nay, were unworthy of such an honour. Jesus bids the waiters fill them with water, and the water of Baptism purifies us; but, not satisfied with this, he fills these vessels, *even to the brim*, with that heavenly and new Wine, which was not to be drunk save in the kingdom of his Father [Rom. ix. 23]. Thus, divine Charity, which dwells in the Sacrament of Love, is communicated to us; and, that we might not be unworthy of the espousals with himself to which he called us, he raises us up even to himself. Let us, therefore, prepare our souls for this wonderful union, and, according to the advice of the Apostle, let us labour to present them to our Jesus with such purity as to resemble that *chaste Virgin*, who was *presented* to the spotless Lamb [II. Cor. xi. 2].

St. Matthew, the Evangelist of the Humanity of our Lord, has received from the Holy Ghost the commission to announce to us the Mystery of Faith by the Star; St. Luke, the Evangelist of Jesus' Priesthood, has been selected, by the same Holy Spirit, to instruct us in the Mystery of the Baptism in the Jordan; but the Mystery of the Marriage-Feast was to be revealed to us by the Evangelist John, the Beloved Disciple. He suggests to the Church the object of this third Mystery, by this expression: *This beginning of miracles did Jesus in Cana of Galilee, and he MANIFESTED his glory* [St. John, ii. 11]. At Bethlehem, the Gold of the Magi expressed the Divinity of the Babe; at the Jordan, the descent of the Holy Ghost and the voice of the Eternal Father proclaimed Jesus, (known to the people as a carpenter of Nazareth) to be the Son of God; at Cana, it is

Jesus himself that acts, and he acts as God, for, says St. Augustine, He who changed the water into wine in the waterpots could be no other than the same who, every year, works the same miracle in the vine. Hence it was, that, from that day, as St. John tells us, *his disciples believed in him* [*Ibid.*], and the Apostolic College began to be formed.

We cannot, therefore, be surprised that the Church - filled, as she is, with holy enthusiasm at the Feast of her Jesus' glory, his Epiphany, and desirous to add fresh joy to the solemnity - should have chosen this Second Sunday after the Epiphany as the day on which to honour the Most Holy Name of JESUS. It is on the Wedding-Day that the Bridegroom gives his Name to his Bride, and it is the sign that, from that day forward, she belongs to him alone. The Church, therefore, would honour the Name of her Divine Spouse with un especial Feast, and no day could be more appropriate for it than this of the Marriage at Cana.

In the Old Covenant, the Name of God inspired fear and awe: nor was the honour of pronouncing it granted to all the children of Israel. We can understand this. God had not yet come down from heaven to live on earth, and converse with men; he had not yet taken upon himself our poor nature, and become Man like ourselves; the sweet Name expressive of love and tenderness, could not be applied to him.

But, when the fulness of time had come - when the mystery of love was about to be revealed - then did heaven send down the Name of Jesus to our earth, as a pledge of the speedy coming of him who was to bear it. The archangel Gabriel said to Mary: *Thou shalt call his Name* JESUS. Jesus means *Saviour*. How sweet will this Name not be to poor lost man! It seems to link earth to heaven! No name is so amiable, none is so powerful. Every knee in heaven, on earth, and in hell, bows in adoration at hearing this Name! and yet, who can pronounce it, and not feel love spring up within his heart? But we need such a saint as Bernard, to tell us of the power and sweetness of this blessed Name. He thus speaks of it in one of his Sermons.

The Name of Jesus is Light, and Food, and Medicine. It is Light, when it is preached to us; it is Food, when we think upon it; it is the Medicine that soothes our pains when we invoke it. Let us say a word on each of these. Tell me, whence came there, into the whole world, so bright and sudden a light, if not from the preaching of the Name of Jesus? Was it not by the light of this Name that God called us unto his admirable Light? Wherewith being enlightened, and in this light, seeing the Light, we take these words of Paul as truly addressed to ourselves: *Heretofore, you were darkness; but now, light in the Lord* [Eph. v. 8].

Nor is the Name of Jesus Light only; it is also Food. Art thou not strengthened, as often as thou thinkest of this Name? What is there that so feeds the mind of him that meditates upon this Name? What is there that so restores the wearied faculties, strengthens virtue, gives vigour to good and holy habits, and fosters chastity? Every food of the soul is dry, that is not steeped in this unction; it is insipid, if it be not seasoned with this salt. If thou write, I relish not thy writing, unless I read there the Name of Jesus. If thou teach me, or converse with me, I relish not thy words, unless I hear thee say the Name of Jesus. JESUS is honey to the mouth, and music to the ear, and gladness to the heart.

It is also Medicine. Is any one among you sad? Let but Jesus come into his heart, and the mouth echo him, saying *Jesus!* and lo! the light of that Name disperses every cloud, and brings sunshine back again. Have any of you committed sin? and is despair driving you into the snare of death? Invoke the Name of life, and life will come back to the soul. Was there ever a man, that, hearing this saving Name, could keep up that common fault of hardness of heart, or drowsiness of sluggishness, or rancour of soul, or languor of sloth? If any one, perchance, felt that the fountain of his tears was dry, did it not gush forth more plentifully than ever, and flow more sweetly than ever, as soon as he invoked the Name of Jesus? If any of us were ever in danger, and our heart beat with fear, did not this Name of power bring us confidence and courage the moment we pronounced it? When we were tossed to and fro by perplexing doubts, did not the evidence of what was right burst on us as we called upon the Name of light? When we were discouraged, and well nigh crushed, by adversity, did not our heart take courage, when our tongue uttered the Name of help? All this is most true; for all these miseries are the sicknesses and faintings of our soul, and the Name of Jesus is our Medicine.

But, let us see how all this comes to pass. *Call upon me in the day of trouble*, says the Lord; *I will deliver thee, and thou shall glorify me* [Ps. xlix 15]. There is nothing which so restrains the impulse of anger, calms the swelling of pride, heals the wound of envy, represses the insatiability of luxury, smothers the flame of lust, quenches the thirst of avarice, and dispels the fever of uncleanness - as the Name of Jesus. For when I pronounce this Name, I bring before my mind the Man, who, by excellence, is meek and humble of heart, benign, sober, chaste, merciful, and filled with everything that is good and holy, nay, who is the very God Almighty - whose example heals me, and whose assistance strengthens me. I say all this, when I say *Jesus*. Here have I my model, for he is Man; and my help, for he is God; the one provides me with precious drugs, the other gives them efficacy; and from the two I make a potion such as no physician knows how to make.

Here is the electuary, my soul, hid in the casket of this Name *Jesus*; believe me, it is wholesome, and good for every ailment thou canst possibly have. Ever have it with thee, in thy bosom and in thy hand; so that all thy affections and actions may be directed to JESUS. [Fifteenth Sermon on the canticle of Canticles.]

This is the sweet and powerful Name, which was given to our Emmanuel, on the day of his Circumcision. But, as that day was the Octave of Christmas, and was already sacred to the Maternity of Mary, the present Sunday, the Second after the Epiphany, was chosen for celebrating the mystery of the Name of the Lamb. The first promoter of the Feast was St Bernardine of Siena, who lived in the fifteenth century. This holy man established the practice of representing the Holy Name of Jesus surrounded with rays, and formed into a monogram of its three first letters, IHS [The Name was, anciently, often written *Ihesus*; hence, in its contracted form alluded to, the letter H would be given: the E following was virtually included in the aspirate. *Translator.*] The custom spread rapidly through Italy, and was zealously propagated by the great St John of Capestrano, who, like St Bernardine of Siena, was of the Order of Friars Minor. The Holy See gave its formal approbation to this manner of honouring the Name of our Saviour, and, in the early part of the sixteenth century, Pope Clement VI, after long entreaties, granted to the whole Franciscan Order the privilege of keeping a special Feast in honour of the Most Holy Name of Jesus.

Rome extended the same favour to various Churches; and, at length, the Feast was inserted in the universal Calendar. It was in the year 1721, at the request of Charles VI, Emperor of Germany, that Pope Innocent XII decreed that the Feast of the Most Holy Name of Jesus should be kept throughout the whole Church; he also chose the Second Sunday after the Epiphany as the day. We have already explained how appropriately their respective mysteries have been thus blended into the one solemnity.

MASS

The Church begins her chants by proclaiming the glory of the Name of her Spouse. Heaven, earth, and hell! bow ye down at the sound of this adorable Name, for the Son of Man, who bears this Name, is also the Son of God.

INTROIT

In Nomine Jesu omne genuflectatur, coelestium, terrestrium et infernorum; et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.

Ps. Domine, Dominus noster, quam admirabile est Nomen tuum in universa terra V. Gloria Patri. In Nomine Jesu.

At the Name of Jesus, let every knee bend in heaven, on earth, and under the earth; and every tongue confess, that the Lord Jesus Christ is in the glory of God the Father.

Ps. O Lord, our Lord, how wonderful is thy name over the whole earth. V. Glory. At the Name.

In the Collect, the Church, which, during her exile, finds consolation in the Name of her divine Spouse, prays that she may see his blessed face in heaven.

COLLECT

Deus, qui unigenitum Filium tuum constituisti humani generis Salvatorem, et Jesum vocari jussisti: concede propitius, ut cujus sanctum Nomen veneramur in terris, ejus quoque aspectu perfruamur in coelis. Per eundem.

O God, who didst appoint thy Only-Begotten Son the Saviour of mankind, and commandedst that his name should be called Jesus: mercifully grant, that we who venerate this holy Name on earth, may also enjoy his sight in heaven. Through the same, etc.

Commemoration of the 2nd Sunday after the Epiphany

Omnipotens sempiterne Deus, qui coelestia simul et terrena moderaris: supplicationes populi tui clementer exaudi, et pacem tuam nostris concede temporibus. Per Dominum.

O Almighty and Eternal God, supreme ruler both of heaven and earth; mercifully give ear to the prayers of thy people, and grant us peace in our time. Through, etc.

EPISTLE

Lectio Actuum Apostolorum.

Cap. IV.

In diebus illis, Petrus Spiritu Sancto repletus, dixit: Principes populi, et seniores, audite: Si nos hodie dijudicamur in benefacto hominis infirmi, in quo iste salvus factus est; notum sit omnibus vobis, et omni plebi Israel, quia in Nomine Domini nostri Jesu Christi Nazareni, quem vos crucifixistis, quem Deus suscitavit a mortuis, in hoc iste adstat coram vobis sanus. Hic est lapis qui reprobatus est a vobis aedificantibus, qui factus est in caput anguli; et non est in alio aliquo salus. Nec enim aliud nomen est sub coelo datum hominibus, in quo oporteat nos salvos fieri.

Lesson from the Acts of the Apostles.

Ch. IV.

In those days: Peter being filled with the Holy Ghost, said: Ye princes of the people and ancients, hear. If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is the stone which was rejected by you the builders, which is become the head of the corner; neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

Oh! how true is this, dear Jesus! no other Name but thine could give us salvation, and thy Name means *Saviour*. Be thou praised for having taken such a Name! Be thou praised for having saved us! Thou art of heaven heavenly, and yet thou takest a Name of earth, and one which our mortal lips can say.

The holy Church then commences a second canticle in praise of this divine Name, which is blessed by all nations, for it is the name of him who redeemed them all.

GRADUAL

Salvos fac nos, Domine Deus noster; et congrega nos de nationibus: ut confiteamur Nomini sancto tuo, et gloriemur in laude tua.

V. Tu, Domine, Pater noster, et Redemptor noster; a saeculo nomen tuum.

Alleluia, alleluia.

V. Laudem Domini loquetur os meum, et benedicat omnis caro Nomen sanctum ejus.

Alleluia.

Save us, O Lord, our God and gather us from amidst the nations: that we may give thanks to thy holy Name, and may glory in thy praise.
V. Thou, Lord, art our Father and Redeemer; thy Name is from eternity.

Alleluia, alleluia.

V. My mouth shall publish the praises of the Lord, and let all flesh bless his holy Name.

Alleluia,

After Septuagesima, the following Tract is sung, instead of the *Alleluia*.

TRACT

Domine, Deus virtutum, converte nos; et ostende faciem tuam et salvi erimus: sonet vox tua in auribus meis.

V. Vox enim tua dulcis, et facies tua decora nimis.

V. Oleum effusum Nomen tuum, Jesu; ideo adolescentulae dilexerunt te.

Convert us to thee, O Lord God of hosts; and show thy face, and we shall be saved: let thy voice sound in my ears.

V. For sweet is thy voice, and very beautiful is thy countenance.

V. Thy Name, O Jesus, is as oil poured out; therefore have virgins loved thee.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: Postquam consummati sunt dies octo, ut circumcideretur Puer, vocatum est Nomen ejus Jesus; quod vocatum est ab Angelo, priusquam in utero conciperetur.

Sequel of the holy Gospel according to Luke.

Ch. II.

At that time, After eight days were accomplished that the Child should be circumcised, his name was called Jesus, which was called by the angel, before he was conceived in the womb.

It is during the first shedding of thy Blood, by the Circumcision, that thou didst receive this Name of *Jesus*, dear Lord! and it was fitting that

it should be so, for this Name signifies *Saviour*, and we could not be saved but by thy Blood. Our immortal life is to be purchased at the price of thy Death! This truth is expressed to us by thy Name, O Jesus! Saviour! Thou art the Vine, and thou invitest us to drink of thy delicious Wine; but the heavenly Fruit must be first unsparingly pressed in the wine-press of thy Eternal Fathers justice; we cannot drink of its juice, until it shall have been torn from the branch and bruised for our sakes. May thy sacred Name ever remind us of this sublime Mystery, and may the remembrance keep us from sin, and make us always faithful.

During the Offertory, the holy Church resumes her chants in honour of the Holy Name; she celebrates the mercies, which are reserved for all them that call on this Name.

OFFERTORY

Confitebor tibi, Domine Deus meus, in toto corde meo; et glorificabo Nomen tuum in aeternum. Quoniam tu, Domine, suavis et mitis es, multae misericordiae omnibus invocantibus te. Alleluia.

I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name for ever; because, O Lord, thou art good and gracious, and full of mercy towards all that call upon thee. Alleluia.

SECRET

Benedictio tua, clementissime Deus, qua omnis viget creatura, sanctificet, quaesumus, hoc sacrificium nostrum, quod ad gloriam Nominis Filii tui Domini nostri Jesu Christi offerimus tibi: ut majestati tuae placere possit ad laudem, et nobis proficere ad salutem. Per eundem.

May thy blessing, O most merciful God, by which every creature is enlivened and subsists, sanctify this our sacrifice, which we offer thee in honour of the name of thy Son, our Lord Jesus Christ: that it may be acceptable to the praise of thy majesty, and available to our salvation. Through the same, etc.

Commemoration of the 2nd Sunday after the Epiphany.

Oblata, Domine, munera sanctifica: nosque a peccatorum nostrorum maculis emunda. Per Dominum.

Sanctify, O Lord, our offerings, and cleanse us from the stains of our sins. Through, etc.

The Faithful having received the heavenly food - the Body and Blood of their Saviour, Jesus - the Church, filled with gratitude towards her Lord,

invites all nations to glorify the Name of him who made and redeemed them.

COMMUNION

Omnes gentes quascumque fecisti venient, et adorabunt coram te, Domine, et glorificabunt Nomen tuum: quoniam magnus es tu, et faciens mirabilia; tu es Deus solus. Alleluia.

All the nations thou hast made shall come and adore before thee, O Lord, and they shall glorify thy name, for thou art great and dost wonderful things: thou art God alone. Alleluia.

The holy Church has now but one more prayer to make: it is, that the names of her children may be written, under the glorious Name of Jesus, in the book of *eternal predestination*, which is, as it were, the deed of the contract made with us by our Saviour. This happiness will assuredly be ours, if we are but wise enough to profit by all that this sweet Name offers us, and to make our life conformable to the lessons it teaches us.

POSTCOMMUNION

Omnipotens, aeterne Deus, qui creasti et redemisti nos: respice propitius vota nostra, et sacrificium salutaris hostiae, quod in honorem Nominis Filii tui Domini nostri Jesu Christi, majestati tuae obtulimus, placido et benigno vultu suscipere digneris; ut gratia tua nobis infusa, sub glorioso Nomine Jesu, aeternae praedestinationis titulo, gaudeamus nomina nostra scripta esse in coelis. Per eundem.

O Almighty and Eternal God, who didst both create and redeem us, mercifully hear our prayers, and vouchsafe, with a pleasing and kind countenance, to receive the sacrifice of this victim of our salvation, which we have offered to thy divine Majesty, in honour of the Name of thy Son, our Lord Jesus Christ; that thy grace being poured upon us, through the glorious Name of Jesus as a pledge of our eternal predestination, we may rejoice that our names are written in heaven. Through the same, etc.

Commemoration of the 2nd Sunday after the Epiphany.

Augeatur in nobis, quaesumus Domine, tuae virtutis operatio: ut divinis vegetati sacramentis, ad eorum promissa capienda tuo munere praeparemur. Per Dominum.

May the efficacy of thy power, O Lord, be increased in us, that being fed with thy divine sacraments, we may, through thy bounty, be prepared to receive what they promise. Through etc.

Instead of the ordinary Gospel of St. John, the Church reads, at the end of this Mass, the passage where the same Evangelist recounts to us the mystery of the Marriage-Feast at Cana.

LAST GOSPEL.

Sequentia sancti Evangelii secundum Joannem.

Cap. II.

In illo tempore: nuptiae factae sunt in Cana Galilaeae, et erat Mater Jesu ibi. Vocatus est autem et Jesus et discipuli ejus ad nuptias. Et deficiente vino, dicit Mater Jesu ad eum: Vinum non habent. Et dicit ei Jesus: Quid mihi et tibi est, mulier? nondum venit hora mea. Dicit Mater ejus ministris: Quodcumque dixerit vobis, facite. Erant autem ibi lapideae hydriae sex, positae secundum purificationem Judaeorum, capientes singulae metretas binas vel ternas. Dicit eis Jesus: Implete hydrias aqua. Et impleverunt eas usque ad summum. Et dicit eis Jesus: Haurite nunc, et ferte architriclino. Et tulerunt. Ut autem gustavit architriclinus aquam vinum factam, et non sciebat unde esset, ministri autem sciebant qui hauserant aquam; vocat sponsum architriclinus, et dicit ei: Omnis homo primum bonum vinum ponit, et cum inebriati fuerint, tunc id quod deterius est; tu autem servasti bonum vinum usque adhuc. Hoc fecit initium signorum Jesus in Cana Galilaeae, et manifestavit gloriam suam, et crediderunt in eum discipuli ejus.
R. Deo gratias.

Sequel of the holy Gospel according to John.

Ch. II.

At that time, there was a marriage in Cana of Galilee; and the Mother of Jesus was there. And Jesus also was invited, and his disciples to the marriage. And the wine failing, the Mother of Jesus saith to him, They have no wine. And Jesus saith to her, Woman, what is it to me and to thee? my hour is not yet come. His Mother saith to the waiters, Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone; according to the manner of the purifying of the Jews, containing two or three measures a-piece. Jesus saith to them, Fill the waterpots with water. And they filled them up to the brim. And Jesus saith to them, Draw out now, and carry to the chief steward of the feast: and they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him, Every man at first setteth forth good wine, and when men have well drank, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of

Galilee, and manifested his glory, and his disciples believed in him.
R. Thanks be to God

VESPERS

ANT. Omnis qui invocaverit Nomen Domini salvus erit.

ANT. Whosoever shall call upon the Name of the Lord, shall be saved.

Psalm: *Dixit Dominus.*

ANT. Sanctum et terribile Nomen ejus: initium sapientiae timor Domini.

ANT. Holy and terrible is his Name: the fear of the Lord is the beginning of wisdom.

Psalm: *Confitebor.*

ANT. Ego autem in Domino gaudebo, et exultabo in Deo Jesu meo.

ANT. But I will rejoice the Lord, and I will joy God my Jesus.

Psalm: *Beatus vir.*

ANT. A solis ortu usque ad occasum, laudabile Nomen Domini.

ANT. From the rising of the sun unto the going down of the same, the Name of the Lord is worthy of praise.

Psalm: *Laudate pueri.*

ANT. Sacrificabo hostiam laudis, et Nomen Domini invocabo.

ANT. I will sacrifice the sacrifice of praise, and I will call upon the Name of the Lord.

PSALM 115

Credidi, propter quod locutus sum: * ego autem humiliatus sum nimis.

Ego dixi in excessu meo: * Omnis homo mendax.

Quid retribuam Domino, * pro omnibus, qua retribuit mihi?

Calicem salutaris accipiam: * et Nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: * pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus: * ego servus tuus et filius ancilla tua.

Dirupisti vincula mea: * tibi sacrificabo hostiam laudis, et Nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus: * in atriis domus Domini, in medio tui Jerusalem.

I have believed, therefore have I spoken: but I have been humbled exceedingly.

I said in my excess: Every man is a liar.

What shall I render to the Lord, for all the things that he hath rendered to me

I will take the chalice of salvation: and I will call upon the Name of the Lord.

I will pay my vows to the Lord before all his people:
precious in the sight of the Lord is the death of his saints.

O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid.

Thou hast broken my bonds: I will sacrifice to thee the sacrifice of praise, and I will call upon the Name of the Lord.

I will pay my vows to the Lord in the sight of all his people, in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

CAPITULUM

(Phil. ii)

Fratres, Christus humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis: propter quod et Deus exaltavit illum, et donavit illi Nomen quod est super omne nomen: ut in Nomine Jesu omne genu flectatur.

Brethren, Christ humbled himself, becoming obedient unto death, even to the death of the cross; for which cause, God also hath exalted him, and hath given him a Name, which is above all names: that in the Name of Jesus every knee should bow.

HYMN

In the Monastic Breviary, it is preceded by this Responsory.

R. Br. Adjutorium nostrum in Nomine Domini, * Alleluia, alleluia.

Adjutorium. V. Qui fecit coelum et terram. * Alleluia. Gloria Patri. Adjutorium.

Jesu, dulcis memoria,
Dans vera cordi gaudia:
Sed super mel et omnia,
Ejus dulcis praesentia.

Nil canitur suavius,
Nil auditur jucundius,
Nil cogitatur dulcius,
Quam Jesus Dei Filius.

Jesu, spes poenitentibus,
Quam pius es petentibus!

Quam bonus te quaerentibus!
Sed quid invenientibus?

Nec lingua valet dicere,
Nec littera exprimere;
Expertus potest credere,
Quid sit Jesum diligere.

Sis Jesu nostrum gaudium,
Qui es futurus praemium,
Sit nostra in te gloria,
Per cuncta semper saecula.
Amen.

V. Sit Nomen Domini benedictum, Alleluia.
R. Ex hoc nunc, et usque in saeculum, Alleluia.

JESUS! how sweet the remembrance of that name, which gives true joy to the heart! But, the sweet presence of him who bears that Name is sweeter than honey and every pleasure.

No song is so sweet, no word is so sweet, no thought is so sweet as -
Jesus, the Son of God!

Dear Jesus! thou hope of penitent hearts! how merciful thou art to them that ask for thee! how good to them that seek thee! but, oh! what art thou to them that find thee!

No tongue can tell, no pen can describe, what it is to love Jesus. He that has felt it, can alone believe the bliss.

Jesus! be thou our joy, as thou wilt, one day, be our reward. May our glory for eternal ages be in thee.
Amen.

V. Blessed be the Name of the Lord, Alleluia.
R. From henceforth, now, and for ever, Alleluia.

ANTIPHONS OF THE MAGNIFICAT

ANT. (1 Vp.). Fecit mihi magna qui potens est, et sanctum nomen ejus, alleluia.

ANT. (2 Vp.). Vocabis Nomen ejus Jesum; ipse enim salvum faciet populum suum a peccatis eorum. Alleluia.

ANT. (1 Vp.). For he that is mighty has done great things to me, and holy is his Name, alleluia.

ANT. (2 Vp.). Thou shalt call his Name Jesus; for he shall save his people from their sins. Alleluia.

OREMUS

Deus qui unigenitum Filium tuum constituisti humani generis Salvatorem, et Jesum vocari jussisti: concede propitius, ut, cujus sanctum Nomen veneramur in terris, ejus quoque aspectu perfruamur in coelis. Per eundem.

LET US PRAY

O God, who didst appoint thy Only-Begotten Son, the Saviour of mankind, and commandedst that his Name should be called Jesus: mercifully grant, that we who venerate his holy Name on earth, may also enjoy his sight in heaven. Through the same, etc.

Commemoration of the 2nd Sunday after the Epiphany.

ANT. Deficiente vino, jussit Jesus impleri hydrias aqua, quae in vinum conversa est. Alleluia.

V. Dirigatur, Domine, oratio mea.

R. Sicut incensum in conspectu tuo.

Oremus.

Omnipotens sempiterne Deus, qui coelestia simul et terrena moderaris: supplicationes populi tui clementer exaudi, et pacem tuam nostris concede temporibus. Per Dominum.

ANT. The wine failing, Jesus commanded that the waterpots should be filled with water, and it was changed into wine. Alleluia.

V. Let my prayer, O Lord, be directed.

R. As incense in thy sight.

Let us Pray.

O Almighty and Eternal God, supreme ruler both of heaven and earth; mercifully give ear to the prayers of thy people, and grant us peace in our time. Through, etc.

The two Hymns which follow, and which are used by the Church for the Matins and Lauds of the Feast, are by the same writer as the Hymn of

Vespers, *Jesu dulcis memoria*. They were for a long time attributed to St Bernard; but Manuscripts have been found, which prove beyond a doubt, that they were composed by a holy Abbess of the Order of St Benedict, who lived in the fourteenth century.

HYMN

Jesu, Rex admirabilis,
Et triumphator nobilis,
Dulcedo ineffabilis,
Totus desiderabilis,

Quando cor nostrum visitas,
Tunc lucet ei veritas,
Mundi vilescit vanitas,
Et intus fervet charitas.

Jesu, dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium.

Jesum omnes agnoscite;
Amorem ejus poscite;
Jesum ardentem quaerite,
Quaerendo inardescite.

Te nostra, Jesu, vox sonnet,
Nostri te mores exprimant,
Te corda nostra diligant,
Et nunc et in perpetuum.
Amen.

O Jesus! admirable King! noble Conqueror! ineffable Sweetness! most lovely Jesus!

When thou visitest the heart, then does truth shine upon her, the vanity of the world grows contemptible, and charity burns within.

O Jesus! Sweetness of the heart! Fount of life! Light of the soul! Thou surpassest every joy, and every desire.

Acknowledge this Jesus, all ye people! Pray for his love, seek him with all eagerness, and, as ye seek him, burn with love of him.

May our tongue proclaim thee, O Jesu! may our lives reflect thy virtues!

may our hearts love thee, both now and for eternity.
Amen.

HYMN

Jesu decus Angelicum,
In aure dulce canticum,
In ore mel mirificum,
In corde nectar coelicum.

Qui te gustant esuriunt;
Qui bibunt adhuc sitiunt;
Desiderare nesciunt
Nisi Jesum, quem diligunt.

O Jesu, mi dulcissime,
Spes suspirantis animae!
Te quaerunt piae lacrymae,
Te clamor mentis intimae.

Mane nobiscum, Domine,
Et nos illustra lumine;
Pulsa mentis caligine,
Mundum reple dulcedine.

Jesu, flos Matris virginis,
Amor nostrae dulcedinis,
Tibi laus, honor Nominis,
Regnum beatitudinis.
Amen.

My Jesus, thou glory of the Angels! Thou art sweet music to the ear,
sweetest honey to the mouth, heavenly nectar to the heart!

They that taste thee, still hunger after thee; they that drink, still thirst
to drink; they know not what to desire save the Jesus whom they love.

O Jesus! my sweetest Jesus I hope of this panting heart! these tears of
love, this cry of my innermost soul, both ask thee to be mine.

Abide with us, O Lord! and illumine us with light; drive darkness from
our souls, and fill the world with thy sweetness.

To thee, O Jesus! thou Flower of thy Virgin-Mother, thou love of our

delighted nature! be praise, and the honour of thy Name, and the kingdom of eternal bliss.
Amen.

The following Sequence is the composition of the devout Bernardine de Bustis, a Franciscan, who also composed, during the pontificate of Sixtus IV, an Office and a Mass of the Holy Name of Jesus.

SEQUENCE

Dulcis Jesus Nazarenius,
Judaorum Rex amoenus,
Pius, pulcher, floridus.

Pro salute sua gentis
Subit mortem cum tormentis,
Factus pallens, lividus.

Dulce Nomen et cognomen,
Hoc transcendens est prænomen
Omnibus nominibus.

Mulcet reos, sanat eos;
Fovet justos, munit eos;
Servans ab insultibus.

Hujus Regis sub vexillo
Statu degis in tranquillo:
Hostes tui fugiunt.

Nomen Jesu meditatum
Belli fugat apparatus,
Hostes victi fugiunt.

Hoc est Nomen recolendum,
Quod sic semper est tremendum
Malignis spiritibus.

Hoc est Nomen salutare,
Et solamen singulare,
Quod succurrit tristibus.

Hoc nos decet honorare,
Arca cordis inserare,
Cogitare, peramare,
Amore sed heroico.

Ignatius hoc docuit,
Hoc passus insonuit,
Cor ejus scissum patuit
Inscriptum Jesu coelico.

Ut quid majora cupimus
Quasi quod Jesus sit intimus:
Qui est praeamantissimus,
Et quaerit nos amare.

Amat ferventissime,
Amat constantissime,
Amat fidelissime,
Et suos vult juvare.

Nomen suum fecit tale,
Ut sit cunctis cordiale,
Capitale, principale,
Dilectum ex intimis.

Habent hoc natura jura:
Ut amantem tota cura
Redamemus, placitura
Praestantes ex animis.

Jesu Nomen omne bonum
Tenet, dulcem facit sonum:
Promeretur regni thronum,
Auditum laetificat.

In hoc lucet splendor Patris,
In hoc patet decor Matris:
In hoc fulget honor Patris,
Hoc fratres magnificat.

Ergo si quis velit scire
Quare Nomen Jesu mire
Facit bonos concupire
Sui inhaerentia.

Jesu, pulcher in decore,
Summe bonus in valore,
Mitis, lenis, cum dulcore
Pronus ad clementiam.

Jesus est Rex gloriosus,

Jesus forma speciosus:
Jesus lingua graciosus,
Et mirandus opere.

Jesus fortis, animosus,
Jesus pugil vigorosus,
Jesus donis copiosus,
Et gaudet tribuere.

Jesus pie viscerosus,
Jesus ductor luminosus,
Jesus est deliciosus,
Et sapit dulcissime.

Jesus! fama gloriosus,
Jesus cunctis fructuosus,
Jesus totus virtuosus,
Fovet suos optime.

Summe celsus in honore,
Summe gratus in amore,
Omnem laudem obtinet.

In sciendo omne sapit,
Ambiando cuncta capit,
Diligendo corda rapit,
Et illata detinet.

Pia nobis Nomen gratum,
Dulcis Jesus appellatum:
Sit in corde sic firmatum,
Ut non possit erui.

Hoc reatum peccatorum
Tollat, praestet jubilorum
Odas: sede beatorum
Donet nobis perfrui.
Amen.

Sweet Jesus of Nazareth! dear King of the Jews! the good, the beautiful,
the flower like Jesus!

He suffers death and torments for the salvation of his people:
he is pale and livid with his wounds.

Sweet Name and epithet! It is the Name surpassing all names.

It softens the sinners heart, and heals him: it warms up the just, and strengthens them, and defends them from temptation.

Under this Kings standard, thou livest in peace, for thine enemies fly before thee.

Think upon the Name of Jesus, and it will break up thine enemies plans, conquer them, and put them to flight.

This is the Name deserving of all honour, at which the wicked spirits ever tremble.

This is the Name of salvation, and the wonderful consolation which comforts the sorrowful.

It behoves us to honour this Name, put it in the treasury of our heart, think on it, love it, but love it bravely.

Ignatius taught men this Name; when he suffered martyrdom he had it on his lips, and when his heart was opened, there was found written on it this heavenly word *Jesus*.

What could we wish for better than this, to have Jesus as a bosom-friend? He is lovely above all measure, and desires to love us.

He loves most ardently, he loves most constantly, he loves most faithfully, and seeks how to assist his friends.

He made his own Name, and he made it such as that all should love it above all names, and before all names, and more intimately than all other names.

This is natures law: that we study our best to love him who loves us, and cordially do all we can to please him.

The Name of Jesus includes all good things; its sound is sweet; it merits for us a throne in the kingdom; it gladdens our hearing.

The brightness of the Father shines in it; the beauty of the Mother beams through it; the honour of the Father is reflected in it; the glory of the Brethren comes from it.

Would any one, therefore, know, how it is that the Name of Jesus so wonderfully causes the good to desire him whose Name it is?

It is that Jesus is beautiful in comeliness, infinitely good in worth, meek, gentle, and sweetly prone to mercy.

Jesus is the King of glory; Jesus is beautiful in appearance; Jesus is graceful in speech, and admirable in his works.

Jesus is strong, and valiant; Jesus is a vigorous combatant; Jesus is generous in his gifts, and loves to give.

Jesus is tenderly compassionate; Jesus is the enlightened guide; Jesus is the de light of all who know him, and most sweet is his company.

Jesus is glorified throughout the world; Jesus brings the fruit of blessings to all; Jesus is the source of every virtue, and takes the tenderest care of those that are his.

There is none equal to him in honour, there is none like him in affection, and all the earth praises him.

He knows all things, and holds all things in his omnipresent providence; his love wins him the hearts of his creatures and keeps them fastened to himself.

All hail, then, to this Name so loved - *Sweet Jesus!* May it be so fixed within our hearts, that no power may take it from us!

May it bring us the forgiveness of our sins; may it inspire us to hymn Gods praise; may it lead us to the possession of our blissful throne in heaven. Amen,

We cannot refuse to our readers the following Hymn from the ancient Missals of Germany, notwithstanding its being, in several of the ideas and expressions, a repetition of the one just given.

HYMN

Nomen jure sublimatum,
In excelsis adoratum,
Nomen summae gloriae:
Gabrieli revelatum,
Et in terris nunciatum
Genitrici gratiae.

Haec octavo die natum,
Circumcisum more patrum,
Salvatorem nominat.
Universo publicatum
Mundo Nomen hoc beatum
Credentes salvificat.

In hoc lucet Trinitatis
Splendor atque unitatis;
Hoc coelum laetificat.
In hoc fulget honor Patris,
In hoc patet decor Matris,
Hoc fratres glorificat.

Hoc est Nomen salutare,
Et solamen singulare,
Quod succurrit tristibus.
Hoc nos decet honorare,
Benedicere, laudare
Semper laetis mentibus.

Hoc est melos praedicatum,
Dulce mel est invocatum,
Servat ab insultibus.
Jubilus est cogitatum,
Nomen mire formidatum
Malignis spiritibus.

Ecce Nomen gratiosum,
Fructuosum, virtuosum
Prae cunctis nominibus.
Vultum Dei gratiosum,
Speciosum, amorousum,
Ostendit hominibus.

Nomen pulchrum in decore,
Summe bonum in valore,
Intus sapit dulciter;
Summe potens in vigore,
Summe celsum in honore
Delectat feliciter.

Ergo Pastor animarum,
Bone Jesu, et earum
Lumen indeficiens,
Propter Nomen tuum carum
Tetrum chaos tenebrarum
Obstrue, nos muniens.

O Reformator cunctarum
Nationum humanarum,
Vita mortem auferens,
Restaurator ruinarum

Virtutum angelicarum,
Te ipsum sis largiens. Amen.

Jesus, Name so justly honoured, adored in heaven, and expressive of infinite glory! It was revealed to Gabriel, and announced on earth to the Mother of divine grace.

She, on the eighth day, when her Son had been circumcised according to the Jewish ceremony, she called him Jesus. The blessed Name was preached to the whole world, and saves them that believe.

The glory of the divine Trinity and Unity blazes forth in this Name; it gladdens heaven; the brightness of the Father shines in it; the beauty of the Mother beams through it; the glory of the Brethren comes from it.

This is the Name of salvation, and the wonderful consolation which comforts the sorrowful. It behoves us ever to honour, and bless, and praise, with joyful hearts, this dear Name.

It is music when preached to us; it is sweet honey when invoked by us; it defends us from temptation. It is joy to us when we think on it, and the wicked spirits are seized with strange fear when they hear us say it.

This is the Name that is full of grace, and fruit, and virtue, above all names. It makes known to men the gracious, the beautiful, the loving face of God.

It is fair in beauty, it is surpassingly good in worth, its inner relish is most sweet; it is most powerful in energy, most high in honour, and gives a happy delight.

Do thou, therefore, good Jesus! Shepherd and Light un failing of our souls! defend us, and, for thy dear Names sake, let not the dismal chaos of darkness engulf us.

O thou the Reformer of all nations, that destroyest death by thy Life! O Restorer of the loss sustained by the Angels, give thyself unto us. Amen.

FEBRUARY 2.

THE PURIFICATION OF THE BLESSED VIRGIN.

The Forty Days of Marys Purification are now completed, and she must go up to the Temple, there to offer to God her Child Jesus. Before following the Son and his Mother in this their mysterious journey, let us spend our last few moments at Bethlehem, in lovingly pondering over the mysteries at which we are going to assist.

The Law commanded, that a woman, who had given birth to a son, should not approach the Tabernacle for the term of forty days; after which time, she was to offer a sacrifice for her Purification. She was to offer up a lamb as a holocaust, and a turtle or dove as a sin-offering. But if she were poor, and could not provide a lamb, she was to offer, in its stead, a second turtle or dove.

By another ordinance of the Law, every first-born son was to be considered as belonging to God, and was to be redeemed by five sicles, each sicle weighing, according to the standard of the Temple, twenty obols. [Lev. xii.; Num. iii. 47. The Obol was about three half pence of English money.]

Mary was a Daughter of Israel - she had given Birth to Jesus - he was her First-born Son. Could such a Mother, and such a Son, be included in the Laws we have just quoted? Was it becoming that Mary should observe them?

If she considered the spirit of these legal enactments, and why God required the ceremony of Purification, it was evident that she was not bound to them. They, for whom these Laws had been made, were espoused to men;- Mary was the chaste Spouse of the Holy Ghost, a Virgin in conceiving, and a Virgin in giving Birth to, her Son; her purity had ever been spotless as that of the Angels - but it received an incalculable increase by her carrying the God of all sanctity in her womb, and bringing him into this world. Moreover, when she reflected upon her Child being the Creator and sovereign Lord of all things - how could she suppose that he was to be submitted to the humiliation of being ransomed as a slave, whose life and person are not his own?

And yet!, the Holy Spirit revealed to Mary, that she must comply with both these Laws. She, the holy Mother of God, must go to the Temple like other Hebrew mothers, as though she had lost something which

needed restoring by a legal sacrifice. He, that is the Son of God and Son of Man, must be treated in all things as though he were a Servant, and be ransomed in common with the poorest Jewish boy. Mary adores the will of God, and embraces it with her whole heart.

The Son of God was not to be made known to the world but by gradual revelations. For thirty years, he leads a hidden life in the insignificant village of Nazareth; and during all that time, men took him to be *the son of Joseph*. [St. Luke iii. 23.] It was only in his thirtieth year, that John the Baptist announced him, and then only in mysterious words, to the Jews, who flocked to the Jordan, there to receive from the Prophet the baptism of penance. Our Lord himself gave the next revelation the testimony of his wonderful works and miracles. Then came the humiliations of his Passion and Death, followed by his glorious Resurrection, which testified to the truth of his prophecies, proved the infinite merits of his Sacrifice, and, in a word, proclaimed his Divinity. The earth had possessed its God and its Saviour for three-and-thirty years, and men, with a few exceptions, knew it not. The Shepherds of Bethlehem knew it; but they were not told, as were afterwards the Fishermen of Genesareth, to go and preach the Word to the furthestmost parts of the world. The Magi, too, knew it; they came to Jerusalem, and spoke of it, and the City was in a commotion; but all was soon forgotten, and the Three Kings went back quietly to the East. These two events, (which would, at a future day, be celebrated by the Church as events of most important interest to mankind,) were lost upon the world, and the only ones that appreciated them were a few true Israelites, who had been living in expectation of a Messiah, who was to be poor and humble, and was to save the world. The majority of the Jews would not even listen to the Messiah having been born; for Jesus was born at Bethlehem, and the Prophets had distinctly foretold that the Messiah was to be called a *Nazarite*. [St Matth. ii. 23.]

The same Divine plan - which had required that Mary should be espoused to Joseph, in order that her *fruitful Virginity* might not seem strange in the eyes of the people - now obliged her to come, like other Israelite mothers, to offer the sacrifice of Purification, for the Birth of the Son, whom she had conceived by the operation of the power of the Holy Ghost, but who was to be presented in the Temple as the Son of Mary, the Spouse of Joseph. Thus it is, that Infinite Wisdom delights in showing that his thoughts are not our thoughts, and in disconcerting our notions; he claims the submissiveness of our confidence, until the time come that he has fixed for withdrawing the veil, and showing himself to our astonished view.

The Divine Will was dear to Mary in this as in every circumstance of her

life. The Holy Virgin knew, that by seeking this external rite of Purification, she was in no wise risking the honour of her Child, or failing in the respect due to her own Virginity. She was in the Temple of Jerusalem what she was in the house of Nazareth., when she received the Archangels visit - she was *the Handmaid of the Lord*. She obeyed the Law, because she seemed to come under the Law. Her God and her Son submitted to the ransom as humbly as the poorest Hebrew would have to do; he had already obeyed the edict of the emperor Augustus, in the general census; he was to be *obedient even unto death, even to the death of the Cross*. The Mother and the Child, both humbled themselves in the Purification, and mans pride received, on that day, one of the greatest lessons ever given it.

What a journey was this of Mary and Joseph, from Bethlehem to Jerusalem! The Divine Babe is in his Mothers arms - she had him on her heart the whole way. Heaven, and earth, and all nature, are sanctified by the gracious presence of their merciful Creator. Men look at this Mother as she passes along the road with her sweet Jesus; some are struck with her appearance, others pass her by as not worth a look; but of the whole crowd, there was not one that knew he had been so close to the God, who had come to save him.

Joseph is carrying the humble offering, which the Mother is to give to the Priest. They are too poor to buy a lamb - besides, their Jesus is the Lamb of God, who taketh away the sins of the world. The Law required that a Turtle, or Dove, should be offered in the place of a lamb, when the Mother was poor. Innocent birds emblems of purity, fidelity, and simplicity. Joseph has also provided the five Sicles, the ransom to be given for the First-born Son - Marys only Son, who has vouchsafed to make his Brethren, and, by adopting *our* nature, to render us partakers of *his*.

At length, the Holy Family enter Jerusalem. The name of this holy City signifies *Vision of Peace*; and Jesus comes to bring her *Peace*. Let us consider the names of the three places, in which our Redeemer began, continued, and ended his life on earth. He is conceived at Nazareth, which signifies *a Flower*; and Jesus is, as he tells us in the Canticle, *the Flower of the field and the Lily of the valley* [Cant. ii. 1.], by whose fragrance we are refreshed. He is born at Bethlehem, *the house of Bread*; for he is the nourishment of our souls. He dies on the Cross in Jerusalem, and, by his Blood, he restores *peace* between heaven and earth, *peace* between men, *peace* within our own souls; and, on this day of his Mothers Purification, we shall find him giving us the pledge of this *peace*.

Whilst Mary, the Living Ark of the Covenant, is ascending the steps, which lead up to the Temple, carrying Jesus in her arms, let us be attentive to the mystery - one of the most celebrated of the prophecies is about to be accomplished, one of the principal characters of the Messias is about to be shown as belonging to this Infant. We have already had the other predictions fulfilled, of his being conceived of a Virgin, and born in Bethlehem; to-day, he shows us a further title to our adoration - he enters the Temple.

This edifice is not the magnificent Temple of Solomon, which was destroyed by fire, during the Jewish captivity. It is the Second Temple, which was built after the return from Babylon, and is not comparable to the First in beauty. Before the century is out, it also is to be destroyed; and our Saviour will soon tell the Jews, that not a stone shall remain on stone that shall not be thrown down [St. Luke, xxi. 6.]. Now, the Prophet Aggeus - in order to console the Jews, who had returned from banishment, and were grieving because they were unable to raise a House to the Lord equal in splendour to that built by Solomon - addressed these words to them, which mark the time of the coming of the Messias: Take courage, O Zorobabel, saith the Lord; and take courage, O Jesus, the son of Josedec, the High Priest; and take courage, all ye people of the land; - for thus saith the Lord of hosts: *Ye t one little while, and I will move the heaven, and the earth, and the sea, and the dry land. And I will move all nations; and the Desired of all nations shall come; and I will fill this House with glory. - Great shall be the glory of this House, more than of the first; and in this place I will give Peace,* saith the Lord of hosts. [Agg. ii. 5,7,8,10.]

The hour is come for the fulfilment of this prophecy. The Emmanuel has left Bethlehem; he has come among the people; he is about to take possession of his Temple, and the mere fact of his entering it, will straightways give it a *glory*, which is far above that of its predecessor. He will often visit it during his mortal life; but his coming to it to-day, carried as he is in Marys arms, is enough for the accomplishment of the promise, and all the shadows and figures of this Temple at once pale before the rays of the Sun of Truth and Justice. The blood of oxen and goats will, for a few years more, flow on its altar; but the Infant, who holds in his veins the Blood that is to redeem the world, is, at this moment, standing near that very Altar. Amidst the Priests who are there, and amidst the crowd of Israelites who are moving to and fro in the sacred building, there are a few faithful ones, who are in expectation of the Deliverer, and they know that the time of his manifestation is at hand; - but there is not one among them all, who knows, that at that very moment, this expected Messias is under the same roof with himself.

But, this great event could not be accomplished, without a prodigy being wrought by the Eternal God, as a welcome to his Son. The Shepherds had been summoned by the Angel, and the Magi had been called by the Star, when Jesus was born in Bethlehem: this time, it is the Holy Ghost himself who sends a witness to the Infant, now in the great Temple.

There was then living in Jerusalem an old man whose life was well nigh spent. He was a *Man of desires* [Dan. x. 11], and his name was Simeon; his heart had longed unceasingly for the Messias, and, at last, his hope was recompensed. The Holy Ghost revealed to him, that he should not see death, without first seeing the rising of the Divine Light. As Mary and Joseph were ascending the steps of the Temple, to take Jesus to the Altar, Simeon felt within himself the strong impulse of the Spirit of God; he leaves his house, and walks towards the Temple; the ardour of his desire makes him forget the feebleness of age. He reaches the porch of Gods House - and there, amidst the many mothers who had come to present their children, his inspired gaze recognises the Virgin, of whom he had so often read in Isaias, and he presses, through the crowd, to the Child she is holding in her arms.

Mary, guided by the same Divine Spirit, welcomes the saintly old man, and puts into his trembling arms the dear object of her love, the Salvation of the world. Happy Simeon! figure of the ancient world, grown old in its expectation, and near its end. No sooner had he received the sweet Fruit of Life, than his youth is renewed as that of the eagle, and in his person is wrought the transformation, which was to be granted to the whole human race. He cannot keep silence - he must sing a Canticle - he must do as the Shepherds and Magi had done, he must give testimony: Now, says he, now, O Lord, thou dost dismiss thy servant in Peace, because my eyes have seen thy Salvation, which thou hast prepared - a Light that is to enlighten the Gentiles, and give glory to thy people Israel. [St. Luke, ii. 29, and following verses.]

Immediately, there comes, attracted to the spot by the same Holy Spirit, the holy Anne, Phanuels daughter, noted for her piety, and venerated by the people on account of her great age. Simeon and Anna, the representatives of the Old Testament, unite their voices, and celebrate the happy coming of the Child, who is to renew the face of the earth; they give praise to the mercy of Jehovah, who, *in this place*, in this Second Temple, *gives Peace* to the world, as the Prophet Aggeus had foretold.

This was the *Peace* so long looked forward to by Simeon, and now, in this *Peace* will he sleep. Now, O Lord, as he says in his Canticle, *thou dost*

dismiss thy servant, according to thy word, in Peace! His soul, quitting its bond of the flesh, *will now* hasten to the bosom of Abraham, and bear to the elect, who rest there, the tidings that *Peace* has appeared on the earth, and will soon open heaven. Anne has some years still to pass on earth; as the Evangelist tells us, she has to go and announce the fulfilment of the promises to such of the Jews as were spiritually minded, and *looked for the Redemption of Israel* [St. Luke, ii. 38.]. The divine seed is sown; the Shepherds, the Magi, Simeon, and Anne, have all been its sowers; it will spring up in due time; and when our Jesus has spent his thirty years of hidden life in Nazareth, and shall come for the harvest-time, he will say to his Disciples: *Lift up your eyes, and see the countries, for they are white already for the harvest* [St. John, iv. 35.]: *pray ye the Lord of the harvest, that he send labourers into his harvest* [St. Luke, x. 2.].

Simeon gives back to Mary the Child she is going to offer to the Lord. The two Doves are presented to the Priest, who sacrifices them on the Altar; the price for the ransom is paid; the whole law is satisfied; and, after having paid her homage to her Creator in this sacred place, where she spent her early years, Mary, with Jesus fastly pressed to her bosom, and her faithful Joseph by her side, leaves the Temple.

Such is the mystery of this fortieth day, which closes, by this admirable Feast of the Purification, the holy season of Christmas. Several learned writers, among whom we may mention Henschenius and Pope Benedict the Fourteenth, are of opinion that this Solemnity was instituted by the Apostles themselves. This much is certain, that it was a long-established Feast even in the fifth century.

The Greek Church and the Church of Milan count this Feast among those of our Lord; but the Church of Rome has always considered it as a Feast of the Blessed Virgin. It is true, it is our Saviour who is this day offered in the Temple; but this offering is the consequence of our Ladys Purification. The most ancient of the Western Martyrologies and Calendars call it *The Purification*. The honour thus paid by the Church to the Mother, tends, in reality, to the greater glory of her Divine Son, for He is the Author and the End of all those prerogatives which we revere and honour in Mary.

FIRST VESPERS OF THE PURIFICATION.

The holy Church sings, in this Office, the celebrated Antiphons of the Feast of the Circumcision, which speak of the great Mystery of the Incarnation of the Word, and of Marys fruitful Virginitv. We give the Psalms in the Second Vespers, inasmuch as they are more generally assisted at by the Faithful than the First.

Ant. O admirabile commercium! Creator generis humani, animatum corpus sumens, de Virgine nasci dignatus est; et procedens homo sine semine, largitus est nobis suam Deitatem.

Ant. O admirable Interchange! The Creator of mankind, assuming a living Body, deigned to be born of a Virgin; and becoming Man, without mans aid, bestowed on us his Divinity.

Psalm *Dixit Dominus*, as below in [Second Vespers](#).

Ant. Quando natus es ineffabiliter ex Virgine, tunc impletae sunt Scripturae; sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

Ant. When thou wast born ineffably of the Virgin, the Scriptures were fulfilled. As dew upon Gedeons Fleece, thou camest down to save mankind. O Lord, our God! we praise thee.

Psalm *Laudate pueri*, as below in [Second Vespers](#).

Ant. Rubum, quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

Ant. In the bush seen by Moses as burning yet unconsumed, we recognise the preservation of thy glorious Virginitv. O Mother of God, intercede for us.

Psalm *Laetatus sum*, as below in [Second Vespers](#).

Ant. Germinavit radix Jesse, orta est stella ex Jacob, Virgo peperit Salvatorem: te laudamus, Deus noster.

Ant. The Root of Jesse hath budded; the Star hath risen out of Jacob; a Virgin hath brought forth the Saviour. O Lord our God! we praise thee.

Psalm *Nisi Dominus*, as below in [Second Vespers](#).

Ant. Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit, dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi,

alleluia.

Ant. Lo! Mary hath brought forth a Saviour unto us, whom John seeing, exclaimed: Behold the Lamb of God! Be hold him that taketh away the sins of the world. Alleluia.

Psalm *Lauda Jerusalem*, as below in [Second Vespers](#).

The Capitulum is the prophecy of Malachy, announcing the coming of the Lord, the Angel of the Testament, into his Temple. The prophecy was fulfilled on the day of Marys Purification.

CAPITULUM.

(Malach. III.)

Ecce ego mitto Angelum meum, et praeparabit viam ante faciem meam.
Et statim veniet ad Templum sanctum suum Dominator quem vos
quaeritis, et Angelus testamenti, quem vos vultis.

Behold I send my Angel, and he shall prepare the way before my face.
And presently the Lord, whom ye seek, and the Angel of the testament,
whom ye desire, shall come to his holy Temple.

Ave maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix coeli Porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evae nomen.

Solve vincla reis,
Profer lumen caecis,
Mala nostra pelle
Bona cuncta posce.

Monstra te esse Matrem,
Sumat per te preces
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis
Nos culpis solutos,

Mites fac et castos.

Vitam praesta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collaetemur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus.
Amen.

Hail, Star of the Sea! Blessed Mother of God, yet ever a Virgin! O happy gate of heaven!

Thou that didst receive the *Ave* from Gabriels lips, confirm us in peace, and so let *Eva* be changed into an *Ave* of blessing for us.

Loose the sinners chains, bring light to the blind, drive from us our evils, and ask all good things for us.

Show thyself a Mother, and offer our prayers to him, who would be born of thee, when born for us.

O incomparable Virgin, and meekest of the meek, obtain us the forgiveness of our sins, and make us meek and chaste.

Obtain us purity of life, and a safe pilgrimage; that we may be united with thee in the blissful vision of Jesus.

Praise be to God the Father, and to the Lord Jesus, and to the Holy Ghost: to the Three one self-same praise.
Amen.

V. Responsum accepit Simeon a Spiritu Sancto.

R. Non visurum se mortem, nisi videret Christum Domini.

V. Simeon had received an answer from the Holy Ghost.

R. That he should not see death, before he had seen the Christ of the Lord.

* In the Monastic Breviary, it is preceded by this Responsory:

R. *breve*. Ave Maria, gratia plena, * Dominus tecum.
Ave Maria, gratia plena, * Dominus tecum.

V. Benedicta tu in mulieribus, et benedictus fructus ventris tui. *
Dominus tecum.

Gloria Patri.

Ave Maria, gratia plena, * Dominus tecum.

ANTIPHON OF THE MAGNIFICAT

Ant. Senex Puerum portabat, Puer autem senem regebat: quem Virgo peperit, et post partum Virgo permansit: ipsum quem genuit adoravit.

Ant. The old man carried the Child, but the Child guided the old man. A Virgin bore him, and, after childbirth, continued a Virgin: she adored Him, whom she brought forth.

Oremus.

Omnipotens sempiterne Deus, Majestatem tuam supplices exoramus: ut sicut unigenitus Filius tuus hodierna die cum nostrae carnis substantia in Templo est praesentatus; ita nos facias purificatis tibi mentibus praesentari. Per eundem.

Let us pray.

O Almighty and Eternal God, we humbly beseech thy divine Majesty, that as thy only Son, in the substance of our flesh, was this day presented in the temple, so our souls, being perfectly cleansed, may become a pure oblation, and presented to thee. Through the same, &c.

THE BLESSING OF THE CANDLES.

After Tierce, follows the Blessing of the Candles, which is one of the three principal ones observed by the Church during the year; the other two are the Blessing of the Ashes, and the Blessing of the Palms. The signification of this ceremony bears so essential a connection with the mystery of our Lady's Purification, that if Septuagesima, Sexagesima, or Quinquagesima Sunday fall on the 2nd of February, the Feast is deferred to to-morrow; but the Blessing of the Candles, and the Procession, which follows it, always take place on this precise day.

In order to give uniformity to the three great Blessings of the year, the Church prescribes for that of the Candles the same colour for the vestments of the sacred Ministers, as is used in the two other Blessings of the Ashes and Palms - namely, Purple. Thus this solemn function, which is inseparable from the day on which our Lady's Purification took place, may be gone through every year on the 2nd of February, without changing the colour prescribed by the three Sundays just mentioned.

It is exceedingly difficult to say what was the origin of this ceremony. Baronius, Thomassin, and others, are of opinion, that it was instituted towards the close of the 5th century, by Pope St. Gelasius, in order to give a christian meaning to certain vestiges, still retained by the Romans, of the old *Lupercalia*. St. Gelasius certainly did abolish the last vestiges of the feast of the *Lupercalia*, which, in earlier times, the Pagans used to celebrate in the month of February. - Pope Innocent the Third, in one of his sermons for the Feast of the Purification, attributes the institution of this ceremony of Candlemas to the wisdom of the Roman Pontiffs, who turned into the present religious rite the remnants of an ancient pagan custom, which had not quite died out among the Christians. The old Pagans, he says, used to carry lighted torches in memory of those which the fable gives to Ceres, when she went to the top of Mount Etna in search of her daughter Proserpine. But against this, we have to object, that on the pagan Calendar of the Romans, there is no mention of any Feast in honour of Ceres, for the month of February. - We, therefore, prefer adopting the opinion of Dom Hugh Menard, Rocca, Henschenius, and Pope Benedict the Fourteenth; that an ancient feast, which was kept in February, and was called the *Amburbalia*, during which the pagans used to go through the city with lighted torches in their hands, gave occasion the Sovereign Pontiffs to substitute, in its place, a Christian ceremony, which they attached to the Feast of that sacred mystery, in which Jesus, the Light of the world, was presented in the Temple by his Virgin-Mother.

The mystery of to-day's ceremony has frequently been explained by liturgists, dating from the 7th century. According to St. Ivo of Chartres [In his Second Sermon on the Purification], the wax which is formed from the juice of flowers by the bee, (which has always been considered as the emblem of virginity,) signifies the virginal flesh of the Divine Infant, who diminished not, either by his conception or his birth, the spotless purity of his Blessed Mother. The same holy Bishop would have us see, in the flame of our Candle, a symbol of Jesus, who came to enlighten our darkness. St. Anselm [*Enarrations* on St. Luke] Archbishop of Canterbury, speaking on the same mystery, bids us consider three things in the blest Candle: the Wax, the Wick, and the Flame. The Wax, he says, which is the production of the virginal bee, is the Flesh of our Lord; the Wick, which is within, is his Soul; the Flame, which burns on the top, is his Divinity.

Formerly, the Faithful looked upon it as an honour to be permitted to bring their wax tapers to the Church, on this Feast of the Purification, that they might be blessed together with those, which were to be borne in the procession by the Priests and sacred Ministers; and the same custom is still observed in some congregations. It would be well if Pastors were to encourage this practice, retaining it where it exists, or establishing it where it is not known. There has been such a systematic effort made to destroy, or, at least, to impoverish the exterior rites and practices of religion, that we find, throughout the world, thousands of Christians who have been insensibly made strangers to those admirable sentiments of faith, which the Church alone, in her Liturgy, can give to the body of the Faithful. Thus, we shall be telling many what they have never heard before, when we inform them, that the Church blesses the Candles to-day, not only to be carried in the Procession, which forms part of the ceremony, but, also, for the use of the Faithful, inasmuch as they draw, upon such as use them with respect, whether on sea or on land, (as the Church says in the Prayer,) special blessings from heaven. These blest Candles ought, also, to be lit near the bed of the dying Christian, as a symbol of the immortality merited for us by Christ, and of the protection of our Blessed Lady.

As soon as all is prepared, the Priest goes up to the Altar, and thus begins the Blessing of the Candles.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Domine sancte, Pater omnipotens, aeternae Deus, qui omnia ex nihilo creasti, et jussu tuo per opera apum hunc liquorem ad perfectionem

cerei pervenire fecisti; et qui hodierna die petitionem justi Simeonis implesti: te humiliter deprecamur, ut has candelas ad usus hominum, et sanitatem corporum et animarum, sive in terra, sive in aquis, per invocationem tui sancti Nominis, et per intercessionem beatae Mariae semper Virignis, cujus hodie festa devote celebrantur, et per preces omnium Sanctorum tuorum, benedicere et sanctificare digneris; et hujus plebis tuae, quae illas honorifice in manibus desiderat portare, teque cantando laudare, exaudias voces de coelo sancto tuo, et de sede Majestatis tuae; et propitius sis omnibus clamantibus ad te, quos redemisti pretioso sanguine Filii tui, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. R. Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Holy Lord, Father Almighty and Eternal God, who didst create all timings out of nothing and by the labour of the bees, following thy commands, hast brought this liquor to the perfection of wax; and who, on this day, didst accomplish the desire of the righteous Simeon; we humbly beseech thee, that by the invocation of thy most holy name, and by the intercession of Blessed Mary, ever a Virgin, whose festival we this day devoutly celebrate, and by the prayers of all thy Saints, thou wouldst vouchsafe to bless and sanctify these candles, for the service of men, and for the good of their bodies and souls in all places, whether on sea, or on land; and that thou wouldst please mercifully to hear from thy holy temple, and from the throne of thy majesty, the prayers of this thy people, who desire to carry them in their hands with reverence, and with sacred hymns to praise thy name; and show mercy to all that cry out unto thee, whom thou hast redeemed by the precious blood of thy beloved Son: who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. R. Amen.

Oremus.

Omnipotens, sempiterne Deus, qui, hodierna die, Unigenitum tuum, ulnis sancti Simeonis in Templo sancto tuo suscipiendum praesentasti: tuam supplices deprecamur clementiam, ut has candelas, quas nos famuli tui, in tui Nominis magnificentiam suscipientes, gestare cupimus luce accensas, benedicere et sanctificare, atque lumine supernae benedictionis accendere digneris; quatenus eas tibi Domino nostro offerendo, digni et sancto igne dulcissimae charitatis tuae succensi, in Templo sancto gloriae tuae representari mereamur. Per eundem Christum Dominum nostrum. R. Amen.

Let us pray.

O Almighty and Eternal God, who on this day wast pleased that thy

only Son should be presented in the temple, and be received into the arms of holy Simeon: we humbly beseech thy mercy to bless, sanctify, and give the light of thy heavenly benediction to these candles, which we thy servants desire to carry in honour of thy name: that by offering them to thee, our Lord God, we may be inflamed by the fire of thy sweet love, and made worthy to be presented in the holy temple of thy glory. Through the same Christ our Lord. R. Amen.

Oremus.

Domine Jesu Christ; lux vera, quae illuminas omnem hominem venientem in hunc mundum: effunde benedictionem tuam super hos cereos, et sanctifica eos lumine gratiae tuae; et concede propitius, ut sicut haec luminaria, igne visibili accensa, nocturnas depellunt tenebras, ita corda nostra invisibili igne, id est Sancti Spiritus splendore illustrata, omnium vitiorum caecitate careant: ut purgato mentis oculo, ea cernere possimus quae tibi sunt placita, et nos trio salutis utilia; quatenus post hujus saeculi caliginosa discrimina, ad lucem indeficientem pervenire mereamur. Per te, Christe Jesu, Salvator mundi, qui in Trinitate perfecta vivis et regnas Deus, per omnia saecula saeculorum. R. Amen.

Let us pray.

Lord Jesus Christ the true light, that enlighteneth every man that cometh into the world: pour forth thy blessing upon these candles, and sanctify them by the light of thy grace; and grant in thy mercy, that as these candles, by their visible light, dispel the darkness of the night, so our hearts burning with invisible fire, and enlightened by the grace of the Holy Ghost, may be delivered from all blindness of sin that the eye of our soul being purified, we may discern those things that are pleasing to thee, and beneficial to our souls: that after having finished the darksome passage of this life, we may come to never-fading joys, through thee, O Jesus Christ, the Saviour of the world, who, in perfect Trinity livest and reignest God, world without end. R. Amen.

Oremus.

Omnipotens sempiterne Deus, qui per Moysen famulum tuum, purissimum olei liquorem ad luminaria ante conspectum tuum jugiter concinnanda praeparari jussisti: benedictionis tuae gratiam super hos cereos benignus infunde, quatenus sic administrent lumen exterius ut, te donante, lumen Spiritus tui nostris non desit mentibus interius. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti, Deus, per omnia saecula saeculorum. R. Amen.

Let us pray.

O Almighty and Eternal God, who, by thy servant Moses, commandedst the purest oil to be prepared for lamps, continually to burn in thy presence, mercifully pour forth the grace of thy blessing on these candles: that as they supply us with visible light, so, by thy assistance, the light of thy Spirit may never be wanting inwardly in our souls.

Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Spirit, God, world without end. R. Amen.

Oremus.

Domine Jesu Christe, qui hodierna die, in nostrae carnis substantia, inter homines apparens, a parentibus in Templo es praesentatus; quem Simeon venerabilis senex, lumine Spiritus tui irradiatus, agnovit, suscepit, et benedixit: praesta propitius, ut ejusdem Spiritus Sancti gratia illuminati, atque edocti, te veraciter agnoscamus et fideliter diligamus. Qui cum Deo Patre, in unitate ejusdem Spiritus sancti, vivis et regnas, Deus, per omnia saecula saeculorum. R. Amen.

Let us pray.

Lord Jesus Christ, who appearing amongst men in the substance of our flesh, wast pleased this day to be presented in the temple by thy parents, and whom the venerable Simeon, enlightened by the Holy Ghost, publicly confessing, received in his arms, and blessed: mercifully grant that, being inspired and taught by the grace of the same Holy Spirit, we may sincerely acknowledge and faithfully love thee. Who with God the Father, in the unity of the same Holy Spirit, livest and reignest God, world without end. R. Amen.

These five Prayers having been said, the Celebrant sprinkles the Candles with holy water, (saving the *Asperges* in secret,) and then incenses them; after which, he distributes them to both clergy and Laity [In receiving the Candle, the Faithful should kiss first the Candle itself, and then the Priest's hand]. During the distribution, the Church - filled with emotion at the sight of these sacred symbols, which remind her of her Jesus - shares in the joyous transports of the aged Simeon, who, whilst holding the Child in his arms, confessed him to be the Light of the Gentiles. She chants his sweet Canticle, separating each verse by an Antiphon, which is formed out of the last words of Simeon.

Ant. Lumen ad revelationem gentium, et gloriam plebis tuae Israel.

Ant. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

CANTICLE OF SIMEON.

(*St. Luke, II.*)

Nunc dimittis servum tuum, Domine: * secundum verbum tuum in pace.

Ant. Lumen ad revelationem gentium, et gloriam plebis tuae Israel.

Quia viderunt oculi mei: * Salutare tuum.

Ant. Lumen ad revelationem gentium, et gloriam plebis tuae Israel.

Quod parasti: * ante faciem omnium populorum.

Ant. Lumen ad revelationem gentium, et gloriam plebis tuae Israel.

Gloria Patri et Filio, * et Spiritui Sancto.

Ant. Lumen ad revelationem gentium, et gloriam plebis tuae Israel.

Sicut erat in principio, et nunc et semper, * et in saecula saeculorum.
Amen.

Ant. Lumen ad revelationem gentium, et gloriam plebis tuae Israel.

Now thou dost dismiss thy servant, O Lord, according to thy word in peace.

Ant. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

Because my eyes have seen thy Salvation.

Ant. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

Which thou hast prepared before the face of all peoples.

Ant. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

Glorify be to the Father, and to the Son, and to the Holy Ghost.

Ant. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Ant. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

After the distribution of the Candles, the following Antiphon, and verse of the 43rd Psalm, are sung.

Exsurge, Domine, adjuva nos, et libera nos propter nomen tuum.

Ps. Deus, auribus nostris audivimus: patres nostri annuntiaverunt nobis.

V. Gloria Patri. Exsurge.

Arise, O Lord, help us, and, for thy name's sake, deliver us.

Ps. We have heard, O God, with our ears: our fathers have declared unto us. V. Glory. Arise.

If it be in the season of Septuagesima, there is also added by the Deacon, *Flectamus genua*, (*Let us kneel down*); to which the Subdeacon replies, *Levate*, (*Arise*).

Oremus.

Exaudi, quaesumus, Domine, plebem tuam: et quae extrinsecus annua tribuis devotione venerari, interius assequi gratiae tuae luce concede. Per Christum Dominum nostrum. Amen.

Let us pray.

Give ear, we beseech thee, O Lord, to thy people; that what we outwardly perform by this yearly devotion, we may inwardly obtain the effects of, by the light of thy grace. Through, &c.

THE PROCESSION.

Filled with holy joy. radiant with the mystic light, excited, like the venerable Simeon, by the impulse of the Holy Spirit - the Church goes forth to meet her Emmanuel. It is this meeting which the Greek Church calls the *Hypapante* [or *Hypante*], under which name she also designates to-days Feast. The Church wields imitate that wondrous Procession, which was formed in the Temple of Jerusalem the day of Mary's Purification. Let us listen to St. Bernard.

“On this day, the Virgin-Mother brings the Lord of the Temple into the Temple of the Lord; Joseph presents to the Lord a Son, who is not his own, but the Beloved Son of that Lord himself, and in whom he is well pleased; Simeon, the just man, confesses Him for whom he had been so long waiting; Anna, too, the widow, confesses him. The Procession of this solemnity was first made by these four, which, afterwards, was to be made, to the joy of the whole earth, in every place and by every nation. Let us not be surprised at its then being so little; for He they carried was Little! Besides, all who were in it were just, and Saints, and perfect - there was not a single sinner.” [First Sermon *On the Purification*].

And yet, let us join the holy procession. Let us go to meet Jesus, the Spouse of our souls, as did the Wise Virgins, carrying in our hands lamps burning with the flame of charity. Let us remember the command given us by our Lord: *Let your loins be girt, and lamps burning in your hands: and you yourselves like to men who wait for their Lord* [St. Luke, xii. 35,36]. Guided by faith, and enlightened by charity, we shall meet and know him, and he will give himself to us. The holy Church opens her chants of this Procession with the following Antiphon, which is found, word for word, in the Greek Liturgy of this same Feast.

Ant. Adorna thalamum tuum, Sion, et suscipe Regem Christum: amplectere Mariam, quae est coelestis porta; ipsa enim portat Regem gloriae novi luminis; subsistit Virgo, adducens manibus Filium ante luciferum genitum; quem accipiens Simeon in ulnas suas, praedicavit populis Dominum eum esse vitae et mortis et Salvatorem mundi.

Ant. Adorn thy bride-chamber, O Sion, and receive Christ, thy King. Salute Mary, the gate of heaven; for she beareth the King of glory, who is the new Light. The Virgin stands, bringing in her hands her Son, the Begotten before the day-star; whom Simeon receiving into his arms, declared him to the people as the Lord of life and death, and the Saviour of the world.

Then is added the following Anthem, taken from the Gospel, and in which is related the mysterious meeting between Jesus and Simeon.

Ant. Responsum accepit Simeon a Spiritu Sancto, non visurum se mortem, nisi videret Christum Domini; et cum inducerent Puerum in Templum, accepit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimittis servum tuum, Domine, in pace.

V. Cum inducerent puerum Jesum parentes ejus ut facerent secundum consuetudinem Legis pro eo, ipse accepit eum in ulnas suas.

Ant. Simeon had. received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord; and when his parents brought the Child into the Temple, he took him into his arms, and blessed God, and said: Now, thou dost dismiss thy servant, O Lord, in peace.

V. When his parents brought in the Child Jesus, to do for him according to the custom of the law, he took him into his arms.

On re-entering the Church, the Choir sings the following Responsory:

R. Obtulerunt pro eo Domino par turturum, aut duos pullos columbarum: * Sicut scriptum est in Lege Domini.

V. Postquam impleti sunt dies purgationis Mariae, secundum legem Moysi, tulerunt Jesum in Jerusalem, ut sisterent eum Domino. * Sicut scriptum est in Lege Domini.

Gloria Patri. * Sicut scriptum est in Lege Domini.

R. They offered for him, to the Lord, a pair of turtle doves, or two young pigeons: * As it is written in the Law of the Lord.

R. After the days of Mary's purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present him to the Lord. * As it is written in the law of the Lord. Glory. * As it is written in the law of the Lord.

After the Procession, the Celebrant and his Ministers put off their purple vestments, and vest in white for the Mass of the Purification. But if it be any of the three Sundays, Septuagesima, Sexagesima, or Quinquagesima, the Mass of the Feast is deferred till the morrow, as we have already explained.

MASS.

In the Introit, the Church sings the glory of Jerusalem's Temple, that was this day visited by the Emmanuel. Great, indeed, to-day, is the Lord in the City of David, great is he on his mount of Sion. Simeon, the representative of the whole human race, receives into his arms Him that is the Mercy sent us by God.

INTROIT.

Suscepimus, Deus, misericordiam tuam in medio Templi tui: secundum Nomen tuum, Deus, ita et laus tua in fines terrae: justitia plena est dextera tua.

Ps. Magnus Dominus et laudabilis nimis, in civitate Dei nostri, in monte sancto ejus. V. Gloria Patri. Suscepimus.

We have received thy mercy, O God, in the midst of thy temple: according to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice.

Ps. Great is the Lord, and exceedingly to be praised: in the City of our God, in his holy Mountain. V. Glory, &c. We have.

In the Collect, the Church prays that her children may be presented, as Jesus was, to the Eternal Father; but, in order that they may meet with a favourable reception, she asks him to grace them with purity of heart.

COLLECT.

Omnipotens sempiterne Deus Majestatem tuam supplices exoramus ut, sicut unigenitus Filius tuus, hodierna die, cum nostrae carnis substantia in Templo est praesentatus, ita nos facias purificatis tibi mentibus praesentari. Per eundem.

O Almighty and Eternal God, we humbly beseech thy divine Majesty, that as thy Only Begotten Son, in the substance of our flesh, was this day presented in the temple, so our souls being perfectly cleansed, may become a pure oblation, and presented to thee. Through the same,

EPISTLE.

Lectio Malachiae Prophetiae.

Cap. III.

Haec dicit Dominus Deus: Ecce ego mitto Angelum meum et praeparabit viam ante faciem meam. Et statim veniet ad Templum suum Dominator quem vos quaeritis, et Angelus testamenti quem vos vultis. Ecce venit, dicit Dominus exercituum; et quis potent cogitare diem adventus ej us? et quis stabit ad videndum eum? Ipse enim quasi ignis conflans, et quasi herba fullonum; et sedebit conflans, et emundans argentum, et purgabit filios Levi, et colabit eos quasi aurum et quasi argentum: et erunt Domino offerentes sacrificia in justitia. Et placebit Domino sacrificium Juda et Jerusalem, sicut dies saeculi et sicut anni antiqui, dicit Dominus omnipotens.

Lesson from the Prophet Malachy.

Ch. III.

Thus saith the Lord God: Behold I send my angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the Angel of the Testament whom you desire, shall come to his Temple Behold he cometh, saith the Lord of hosts: and who shall be able to think of the day of his coming? and who shall stand to see him? For he is like a refining fire, and like the fuller's herb: and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and Jerusalem shall please the Lord, as in the days of old, and in the ancient years, saith the Lord Almighty.

All the Mysteries of the Man-God have this for their object - the purifying of our hearts. He *sends his Angel*, (that is, his Precursor,) *before his face*, that he may *prepare his way*; and we have heard this holy Prophet crying out to us, in his wilderness: *Be humbled, O ye hills! and ye valleys, be ye filled up!* - At length, he that is the Angel, *the Sent*, by excellence, comes in person, to make a Testament, or Covenant, with us. He comes to *his Temple*, and this Temple is our heart. But, he is like a *refining fire*, that takes away the dross of metals. He wishes to renew us, by purifying us; that thus we may be worthy to be offered to him, and with him, by a perfect sacrifice. We must, therefore, take care and not be satisfied with admiring these sublime Mysteries. We must hold this as a principle of our spiritual life - that the Mysteries brought before us, feast after feast, are intended to work in us the destruction of the old, and the creation of the new, man. We have been spending Christmas; we ought to have been born together with Jesus; this *new Birth* is now at its fortieth day. To-day, we must be offered by Mary, (who is, also, *our Mother*), to the Divine Majesty, as Jesus was. The moment is come for our offering, for it is the hour of the Great Sacrifice

- let us redouble the fervour of our preparation.

In the Gradual, the Church again celebrates that sweet Mercy, who has appeared in the Temple of Jerusalem, and is about to show himself to us in this more perfect manifestation of the Holy Sacrifice.

GRADUAL.

Suscepimus. Deus, misericordiam tuam in medio Templi tui: secundum nomen tuum, Deus, ita et laus tua in fines terrae.

V. Sicut audivimus, ita et vidimus in civitate Domus nostrae, in monte sancto ejus.

Alleluia, alleluia.

V. Senex Puerum portabat: Puer autem senem regebat.

Alleluia.

We have received thy Mercy, O God, in the midst of thy Temple: according to thy name, O God, so also is thy praise unto the ends of the earth.

V. As we have heard, so have we seen in the City of our God, on his holy mountain.

Alleluia, alleluia.

V. The old man carried the Child: but the Child guided the old man.

Alleluia.

If the season of Septuagesima be already begun, the Church, instead of the Alleluia-verse, sings the following Tract, which is composed of the words of the venerable Simeon.

TRACT.

Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace.

V. Qua viderunt oculi mei Salutare tuum.

V. Quod parasti ante faciem omnium populorum.

V. Lumen ad revelationem gentium, et gloriam plebis tuae Israel.

Now thou dost dismiss thy servant, O Lord, according to thy word in peace.

V. Because my eyes have seen thy Salvation.

V. Which thou hast prepared before the face of all peoples.

V. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

GOSPEL.

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: Postquam impleti sunt dies purgationis Mariae, secundum legem Moysi, tulerunt Jesum in Jerusalem, ut sisterent eum Domino, sicut scriptum est in Lege Domini : Quia omne masculinum adaperiens vulvam, sanctum Domino vocabitur. Et ut darent hostiam, secundum quod dictum est in Lege Domini, par turturum, aut duos pullos columbarum. Et ecce homo erat in Jerusalem, cui nomen Simeon: et homo iste justus et timoratus, exspectans consolationem Israel; et Spiritus Sanctus erat in eo. Et responsum acceperat a Spiritu Sancto, non visurum se mortem nisi prius videret Christum Domini. Et venit in Spiritu in Templum. Et cum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem Legis pro eo: et ipse accepit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace; quia viderunt oculi mei Salutare tuum, quod parasti ante faciem omnium populorum, lumen ad revelationem gentium, et gloriam plebis tuae Israel.

Sequel of the holy Gospel according to Luke.

Ch. II.

At that time: After the days of the purification of Mary, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present him to the Lord. As it is written in the law of the Lord, Every male opening the womb shall be called holy to the Lord. And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And became by the Spirit into the temple. And when his parents brought in the Child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word in peace. Because my eyes have seen thy Salvation, which thou hast prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory of thy people Israel.

The Holy Spirit has led us to the Temple, as he did Simeon. There, we see the Virgin-Mother offering at the Altar her Son, who is the Son of God. We are filled with admiration at this fidelity, of the Child and his

Mother, to the Law; and we feel, in our hearts, a desire to be also presented to our Creator, who will accept our homage, as he accepted that offered him by his Divine Son. Let us, at once, put ourselves in those same holy dispositions, which filled the hearts of Jesus and Mary. The salvation of the world has, this day, gained ground; let the work of our individual sanctification also advance. From this Feast forward, the Mystery of the Infant-God will no longer be put before us, by the Church, as the special object of our devotion; the sweet Season of Christmas will, in a few hours, have left us, and we shall have to follow our Jesus in his combats against our enemies. Let us keep close to our dear King. Let us ever keep Simeon's spirit, and follow our Redeemer, walking in His footsteps, who is our Light. Let us love this Light, and merit, by our fidelity in using it, that it unceasingly shine upon us. During the Offertory, the Church speaks the praises of the grace put, by our Lord, on Mary's lips. She celebrates the favours poured out on Her, who was called by the Archangel, Blessed among women.

OFFERTORY.

Diffusa est gratia in labiis tuis; propterea benedixit te Deus in aeternum, et in saeculum saeculi.

Grace is spread on thy lips therefore hath God blessed thee for ever, and for ever.

SECRET.

Exaudi, Domine, preces nostras: et ut digna sint munera, quae oculis tuae Majestatis offerimus, subsidium nobis tuae pietatis impende. Per Dominum.

Mercifully hear our prayers, O Lord, and grant us the assistance of thy mercy, that what we offer to thy divine Majesty may be worthy to be accepted. Through, &c.

The Preface is that of Christmas, as given in the chapter [On Hearing Mass during the Season of Christmas](#).

After having distributed the Bread of Life - the Fruit of Bethlehem - which has been offered on our Altar, and has redeemed us from all our iniquities, the holy Church again reminds her children of the sentiments which filled Simeon's soul. But, in the Mystery of love, we not only, like Simeon, receive into our arms Him, who is the Consolation of Israel; he enters into our very breast and soul, and there he takes up his abode.

COMMUNION.

Responsum accepit Simeon a Spiritu Sancto, non visurum se mortem, nisi videret Christum Domini.

Simeon received an answer from the Holy Ghost, that he should not see death till he beheld the Christ of the Lord.

Let us, in the Postcommunion, unite with the Church, in praying that the heavenly remedy of our regeneration may not only produce in our souls a passing grace, but may, by our fidelity, fructify in us to life eternal.

POSTCOMMUNION.

Quaesumus, Domine Deus noster, ut sacrosancta mysteria, quae pro reparationis nostrae munimine contulisti, intercedente beata Maria semper Virgine, et praesens nobis remedium esse facias et futurum. Per Dominum.

We beseech thee, O Lord our God, that the sacred mysteries we have received to preserve our new life, may, by the intercession of Blessed Mary, ever a Virgin, become a remedy to us both now and for the future. Through, &c.

SECOND VESPERS.

The Second Vespers of our solemnity are composed of the Psalms of our Lady's Office, which are sung to the Antiphons taken from the Gospel. Having elsewhere explained why the Church has applied these five Psalms to our Lady, we give them without any commentary. The Hymn is the same as in First Vespers, - the Ave Maris Stella - which ever brings such sweet consolation to our hearts, and is so pleasing to Mary. When we come to the Magnificat, let us sing it with those sentiments wherewith our Lady herself sang it, when the Holy Spirit inspired her with the Canticle.

Ant. Simeon justus et timoratus expectabat redemptionem Israel, et Spiritus Sanctus erat in eo.

Ant. Simeon, a just man, and one that feared God, waited for the redemption of Israel, and the Holy Ghost was in him.

PSALM 109.

Dixit Dominus Domino meo: * Sede a dextris meis.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuae emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuae in splendoribus sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, et non poenitebit eum: * Tu es Sacerdos in aeternum secundum ordinem Melchisedech.

Dominus a dextris tuis: * confregit in die irae suae reges.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

De torrente in via bibet: * propterea exaltabit caput.

The Lord said to my Lord, *his Son*: Sit thou at my right hand, *and reign with me*.

Until, *on the day of Thy last coming*, I make thy enemies thy footstool. O Christ! the Lord *thy Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thine enemies.

With thee is the principality in the day of thy strength, in the brightness of the saints: *for the Father hath said to thee*: From the womb before the day-star I begot thee.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man*: Thou art a Priest for ever, according to the order of Melchisedech.

Therefore, O Father, the Lord thy Son, is at thy right hand: he hath broken kings in the day of his wrath.

He shall *also* judge among nations: *in that terrible coming*, he shall fill the ruins of the world: he shall crush the heads in the land of many.

He cometh now in humility; he shall drink, in the way, of the torrent of sufferings: therefore shall he lift up the head.

Ant. Simeon justus et timoratus exspectabat redemptionem Israel, et Spiritus Sanctus erat in eo.

Ant. Responsum accepit Simeon a Spiritu Sancto, non visurum se mortem, nisi videret Dominum.

Ant. Simeon, a just man, and one that feared God, waited for the redemption of Israel, and the Holy Ghost was in him.

ANT. Simeon received an answer from the Holy Ghost, that he should not see death, before he had seen the Lord.

PSALM 112.

Laudate, pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in saeculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * et super coelos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in coelo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut colloceat eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum laetantem.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high:

and looketh down on the low things in heaven and on earth? *Nay, not content with this, he deigns to come down among us.*

Raising up, *from his divine crib*, the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

Ant. Responsum accepit Simeon a Spiritu Sancto, non visurum se mortem, nisi videret Dominum.

Ant. Accipiens Simeon Puerum in manibus, gratias agens benedixit Dominum.

Ant. Simeon received an answer from the Holy Ghost, that he should not see death, before he had seen the Lord.

Ant. Simeon taking the Child in his arms, giving thanks, blessed the Lord.

PSALM 121.

Laetatus sum in his quae dicta sunt mihi: * In domum Domini ibimus. Stantes erant pedes nostri: * in atriis tuis Jerusalem.

Jerusalem quae aedificatur ut civitas: * cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini: * testimonium Israel ad confitendum Nomini Domini.

Quia illic sederunt sedes in judicio: * sedes super domum David.

Rogate quae ad pacem sunt Jerusalem: * et abundantia diligentibus te.

Fiat pax in virtute tua: * et abundantia in turribus tuis.

Propter fratres meos et proximos meos: * loquebar pacem de te.

Propter domum Domini Dei nostri: * quaesivi bona tibi.

I rejoiced at the things that were said to me: We shall go into the house of the Lord.

Our feet were standing in thy courts. O Jerusalem! *Our heart loves and confides in thee, O Mary.*

Mary is like to Jerusalem that is built as a City; which is compact together.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the Name of the Lord.

Because seats sat there in judgment: seats upon the house of David; *and Mary is of a kingly race.*

Pray ye, *through Mary*, for the things that are for the peace of Jerusalem: and may abundance be on them that love thee, *O Church of our God!*

The voice of Mary: Let peace be in thy strength, *O thou new Sion!* and abundance in thy towers.

I, a daughter of Israel, for the sake of my brethren and of my neighbours, spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee.

Ant. Accipiens Simeon Puerum in manibus, gratias agens benedixit Dominum.

Ant. Lumen ad revelationem gentium, et gloriam plebis tuae Israel.

Ant. Simeon taking the Child in his arms, giving thanks, blessed the Lord.

Ant. A light to the revelation of the Gentiles, and the glory of thy people Israel.

PSALM 126.

Nisi Dominus aedificaverit domum: * in vanum laboraverunt qui aedificant eam.

Nisi Dominus custodierit civitatem: * frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere: * surgite post quam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum; * ecce haereditas Domini, filii: merces, fructus ventris.

Sicut sagittae in manu potentis: * ita filii excussorum.

Beatus vir, qui implevit desiderium suum ex ipsis: * non confundetur cum loquetur inimicis suis in porta.

Unless the Lord build the House, they labour in vain that build it.

Unless the Lord keep the City, he watcheth in vain that keepeth it.

It is vain for you to rise before light; rise ye after you have sitten, you that eat of the bread of sorrow.

When he shall give sleep to his beloved: behold the inheritance of the Lord are children; the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

Ant. Lumen ad revelationem gentium, et gloriam plebis tuae Israel.

Ant. Obtulerunt pro eo Domino par turturum, aut duos pullos collumbarum.

Ant. A light to the revelation of the Gentiles, and the glory of thy people Israel.

Ant. They offered for him, to the Lord, a pair of turtles, or two young pigeons.

PSALM 147

Lauda, Jerusalem, Dominum: * lauda Deum tuum, Sion.

Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

Qui posuit fines tuos pacem, * et adipe frumenti satiat te.
Qui emittit eloquium suum terrae: * velociter currit sermo ejus.
Qui dat nivem sicut lanam: * nebulam sicut cinerem spargit.
Mittit crystallum suam sicut buccellas: * ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum, et liquefaciet ea: * flabit spiritus ejus, et fluent aquae.

Qui annuntiat verbum suum Jacob: * justitias, et judicia sua Israel.
Non fecit taliter omni nationi: * et judicia sua non manifestavit eis.

Praise the Lord, *O Mary, thou true Jerusalem: O Mary, O Sion ever holy*,
praise thy God.

Because he hath strengthened *against sin* the bolts of thy gates: he hath
blessed thy children within thee.

Who hath placed peace in thy borders, and filleth thee with the fat of
corn, *with Jesus, who is the Bread of life*.

Who sendeth forth *by thee* his Word to the earth; his Word runneth
swiftly.

Who giyeth snow like wool; scattereth mists like ashes.

He sendeth has crystal like morsels: who shall stand before the face of
his cold?

He shall send forth his Word *by Mary* and shall melt them: his spirit
shall breathe, and the waters shall run.

Who declareth his Word to Jacob: his justices and his judgments to
Israel.

He hath not done in like manner to every nation; and his judgments he
hath not made manifest to them.

Ant. Obtulerunt pro eo Domino par turturum, aut duos pullos
collumbarum.

Ant. They offered for him, to the Lord, a pair of turtles, or two young
pigeons.

CAPITULUM.

(Malach. III.)

Ecce ego mitto Angelum meum, et praeparabit viam ante faciem meam.
Et statim veniet ad Templum sanctum suum Dominator, quem vos
quaeritis, et Angelus testamenti, quem vos vultis.

Behold I send my Angel, and he shall prepare the way before my face.
And presently the Lord, whom you seek, and the Angel of the testament,
whom you desire, shall come to his Temple.

For the Hymn, Versicle, and Response, see above, as for [First Vespers](#).

ANTIPHON OF THE MAGNIFICAT.

Ant. Hodie beata Virgo Maria puerum Jesum praesentavit in templo; et Simeon repletus Spiritu Sancto accepit eum in ulnas suas, et benedixit Deum in aeternum.

Ant. This day, the Blessed Virgin Mary presented the Child Jesus in the Temple and Simeon, full of the Holy Ghost, took him in his arms, and blessed God for ever.

Omnipotens sempiterne Deus Majestatem tuam supplices exoramus ut, sicut unigenitus Filius tuus, hodierna die, cum nostrae carnis substantia in Templo est praesentatus, ita nos facias purificatis tibi mentibus praesentari. Per eundem.

O Almighty and Eternal God, we humbly beseech thy divine Majesty, that as thy Only Begotten Son, in the substance of our flesh, was this day presented in the temple, so our souls being perfectly cleansed, may become a pure oblation, and presented to thee. Through the same,

Let us now listen to the several Churches, celebrating, in their Liturgies, the Mystery of the Purification. We will begin with the Mozarabic Breviary, where we find the five following prayers, in which the Gothic Church of Spain offers to God the sentiments inspired into her by the example of holy Simeon.

PRAYER.

Omnipotens Deus, Pater et Domine, largire credenti tuo populo pacem: ut in templo tuo videamus Salutare tuum; quem Simeon justus ulnis suis accepit ut, qui Lumen ad revelationem gentium exstitit, indultor criminum ipsemet credentium sentiatur. Amen.

O Almighty God, Father, and Lord! grant peace unto thy faithful people; that we may see, in thy Temple, thy Salvation, whom the just Simeon took into his arms that thus He, who was the light to the revelation of the Gentiles, may be the pardoner of the sins of them that believe. Amen.

PRAYER.

Tu es, Domine, salus, et tua est salus: hanc gaudemus in nobis largitam; hanc etiam usque in finem a te petimus largiendam: effunde,

quaesumus, super populum tuum benedictionem tuam: ut privetur maledictio poenae, et ditiescat in nobis fructus justitiae. Amen.
Thou, O Lord, art salvation, and thine is salvation. We rejoice that thou hast given it unto us; we beseech thee that thou wilt grant it unto us, even to the end. Pour out, we beseech thee, thy blessing on thy people; that so, the curse of our punishment may be removed, and we grow rich in the fruits of justice. Amen.

PRAYER.

Beatam, Domine, illam justi tui Simeonis vocem fac in nobis pari diligentia personare: ut quia vidimus et credimus Salutare tuum; in pace, cum jusseris, dimittamur: non quo a te dimissos fines vitae accipiamus; sed, per te absolutes a debito, in fine pacem sempiternam possideamus. Amen.

Grant, O Lord, that, with Simeon's devotion, we may even sing his blessed words. May we, when thou so wilt, be dismissed in peace, because we have seen, and believed in, thy Salvation. Dismiss us not from thyself, at the close of life; but, setting us free from our debts, give us, in the end, to possess everlasting Peace. Amen.

PRAYER.

Vidimus gloriam tuam, Domine, gloriam quasi Unigenitum deitate, primogenitum munere: illic unicum Patris, hic in fratribus primum: illic aequaliter subsistentem, et in sinu Patris manentem, hic socios non derelinquentem: largire ergo tuo fieri participes regno, quibus es propitiatus in mundo: quibusque advenisti prius redemptor, existe in futuro remunerator. Amen.

We have seen thy glory, O Lord! the glory as of the Only Begotten Divinity, and the First, Born in grace: in heaven, the Only Son of the Father; on earth, the first among many brethren: in heaven, consubstantial with thy Father, and abiding in his bosom; on earth, dwelling with them that thou madest like to thyself. Grant, therefore, that we to whom thou didst show such mercy on earth, may share with thee in thy kingdom. Thou hast already been our Redeemer; be, in the life to come, our Remunerator. Amen.

PRAYER.

Deus, qui in expiatione parientium, par turturum, vel duos pullos tibi offerri praecipis columbarum; in vivam nos praepara hostiam, qui pro nobis ipse factus es hostia: ut, qui legem implere venisti, non solvere, in nobis Evangelii gratiam digneris opulenter propagare. Amen

O God, who didst command, that women, who had given birth to a child, should be purified by offering unto thee a pair of turtle doves, or two young pigeons: make us become a living victim to thee, who didst, make thyself a victim for our sakes: that thus, thou, who camest, not to destroy, but to fulfil, the law, mayest graciously infuse into us the riches of the grace of the Gospel.

The Ancient Liturgies contain but few hymns on the Purification of the Blessed Virgin. One of these is the composition of St. Paulinus, the Patriarch of Aquileia, and is not without its merits.

HYMN.

Postquam Puellae dies quadragesimus
Est adimpletus juxta Legem Domini,
Maria Virgo Jesum sanctum puerum
Ulnis sacratis templi nunc in atriis
Tulit, tremendi Genitoris unicum.
Mater beata carnis sub velamine
Deum ferebat humeris castissimis,
Dulcia strictim basia sub labiis
Deique veri hominisque impresserat
Ori, jubente quo sunt cuncta condita.
Duos parentes tulerunt candidulos
Pullos columbae lacteolis plumulis,
Dedere in templo par pro eo turturum,
Legis veluti promulgabat sanctio,
Quales perustas consecrarent hostias.
Dei sacerdos humilis, mitissimus,
Erat in urbe justus, senex optimus,
Felix, beatus Simeon coelifluus,
Sanctoque plenus adfuit Spiramine
Sacra sub aula, nutu Dei concitus.
Hic namque dudum responsum susceperat,
Sancto docente Spiritu, quod vinculo
Mortis resolvi non possit de corpore,
Donec videret Christum vivens Domini,
Quem misit altis Genitor de soliis.
Suscepit ergo Puerum in manibus,
Egit superno Genitori gratias,
Ulnis retentans benedixit Dominum,
Amore plenus cordis cum dulcedine
Addens et alto sermone subintulit:
Dimitte tuum, Domine, nunc obsecro,

In pace servum, quia meis merui
Videre tuum Salutare visi bus,
Quod praeparasti pietate unica
Ante tuorum populorum faciem.
Fulgensque lumen gentium in oculis,
Gloriam plebi Israeli ger minis;
Positus hic est in ruinam scandali,
Et in salutem Jacob stirpis aureae,
Donee secreta cordium se pallient.
Ipsius ecce tuam, sancta Genitrix,
Transibit ictus gladii per animam.
Servabat alta mystica sub pectore
Maria, verba conferens alacriter,
Dictis supernis credula fideliter.
Gloria Patri Jesu magni nominis,
Et tibi, Nate Patris unigenite,
Deus, potestas, virtus super aethera;
Sancto per omne saeculum Paraclito
Laus infinita, honor et imperium. Amen.

As soon as the Maiden's forty days were accomplished, according to the Law of the Lord, the Virgin Mary took the Holy Child Jesus, Only Begotten Son of Eternal Father, into Temple, carrying him in her saintly arms.

The Blessed Mother carried upon her most chaste bosom her God, who was hid under the veil of our flesh. Sweetly and fondly does she kiss the lips of Him that was true God and Man, and, at whose bidding, all things were made.

The Parents took two tender little milk-white doves, which they offered for their Jesus, and which, by the prescription of the Law, were consumed in a holocaust.

There lived in the City a Priest of God, who was humble, and meek exceedingly: he was just, and, though old, was without a fault: his name was Simeon, the happy, blessed, heavenly-minded Simeon, who, being full of the Holy Ghost, was urged by a divine impulse to enter the holy Temple.

He had, long ago, received an answer from the Holy Ghost, that he should not be loosed, by death, from the bonds of his flesh, until he had seen, in this present life, the Christ of the Lord, whom the Father was to send from his high throne.

Receiving, therefore, the Child into his hands, he gave thanks to the

heavenly Father; and, as he held the Babe in his arms, he blessed his Lord. Then, also, with his heart teeming with love, he thus sweetly cried aloud:

“Dismiss thy servant, Lord! dismiss me, I beseech thee, in Peace, for I have now seen, with mine eyes, the Saviour thou hast, in wondrous mercy, prepared before the face of every people.

“He is the Light that is to shine upon the Gentiles, and bring glory to the people of Israel. He is set for the fall and the salvation of the rich race of Jacob, as shall be seen on the day when the secrets of hearts shall be revealed.

“Behold, O Holy Mother thy own soul shall be pierced with a sword!” Mary heard these high mysterious words, pondering them joyfully in her heart, for she ever took the words of heaven with ready faith.

Glory be to the Father of our Lord Jesus! And to thee, the Only Begotten Son of the Father, to thee, O God! be power and heavenly virtue! And to the Holy Paraclete, be infinite praise, honour, and empire, for endless ages. Amen.

Sequences for the Purification are as rare as Hymns, in the ancient Liturgies. The one we give here, is taken from the old Sequence-Book of the Monastery of St. Gall, and was composed by Blessed Notker.

SEQUENCE.

Concentu parili hic te, Maria, veneratur populus, teque piis colit
cordibus.

Generosi Abrahæ tu filia veneranda, regia de Davidis stirpe genita.

Sanctissima corpore, castissima moribus, omniumque pulcherrima,
Virgo virginum.

Laetare Mater et Virgo nobilis, Gabrielis Archangelico quæ oraculo
credula, genuisti clausa filium.

In cujus sacratissimo sanguine emundatur universitas perditissima
generis, ut promisit Deus Abrahæ.

Te Virga arida Aaron flore speciosa praefiguratur, Maria, sine viri semine
nato floridam.

Tu porta jugiter serata, quam Ezechielis vox testatur, Maria: soli Deo pervia esse crederis.

Sed tu tamen matris virtutum dum nobis exemplum cupisti commendare, subisti remedium pollutis statutum matribus.

Ad Templum deduxisti tecum mundandum, qui tibi integritatis decus Deus homo genitus adauxit, intacta Genitrix.

Laetare, quam scrutator cordis et renum probat habitatu proprio singulariter dignam, sancta Maria.

Exsulta, cui parvulus arrisit tunc, Maria, qui laetari omnibus et consistere suo nutu tribuit.

Ergo quique colimus festa parvuli Christi propter nos facti, ejusque pia Matris Mariae,

Si non Dei possumus tantam exsequi tardi humilitatem, forma sit nobis ejus Genitrix.

Laus Patri gloriae, qui suum Filium Gentibus et populo revelans, Israel nos sociat.

Laus ejus Filio, qui suo sanguine nos Patri reconcilians, supernis sociavit civibus.

Laus quoque Spiritui Sancto sit per aevum.
Amen.

This people, with one accord, venerates thee, O Mary! and honours thee with devout heart.

Thou art the Daughter of the noble Abraham, and of the kingly race of David.

O Virgin of virgins! thou wast pure above all creatures, most spotless in thy life, and of surpassing beauty.

Be glad, Mother and Virgin most glorious! Thou didst believe what Gabriel the Archangel said unto thee; thou didst bring forth a Son, and yet wast a Virgin as before.

In the most precious Blood of this thy Son, the lost human race was cleansed, as God had promised unto Abraham.

The dry Rod of Aaron, that yielded a lovely flower, was a figure of thee, O Mary! who wast the Virgin-Mother of the Flower Divine.

Thou wast the ever-closed Gate, O Mary, of which Ezechiel speaks, and which was opened to none save only God.

But, on this day, wishing to give us an example worthy of the Mother of every virtue, thou didst subject thyself to the law which was made not but for the mothers of men.

O spotless Mother! thou didst bring with thee to the Temple, (as though he could be cleansed,) Him, who gave thee the splendour of thy virginity; thou didst bring with thee the God made Man.

Be glad, O Holy Mary! whom He, that searcheth the hearts and reins, found to be the only worthy dwelling of his majesty.

Rejoice, O Mary! on whom the Little One, whose look gives joy and being to the world, looked and smiled.

We, therefore, who celebrate the Feast of Jesus, (become an Infant for our sakes,) and of his sweet Mother Mary, Since we cannot, because we are weak, follow the wondrous humility of a God, let us take Mary as our model.

Praise to the Father of glory, who hath united us all into one, by revealing his Son to both the Gentiles and his people of Israel.

Praise to the Son, who hath given us fellowship with the citizens of heaven, by reconciling us, by his Blood, to the Father.

Praise, too, be for ever to the Holy Ghost. Amen.

The admirable Sequence we subjoin to this, is one of the finest written by Adam of Saint-Victor. We are indebted for it to Gautier, who was the first to publish it, in his beautiful edition of the great Lyric's poetical writings. But, besides the interest it has as being so fresh a treasure, our readers will find in it so much beauty, that we should not be surprised at their giving it the first place among all the hymns to our Lady, written in the Middle-Ages.

SEQUENCE.

Templum cordis adornemus,

Novo corde renovemus
Novum senis gaudium,
Quod dum ulnis amplexatur,
Sic longaevi recreatur
Longum desiderium.

Stans in signum populo rum,
Templum luce, laude cho rum,
Corda replens gloria,
Templo Puer praesentatus,
Post in cruce vir oblatus,
Pro peccatis hostia.

Hinc Salvator, hinc Maria,
Puer pius, Mater pia,
Moveant tripudium;
Sed cum votis perferatur
Opus lucis, quod signatur
Luce luminarium.

Verbum Patris lux est vera,
Virginalis caro cera,
Christi splendens cereus;
Cor illustrat ad sophiam
Qua virtutis rapit viam,
Vitiis erroneus.

Christum tenens per amorem,
Bene juxta festi morem,
Gestat lumen cereum:
Sicut senex Verbum Patris
Votis, strinxit pignus Matris
Brachiis corporeum.

Gaude, Mater genitoris,
Simplex intus, munda foris,
Carens ruga, macula;
A dilecto praelecta,
Ab electo praedilecta
Deo muliercula.

Omnis decor tenebrescit,
Deformatur et horrescit
Tuum intuentibus:
Omnis sapor amarescit,
Reprobatur et sordescit

Tuum praegustantibus.

Omnis odor redolere
Non videtur, sed olere
Tuum odorantibus:
Omnis amor aut deponi
Prorsus solet, aut postponi
Tuum nutrientibus.

Decens maris luminare,
Decus matrum singulare,
Vera parens veritatis,
Via vitro pietatis,
Medicina saeculi;
Vena vini fontis vitro,
Sitienda cunctis rite,
Sano dulcis et languenti,
Salutaris fatiscenti
Confortantis populi.

Fons signate
Sanctitate,
Rivos funde,
Nos infunde;
Fons hortorum
Internorum,
Riga montes
Arescentes,
Unda tui rivuli.

Fons redundans,
Sis inundans;
Cordis prava
Quaeque lava;
Fons sublimis,
Munde nimis,
Ab immundo
Munda mundo
Cor immundi populi.
Amen.

Let us adorn the temple of our souls, and, with new hearts, bring back again that old man's joy, whose long-cherished wish is granted, as his arms press Jesus to his breast.

This Child is the Standard of the people, filling the Temple with light,

our choirs with praise, and our hearts with jubilee. This day, is he presented in the Temple, who will, another day, when grown to manhood, be offered on the Cross, the offering for sin.

On one side Jesus, on the other Mary; here the sweet Infant, and there the sweet Mother; oh! what a glad sight! But let us devoutly carry within us that work of Light, which our lighted tapers symbolise.

The Father's Word is the light; his virginal flesh is the wax; our lighted taper is Christ himself, who enlightens our hearts with that wisdom, which rescues the sinner from the error of his way, and sets him on virtue's path.

He that holds Jesus by love, carries, as our Feast would have him do, the Candle blest with light. So did Simeon love the Father's Word, and fondly carry in his arms the mother's Babe.

Be glad, O Mother of thy God! simple, pure, unwrinkled, spotless Mother! O Maiden chosen by the God of thy love, and loved by the God of thy choice.

All beauty is cloudy, deformed, and displeasing to him that has seen thine. All sweetness seems bitter, or false, or insipid, to the soul that has tasted of thine.

All fragrance, put near thine, grows faint or foul; all other love must quite cease, or be but after-thought, in hearts that feed on thine.

Beautiful Star of the sea! Thou beautiful honour of all mothers! O true Mother of Truth! O path of holy living! O remedy of the world's ills! Source of the fount of that Wine of Life, for which all men should thirst, and whose strength-giving chalice is sweet to the healthy and the sick, and restores the drooping heart!

O Fount sealed up in holiness! pour out on us thy streams! O Fount of inner gardens! water, with thy rivulet's wave our parched and stony hearts!

Overflowing Fount! flow out on us, and wash our hearts' defilements. O Fount sublime, limpid above our thought! cleanse thy servants' hearts from an unclean world. Amen.

Now let us give ear to the sweet hymn of the Greek Church. She thus celebrates the Purification in her Menaëa.

IN HYPAPANTE DOMINI.

Hodie Simeon in brachiis Dominum gloriae recipit, quem sub nube olim Moyses contemplatus est in Sina visibili tabulas sibi dante; hic est qui in Prophetis loquitur et Legis factor; hic est quem David annuntiat, hic in omnibus terribilis, hic habes magnam ditissimamque misericordiam.

O thesaure saeculorum, vita omnium, propter me infans effectus es, sub lege factus es tu qui olim sculpsisti in tabulis legem in Sina, ut omnes solveres ab antiqua servitute legis, Gloria miserationi tuae, Salvator; gloria regno tuo, gloria dispensationi tuae, tu solus es philanthropus.

Illum qui fertur in curru Cherubim et hymnificatur in canticis Seraphim, ferens ulnis Deipara Maria nuptinescia ex se incarnatum, legislatorem adimplentem legis ordinem, dedit manibus senis sacerdotis; ferens autem ille Vitam, vitas deprecabatur solutionem dicens: Domine, nunc dimitte me, ut nuntiem Adamo quia vidi immutabilem parvulum Deum, qui est ante saecula, et Salvatorem mundi.

Procumbens senex et vestigiis intus insistens nupti-nesciae et Deimatrix: Ignem, inquit, fers, o pura; infantem cum tremore in brachiis portas Deum luminis innocidui, pacisque Dominum.

Mundatur a Seraphim, dum accipit Isaias carbunculum, aiebat senex Dei-matri; tu autem manibus quasi manubrio accendis me, donans quem fers Luminis innocidui pacisque Dominum.

Ad Deiparam curramus, o bona; voluntatis, ad videndum illius Filium, quem ad Simeon ipsa deducit, quem e coelo incorporati cernentes obstupescunt, dicentes: Mirabilia videmus nunc, et incredibilia et incomprehensibilia. Qui: Adam finxit olim portatur ut infans; qui locum nescit collocatur in senilibus ulnis; qui ineffabili versatur Patris sinu volens circumscribitur carne et non divinitate, qui solus est philanthropus.

This day, Simeon receives into his arms the Lord of glory, whom, heretofore, Moses saw under a cloud, on Mount Sina, when he received the tables of the Law. This is he that speaks in the Prophets, and is the Maker of the Law. This is he whom David foretells: he is the terrible God: his mercy is great and exceeding rich.

O thou the Treasure of all ages, and the Life of all creatures! thou, for my sake, becamest an Infant; thou who, heretofore, didst engrave the Law on the Tables, on Sina, wast made under the Law, so to give all men freedom from the ancient servitude of the Law. Glory, O Jesus! be to thy mercy. Glory be to thy kingdom! Glory be to thy dispensation, O thou the only lover of mankind!

Mary, the Virgin-Mother of God, carries in her arms Him that is seated on the chariot of Cherubim, and is hymned in the songs of Seraphim: him that was made incarnate from her: Him, the Law-giver, who now is observing the ordinance of the Law. She gave him into the arms of the aged Priest, who, as he thus held the Life, prayed to be loosed from life, saying: "Now, O Lord, dismiss me, that I may go tell Adam how I have seen the immutable God, who is from all eternity, made a Little Child, and Saviour of the world."

The old man prostrates, and follows, in spirit, the steps of the Virgin-Mother of God, he says: "Thou art carrying Fire, O pure one! Thy trembling arms are bearing the Infant, who is the God of never-setting light, and the Lord of peace."

"Isaias was cleansed when he took from the Seraph the burning coal," said the old man to the Mother of God: "but thou inflamest me with the instrument of thy hands, giving me Him thou holdest - the Lord of Light, that setteth not, and of peace."

O ye that are of good-will! let us all run to the Mother of God, to see her Child, whom she now gives to Simeon; which the heavenly Spirits seeing, they say in deepest wonder: "This day, I've beheld wonderful, incredible, incomprehensible, things. He, that heretofore made Adam, is carried as a Babe! He, whom no space may hold, is held in an old man's arms! He, that dwells in the bosom of the Father, wills to have, by flesh, the limits Divinity could not have! Who but God could bear towards man such love as this!"

We adore and thank thee, O Emmanuel! on this happy day, which saw thee enter into the Temple of thy Majesty, carried in the arms of thy incomparable Mother. Thou comest into the Temple, that thou mayest offer thyself for our sakes. Thou deignest to be redeemed by the payment of a ransom, for, one day, thou hast to pay an infinite ransom for us. Thou comest, now, to offer a ceremonial sacrifice, because thou art soon to abolish every sacrifice by the one that alone is perfect. Thou enterest, to-day, into that Jerusalem, which is to be the place of thy passion and death. Our salvation urges thee on. Thou wast born for us, but thou art not satisfied; and every gift of this thy fortieth day must needs bespeak the future proof thou hast yet to give us, of the love thou bearest us.

O thou, *the Consolation of Israel!* on whom the Angels love to look I thou enterest into the Temple, and they, who were living in expectation of their Redeemer, redouble their hope. Oh! that we hail something of that love, which burned in Simeon's heart, as he held thee in his arms! All he lived for, was to see thee, O Divine Infant! and having seen thee, he

longs to die. One brief moment's sight of thee makes him sleep in peace
What must it be to possess thee eternally, when a glance could satisfy
the longings of a whole life!

But, O Saviour of our souls! if Simeon was so satiated with this seeing
thee presenting thyself for mankind in the Temple, how ought we to
love thee, we who have seen the final consummation. Of thy Sacrifice?
The day will come, when, as the devout servant Bernard expresses it,
thou wilt be offered. not in the Temple and on Simeon's arms, but
outside the City-gates and on the arms of the Cross. On that day, man will
not offer up the blood of a victim for thee, but thyself wilt offer up
thine own Blood for man. Now, it is the *morning*; then, it will be the
evening, sacrifice. Now, thou art in the age of Infancy; then, thou wilt
have attained the fulness of the age of Man; and having loved us from
the beginning, thou wilt love us even unto the end.

What return shall we make to thee, O Divine Infant! for thou bearest
within thy heart, during this thy first offering, the same infinite love of
us, wherewith thou wilt consummate thy last? Can we do less than offer
ourselves to thee, from this very day, and be wholly thine? Thou givest
thyself to us, in the Adorable Sacrament, with more perfection than
thou didst give thyself to Simeon; and we receive thee, not in our arms,
but in our very breast. *Dismiss* us, dear Jesus! break our chains. Give us
thy *Peace*, and may we, like Simeon, enter *now* on a new life. In order to
imitate thy virtues, and be united with thee, we have endeavoured,
during this holy Season, to gain that humility and simplicity, which
thou wishest to see within us. Assist us to persevere in the spiritual life,
that, like thee, we may grow in age and wisdom, before both God and
men [St Luke 2:52].

And thou, O Mary! purest of Virgins, and Mother blessed above all
mothers! *O Daughter of the Prince! how beautiful are thy steps* [Cant. 7:1]
on this day of thy Purification, when thou enterest the Temple, with our
Jesus in thy arms! Who could tell the joy, and the humility, of thy
maternal heart, in this offering thou makest to the Eternal Father of his
and thy Son? Looking around on the mothers, who have come for their
own purification on this same day, thou rejoicest at the thought, that
the babes, they are now presenting in the Temple, will one day see and
know thy Jesus, their Saviour. What a privilege. that these Children
should be presented to the Lord together with thine! What honour for
these mothers, that they should be purified in thy holy company! If the
Temple is glad at seeing enter within its walls the God, in whose honour
it has been built - part of its joy, is to see him throned there in thy arms,
who art the holiest of creatures, the one child of Eve that has never
known sin, the Virgin- Mother of this God.

But, whilst humbly keeping within thyself the secrets of the Eternal Father, and mingled in the Throng of these Hebrew mothers - the holy Simeon advances towards thee, O Mary! Knowing that the Holy Ghost has revealed the mystery to him, thou affectionately placest in his hands the God of heaven and earth, who has come to be *the Consolation of Israel*. The holy Anna, too, approaches thee, and thou lovingly receivest her. Perhaps, in thy younger years, thou hadst received from her, in this very Temple, the affection and care of a second mother. Thy heart thrills with delight, at hearing these two venerable Saints extolling God's faithfulness to his promises, and the glory of thy Child, and the splendour of the Light which is now to be shed forth on all nations. The happiness of thus hearing the praises of the God, who is thy Child, fills thee with joy and thankfulness - but oh! what a sword of grief pierces thy heart, dear Mother, at the words of Simeon as he gives thee back thy Babe! Henceforth, thou must weep as often as thou lookest on Him. He is to be *a sign of contradiction* [St Luke 2:34], and the wounds men are to give him are to wound thy soul! The blood of victims like these, that are now being offered in the Temple, shall cease to flow, and be changed for the Blood of thy Jesus!

O Mother of Sorrows! we were the cause of all this. It was our sins, that changed thy joy into mourning. And yet, thou lovest us, because thy Jesus loves us! Love us now and for ever. Intercede for us with thy Son. Pray, that we may never lose the graces granted us during these forty happy days. These graces drew us to the Crib of thy Child, and thy affection for us encouraged to stay. We are resolved to maintain our position near this Jesus, following him through all the Mysteries which are now to succeed this of his Infancy. We are resolved to be faithful disciples of this dear Master, and follow him, as thou didst, even to the foot of that Cross. which was revealed to thee on this day.

THE THIRD SUNDAY AFTER THE EPIPHANY

We have kept for the end of this volume the five following Sundays, in order not to interrupt the order of the Feasts, which are kept during the forty days of Christmastide; as also, because the variation of Easter Sunday necessitates, almost every year, a different arrangement from that in which they stand in the Missal. Septuagesima often comes in January, and the Feast of the Purification is occasionally later than Quinquagesima Sunday. We were obliged to provide for these changes, and simplify them for the Faithful, by adopting our present plan.

It also happens, that the 3rd and 4th Sundays after the Epiphany, (even in years when they could be kept,) have to be omitted, owing to the occurrence of a Double feast: and feasts of this class are frequent (During the last fifteen days of January. In this case, the Church simply makes a commemoration of the occurring Sunday, at the Collect, Secret, and Post-communion; and the Gospel of the Sunday is read in place of St. Johns, at the end of Mass.

The Sundays of Septuagesima, Sexagesima, and Quinquagesima, take precedence of Double feasts; and, as we have already noticed, the Purification itself is deferred till the following day, if it fall on any of these three Sundays.

MASS

The Introit represents the Angels of God adoring him on his entrance into this world, as St. Paul explains this passage of the Psalms [Heb. 1. 6]. The Church celebrates, with David, the gladness of Sion, and the joy of the daughters of Juda.

INTROIT

Adorate Deum omnes Angeli ejus: audivit et laetata est Sion, et exultaverunt filiae Judas.

Ps. Dominus regnavit, exsultet terra, laetentur insulae multae. V. Gloria Patri. Adorate.

Adore God, all ye his Angels: Sion heard and was glad, and the Daughters of Juda rejoiced.

Ps. The Lord hath reigned, let the earth rejoice, let many islands be glad. V. Glory, &c. Adore.

COLLECT

Omnipotens sempiterne Deus, infirmitatem nostram propitius respice: atque ad protegendum nos, dexteram tuae majestatis extende. Per Dominum.

O Almighty and Eternal God, mercifully behold our weakness, and stretch forth the right hand of thy majesty to protect us. Through, &c.

Commemoration of the Blessed Virgin Mary.

Deus qui salutis aeternae, beatæ Mariae virginitate fecunda, humano generi praemia praestitisti; tribue, quaesumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitae suscipere, Dominum nostrum Jesum Christum Filium tuum.

O God, who, by the fruitful Virginity of the Blessed Mary, hast given to mankind the rewards of eternal salvation, grant, we beseech thee, that we may experience Her intercession, by whom we received the Author of life, our Lord Jesus Christ, thy Son.

The third Prayer is one of the following:

Against the persecutors of the church.

Ecclesiam tuam, quaesumus, Domine, preces placatus admitte: ut, destructis adversitatibus et erroribus universis secunda tibi serviat libertate.

Mercifully hear, we beseech thee, O Lord, the prayers of thy Church, that all oppositions and errors being removed, she may serve thee with a secure and undisturbed devotion.

For the Pope

Deus omnium fidelium Pastor et Rector, famulum tuum N. quem Pastorem Ecclesiae tuae praeesse voluisti, propitius respice; da ei, quaesumus, verbo et exemplo, quibus praeest, proficere; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum. O God, the Pastor and Governor of all the Faithful, look down in thy mercy on thy servant N. whom thou hast appointed Pastor over thy Church; and grant, we beseech thee, that, both by word and example, he may edify all those that are under his charge, and, with the flock intrusted to him, arrive, at length, at eternal happiness. Through, etc.

EPISTLE

Lectio Epistolae beati Pauli Apostoli ad Romanos.

Cap. XII.

Fratres, nolite esse prudentes apud vosmetipsos: nulli malum pro male reddentes: providentes bona non tantum coram Deo, sed etiam coram omnibus ho minibus; si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes: non vosmetipsos defendentes, charissimi, sed date locum ira; scriptura est enim: Mihi vindicta, ego retribuam, dicit Dominus. Sed si esurierit inimicus tuus, ciba illum; si sitit, potum da illi: hoc enim faciens, carbones ignis congeres super caput ejus. Noli vinci a malo, sed vince in bono malum.

Lesson of the Epistle of Saint Paul the Apostle to the Romans.

Ch. XII.

Brethren, be not wise in your own conceits. To no man rendering evil for evil. Providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as in you, having peace with all men. Not revenging your selves, my dearly beloved, but give place unto wrath. For it is written: Revenge to me, I will repay, saith the Lord. But if thy enemy be hungry, give him to eat : if he thirst give him to drink: for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

This love of our neighbour, recommended to us the Apostle, is a consequence of that universal brotherhood, which our Saviour, by his

Birth, brought us from heaven. He came to establish peace between heaven and earth; men, therefore, ought to be at peace one with another. Our Lord bids us *not to be overcome by evil, but to overcome evil by good*:- and did not he first practise this, by coming among us, who were *children of wrath*, that he might make us *children of adoption*, by his humiliations and his sufferings?

In the Gradual, the holy Church again celebrates the coming of the Emmanuel, and invites all nations, and all the kings of the earth, to come and praise his holy name.

GRADUAL

Timebunt gentes Nomen tuum, Domine, et omnes reges terrae gloriam tuam.

V. Quoniam aedificavit Dominus Sion, et videbitur in majestate sua.

Alleluia, alleluia.

V. Dominus regnavit : exsultet terra, laetentur insulae multae. Alleluia.

The Gentiles shall fear thy Name, O Lord, and all the kings of the earth thy glory.

V. For the Lord hath built up Sion, and he shall be seen in his glory.

Alleluia, alleluia.

V. The Lord hath reigned, let the earth rejoice; let many islands be glad. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthaeum.

Cap. Fill.

In illo tempore, cum descendisset Jesus de monte, secutae sunt eum turbae multae; et ecce leprosus veniens, adorabat eum dicens: Domine, si vis, potes me mundare. Et extendens Jesus manum, tetigit eum dicens: Volo, mundare. Et confestim mundata est lepra ejus. Et ait illi Jesus: Vide, nemini dixeris; sed vade, ostende te Sacerdoti, et offer munus, quod praecepit Moyses, in testimonium illis. Cum autem introisset Capharnaum, accessit ad eum Centurio, rogans eum et dicens: Domine, puer meus jacet in domo paralyticus, et male torquetus. Et ait illi Jesus: Ego veniam et curabo eum. Et respondens Centurio, ait: Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate

constitutus, habens sub me milites, et dico huic: vade, et vadit; et alii: veni, et venit; et servo meo: fac hoc, et facit. Audiens autem Jesus, miratus est, et sequentibus se dixit: Amen dico vobis, non inveni tantam fidem in Israel. Dico autem vobis, quod multi ab Oriente et Occidente venient, et recumbent cum Abraham et Isaac et Jacob in regno coelorum; filii autem regni ejicientur in tenebras exteriores: ibi erit fletus et stridor dentium. Et dixit Jesus Centurioni: Vade, et sicut credidisti, fiat tibi. Et sanatus est puer in illa hora.

Sequel of the holy Gospel according to Matthew.

Ch. J711.

At that time, when Jesus was come down from the mountain, great multitudes followed him; and behold a leper came and adored him, saying : Lord, if thou wilt, thou canst make me clean. And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man, but go show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered unto Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and sorely tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And when Jesus heard this, he marvelled, and said to them that followed him: Amen, I say to you, I have not found so great faith in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And his servant was healed at that hour.

The human race was infected with the leprosy of sin: the Son of God *touches* it by the mystery of Incarnation, and restores it to health. But, he quires that the sick man, now that he is healed, go and show himself to the Priest, and comply with ceremonies prescribed by the law; and this, to show that he allows a human priesthood to co-operate the work of our salvation. The vocation of the Gentiles, of which the Magi were the first-fruits, is again brought before us in the faith of the Centurion. A Roman Soldier, and millions like him, shall be reputed as true

children of Abraham, Isaac, aid Jacob; whilst they, who are the sons of this Patriarch, according to the flesh, shall be cast out, from the feast-chamber, into the gloom of blindness; and their punishment shall be given as a spectacle to the whole earth.

Let man, then, saved as he has been by the coming of the Emmanuel, sing a hymn of praise to the power of the God, who has wrought our salvation by the strength of his almighty arm. Man had been sentenced to death; but, now that he has God for a Brother, he shall not die: he will live and could he spend his life better than in praising the works of this God, that has saved him?

OFFERTORY

Dextera Domini fecit virtutem, dextera Domini exaltavit me; non moriar, sed vivam, et narrabo opera Domini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me. I shall not die, but live, and shall declare the works of the Lord.

SECRET

Haec hostia, Domini, quaesumus, emundet nostra delicta: et sacrificia celebrandum subditorum tibi corpora, mentesque sanctificet. Per Dominum.

May this offering, O Lord, we beseech thee, cleanse away our sins: and sanctify the bodies and souls of thy servants, to prepare them for worthily celebrating this sacrifice. Through, etc.

Commemoration of the Blessed Virgin Mary.

Muneribus nostris, quaesumus, Domine, precibusque susceptis; et coelestibus nos munda mysteriis, et clementer exaudi.

Receive, O Lord, our offerings and prayers: cleanse us by these heavenly mysteries, and mercifully hear us.

Against the persecutors of the Church.

Protege, nos, Domino, tuis mysteriis servientes: ut divinis rebus inhaerentes, et corpore tibi famulemur et mente.

Protect us, O Lord, while we assist at thy sacred mysteries, that being employed in acts of religion, we may serve thee both in body and mind.

For the Pope.

Oblatis, quaesumus, Domine placare muneribus, et famulum tuum N.,

quem Pastorem Ecclesiae tuae praeesse voluisti, assidua protectione gubernare. Per Dominum.

Be appeased, O Lord, with. the offering we have made, and cease not to protect thy servant N., whom thou hast been pleased to appoint Pastor over thy Church. Through, etc.

PREFACE

V. Per omnia saecula saeculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate Personae, sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in Personis proprietates, et in essentia unitas, et in Majestate adoretur aequalitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim; qui non cessant clamare quotidie una voce dicentes, Sanctus, &c.

V. For ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them fixed on God.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, F Almighty, Eternal God. Who together with thy Only Begotten Son and the Holy Ghost art one God and one Lord: not in a singularity of one Person, but in a Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the Persons, an unity in

the essence, and an equality in the Majesty. Whom the Angels and Archangels, the Cherubim also and Seraphim praise, and cease not daily to cry out with one voice, saying, Holy, etc.

After having distributed the Bread of Life, the Church reminds us how the people were in admiration at the words of Jesus. The children of the Church, initiated into all his Mysteries, are, at this moment, enjoying the effects of that ineffable Word,. by means of which the Redeemer has changed the bread into his Body, and the wine into his Blood.

COMMUNION

Mirabantur omnes de his quae procedebant de ore Dei.
All wondered at the words that came from the mouth of God.

POSTCOMMUNION

Quos tantis, Domine, largiris uti mysteriis, quaesumus ut effectibus nos eorum veraciter aptare digneris. Per Dominum.
We beseech thee, O Lord, that we, to whom thou vouchsafest the use of these great mysteries, may be made truly worthy to receive the benefits thereof. Through, the.

Commemoration of Blessed Virgin Mary

Haec nos communio, Domine, purget a crimine; et intercedente beata Virgine Dei Genitrice Maria, coelestis remedii faciat esse consortes.
May this communion, O Lord, cleanse us from sin, and by the intercession of blessed Mary, the Virgin-Mother of God, make us partakers of thy heavenly remedy.

Against the persecutors of the Church

Quaesumus, Domine Deus noster, ut quos divina tribuis participatione gaudere, humanis non sinas subiacere periculis.
We beseech thee, O Almighty God, not to leave exposed to the dangers of human life, those whom thou hast permitted to partake of these divine mysteries.

For the Pope

Haec nos, quaesumus, Domine, divini sacramenti perceptio protegat: et famulum tuum N., ducia Pastorem Ecclesiae tuae praeesse voluisti, una cum commissis sibi gregibus, salvet semper et muniat. Per Dominum.
May the participation of this divine Sacrament protect us, we beseech thee, O Lord; and always procure safety and defence to thy servant N.,

whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Through, &c.

VESPERS

The Psalms, Antiphons, Capitulum, Hymn, and Versicle, are given above: [Vespers for Sundays and Feasts during Christmas.](#)

ANTIPHON OF THE MAGNIFICAT

Ant. Domine, si vis, potes me mundare: et ait Jesus: Volo, mundare.

Ant. O Lord, if thou wilt, thou canst make me clean. And Jesus saith: I will: be thou cleansed.

Oremus.

Omnipotens sempiterne Deus, infirmitatem nostram propitius respice: atque ad protegendum nos dexteram tuae majestatis extende. Per Dominum.

Let us pray.

O Almighty and God, mercifully behold our weakness, and stretch the right hand of thy majesty to protect us. Through, etc.

THE FOURTH SUNDAY AFTER THE EPIPHANY

MASS

INTROIT

Adorate Deum omnes Angeli ejus: audivit et laetata est Sion: et exsultaverunt filiae Judae.

Ps. Dominus regnavit; exsultet terra, laetentur insulae multae. V. Gloria Patri. Adorate.

Adore God, all ye his Angels: Sion heard and was glad, and the daughters of Juda rejoiced.

Ps. The Lord hath reigned let the earth rejoice, let many islands be glad. V. Glory, &c. Adore.

COLLECT

Deus, qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis ut ea quae pro peccatis nostris patimur, te adjuvante, vincamus. Per Dominum.

O God, who knowest that through human frailty, we are not able to subsist amidst such great dangers, grant us health of soul and body, that whatsoever things we suffer because of our sins, we may overcome them by thine assistance. Through, &c.

Then are added the Collects special to the season of Christmas, in honour of our Lady, against the Persecutors of the Church, or, for the Pope; as given for the [Third Sunday after Epiphany](#).

EPISTLE

Lectio Epistolae beati Pauli Apostoli ad Romanos.

Cap. XIII.

Fratres, nemini quidquam debeatis, nisi ut invicem diligatis: qui enim diligit proximum, legem implevit. Nam: Non adulterabis; Non occides; Non furaberis; Non falsum testimonium dices; Non concupisces, et si quod est aliud mandatum, in hoc verbo instauratur: Diliges proximum tuum sicut teipsum. Delectio proximi malum non operatur. Plenitudo ergo legis est dilectio.

Lesson of the Epistle of Saint Paul to the Romans.

Ch. XIII.

Brethren, owe no man any thing, but to love one another; for he that loveth his neighbour hath fulfilled the law. For, Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

During this holy season, when the very Son of God is giving so great a proof of his love for man, whose nature he has assumed - the Church is continually exhorting the Faithful, in the words of the Apostle, to practise charity towards each other. The Emmanuel comes to us as our Lawgiver: now, he has resumed his whole Law in the precept of Love; he is come, in order to unite what sin had divided. Let us comply with his divine intentions, and accomplish, with earnestness, the Law he has imposed upon us.

GRADUAL

Timebunt gentes Nomen tuum, Domine, et omnes reges terrae gloriam tuam.

V. Quoniam aedificavit Dominus Sion, et videbitur in majestate sua.

Alleluia, alleluia.

V. Dominus regnavit: exsultet terra, laetentur insulae multae.

Alleluia.

The Gentiles shall fear thy Name, O Lord, and all the kings of the earth thy glory.

V. For the Lord hath built up Sion, and he shall be seen in his glory.

Alleluia, alleluia.

The Lord hath reigned: the earth rejoice: let all islands be glad.

Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthaeum.

Cap. VIII.

In illo tempore, ascendente Jesu in naviculam, secuti sunt eum discipuli

ejus. Et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus; ipse vero dormiebat. Et accesserunt ad eum discipuli ejus, et suscitaverunt eum dicentes: Domine, salva nos, perimus. Et dicit eis Jesus: Quid timidi estis, modice fidei? Tunc surgens, imperavit ventis et mari, et facta est tranquillitas magna. Porro homines mirati sunt, dicentes: Qualis est hic, quia venti et mare obediunt ei?

Sequel of the holy Gospel according to Matthew

Ch. VIII.

At that time, when Jesus entered into the boat his disciples followed him; and behold a great tempest arose in the sea, so that the boat was covered with waves; but he was asleep. And his disciples came to him, and awakened him, saying: Lord, save us, we perish. And Jesus saith to them: Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

Let us adore the power of our Emmanuel, who is come to calm the tempest, which threatened the human race with death. In the midst of their danger, the successive generations of men, had cried out: *Lord! save us; we perish.* When *the fulness of time had come*, he awoke from his rest; he had but to command, and the power of our enemies was destroyed. The malice of the devils, the darkness of idolatry, the corruption of paganism - all yielded. Nation after nation was converted to Jesus. They had said, when in their misery and blindness: "Who is this Jesus, whom no power can resist?" - and then, they embraced his Law. This power of Jesus to break down every obstacle - and that, too, at the very time when men were disquieted at his apparent slumbering - has often shown itself in the past ages of the Church. How many times has he not chosen that period for saving the world, which seemed the least likely for rescue! The same happens in the life of each one among us. Oftentimes, we are tossed to and fro by violent temptations; it would seem as though the billows must sink us; and yet our will is firmly anchored to our God! And what is all this, if not Jesus sleeping in the heaving bark - nay, protecting us by this his sleeping? And if our cry for help at length awaken him, it is only to proclaim his own and our victory; for he has already conquered, and we have conquered in Him.

OFFERTORY

Mirabantur omnes de his verbis quae procedebant de ore Dei.
All wondered at the words that came from the mouth of God.

SECRET

Munera tua nos, Deus, a delectationibus terrenis expédiant, et coelestibus semper instaurent alimentis. Per Dominum.

Grant, we beseech thee, O Almighty God, that the offering of this sacrifice may always cleanse our frailty from all evil, and be a protection to us. Through, etc.

To this are added the other Secrets, as given as given for the [Third Sunday after Epiphany](#).

The Preface is that of the Blessed Trinity, as given for the [Third Sunday after Epiphany](#).

COMMUNION

Dextera Domini fecit virtutem, dextera Domine exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

POSTCOMMUNION

Concede, quaesumus, omnipotens Deus; ut hujus sacrificii munus oblatum, fragilitatem nostram ab omni malo purget semper et muniat. Per Dominum.

May thy gifts, which we have partaken of, O God, detach us from all earthly pleasures, and ever refresh and strengthen us with heavenly food. Through, etc.

Then are added the other Postcommunions, as given for the [Third Sunday after Epiphany](#).

VESPERS

The Psalms, Antiphons, Capitulum, Hymn, and Versicle, are given above: [Vespers for Sundays and feasts during Christmas.](#)

ANTIPHON OF THE MAGNIFICAT.

Ant. Domino, salva nos, perimus: impera, et fac Deus tranquillitatem.

Ant. Save us, O Lord, we perish: command, O God, and make the sea calm.

Oremus.

Deus qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis ut ea quae pro peccatis nostris patimur, te adjuvante vincamus. Per Dominum.

Let us pray.

O God, who knowest that through human frailty, we are not able to subsist amidst so many dangers, grant us health of soul and body; that whatsoever we suffer for our sins, we may overcome by thy assistance. Through, &c.

CONCLUDING PRAYER

Eternal thanks be to thee, O Emmanuel! for that thou hast deigned, in coming upon this earth, to appear first under the form of Infancy, in order that thou mightest draw us to thyself by the simplicity and loveliness of that tender age. Encouraged by thy sweetness, we have come to thee; we have dared to approach thy Crib, and there we have taken up our abode. But, the work thou hast yet to accomplish for our Redemption calls thee from Bethlehem; and henceforth, we must cease to consider thee as the amiable Infant-God. Thou art now going to show thyself to us as the Man of toil, and fatigue, and suffering, going in pursuit of the lost sheep, and not having, in this world, which is the work of thy hands, a place where to lie thy head. We will follow thee, dear Jesus whithersoever thou goest; we will hearken to all thy instructions; we will not lose single one of the lessons thou art going to give us; our hearts shall be attentive to the rest of the mysteries of the work of our salvation, which is to cost thee so much labour.

We have devoutly admired and loved thee, O Mary! during these days which have shown us all the glory of thy divine Maternity, which gave joy to all heaven and earth. Thy ineffable happiness, O Mother of our God! has been a long feast to us. Thou hast affectionately welcomed us at the Crib of thy Divine Son; thou hast received us as brethren of thy Jesus. Accept, once more, the tribute of our humble thanks. We are no longer, now, to see our Emmanuel resting in thine arms, or sleeping on thy bosom. The decrees of his heavenly Father call him to the great work of our Redemption, and, later on, to the sacrifice of his life for our sakes. O Blessed Mother! the Sword is already in thy heart - thou foreknowest the future of this dear Fruit of thy womb. May our fidelity in following him through the coming mysteries of his public life, bring some alleviation to the sorrows of thy maternal Heart!

SEPTUAGESIMA - CONTENTS

Preface

CHAP. I - The History of Septuagesima

CHAP. II - The Mystery of Septuagesima

CHAP. III. - Practice during Septuagesima

CHAP. IV. - Morning and Night Prayers for Septuagesima

CHAP. V. - On hearing Mass, during the Season of Septuagesima

CHAP. VI. - On Holy Communion, during Septuagesima

CHAP. VII. - On the Office of Vespers for Sundays and Feasts, during Septuagesima

CHAP. VIII. - On the Office of Compline, during Septuagesima

PROPER OF THE TIME

Introduction

The 5th Sunday after the Epiphany

Mass

Vespers

The 6th Sunday after the Epiphany

Mass

Vespers

Saturday before Septuagesima Sunday

Suspension of the ALLELUIA

SEPTUAGESIMA SUNDAY

Mass

Vespers

Monday of Septuagesima Week

Tuesday of Septuagesima Week

Wednesday of Septuagesima Week

Thursday of Septuagesima Week

Friday of Septuagesima Week

Saturday of Septuagesima Week

SEXAGESIMA SUNDAY,

Mass

Vespers

Monday of Sexagesima Week
Tuesday of Sexagesima Week
Wednesday of Sexagesima Week
Thursday of Sexagesima Week
Friday of Sexagesima Week
Saturday of Sexagesima Week

QUINQUAGESIMA SUNDAY

Mass

Vespers

Monday of Quinquagesima Week
Tuesday of Quinquagesima Week

ASH WEDNESDAY

Blessing of the Ashes

Mass

Thursday after Ash Wednesday
Friday after Ash Wednesday
Saturday after Ash Wednesday

PROPER OF THE SAINTS

February 3. - SAINT BLASE, Bishop and Martyr
February 4. - SAINT ANDREW CORSINI, Bishop and Confessor
February 5. - SAINT AGATHA, Virgin and Martyr
February 6. - SAINT DOROTHY, Virgin and Martyr
February 7. - SAINT ROMUALD, Abbot
February 8. - SAINT JOHN OF MATHA, Confessor
February 9. - SAINT APOLLONIA, Virgin and Martyr
February 10. - SAINT SCHOLASTICA, Virgin
February 14. - SAINT VALENTINE, Priest and Martyr
February 15. - SAINTS FAUSTINUS AND JOVITA, Martyrs
February 18. - SAINT SIMEON, Bishop and Martyr
February 22. - SAINT PETERS CHAIR AT ANTIOCH
February 23. - SAINT PETER DAMIAN, Cardinal and Doctor of the Church
February 24. - SAINT MATTHIAS, Apostle
February 26. - SAINT MARGARITE OF CORTONA, Penitent
March 4. - SAINT CASIMIR, Confessor
March 6. - SAINTS PERPETUA AND FELICITAS, Martyrs
March 7. - SAINT THOMAS OF AQUIN, Doctor of the Church
March 8. - SAINT JOHN OF GOD, Confessor
March 9. - SAINT FRANCES OF ROME, Widow

March 10. - THE FORTY MARTYRS

March 12. - SAINT GREGORY THE GREAT, Pope and Doctor of the Church

[Concluding Prayer for the Season](#)

APPENDIX I. - The Seven Penitential Psalms

APPENDIX II - The Litanies for the Devotion of the Forty Hours

SEPTUAGESIMA - PREFACE

This third section of the *Liturgical Year* is much shorter than the two preceding ones; and yet it is one of real interest. The Season of Septuagesima has only three weeks of the *Proper of the Time*, and the Feasts of the Saints are far less frequent than at other periods of the Year. The Volume we now offer to the Faithful may be called one of *transition*, inasmuch as it includes the period between two important Seasons, - Christmas and Lent. We have endeavoured to teach them how to spend these three weeks; and we flatter ourselves that our instructions will show them, that, even in this the least interesting portion of the Ecclesiastical Year, there is much to be learned. They will find the Church persevering in carrying out the one sublime idea which pervades the whole of her Liturgy; and, consequently, they must derive solid profit from imbibing the spirit peculiar to this Season.

Were we, therefore, to keep aloof from the Church during Septuagesima, we should not have a complete idea of her *Year*, of which these three weeks form an essential part. The three preliminary Chapters of this Volume will convince them of the truth of our observation; and we feel confident, that when they have once understood the ceremonies, and formulas, and instructions, offered them by the Church during this short Season, they will value it as it deserves.

CHAPTER THE FIRST

THE HISTORY OF SEPTUAGESIMA

The Season of Septuagesima comprises the three weeks immediately preceding Lent. It forms one of the principal divisions of the Liturgical Year, and is itself divided into three parts, each part corresponding to a week: the first is called *Septuagesima*; the second, *Sexagesima*; the third, *Quinquagesima*.

All three are named from their numerical reference to Lent, which, in the language of the Church, is called *Quadragesima*, - that is, *Forty*, - because the great Feast of Easter is prepared for by the holy exercises of *Forty Days*. The words *Quinquagesima*, *Sexagesima*, and *Septuagesima*, tell us of the same great Solemnity as looming in the distance, and as being the great object towards which the Church would have us now begin to turn all our thoughts, and desires, and devotion.

Now, the Feast of Easter must be prepared for by a forty-days recollectedness and penance. Those forty-days are one of the principal Seasons of the Liturgical Year, and one of the most powerful means employed by the Church for exciting in the hearts of her children the spirit of their Christian vocation. It is of the utmost importance, that such a Season of penance should produce its work in our souls, - the renovation of the whole spiritual life. The Church, therefore, has instituted a preparation for the holy time of Lent. She gives us the three weeks of Septuagesima, during which she withdraws us, as much as may be, from the noisy distractions of the world, in order that our hearts may be the more readily impressed by the solemn warning she is to give us, at the commencement of Lent, by marking our foreheads with ashes.

This prelude to the holy season of Lent was not known in the early ages of Christianity: its institution would seem to have originated in the Greek Church. The practice of this Church being never to fast on Saturdays, the number of fasting-days in Lent, besides the six *Sundays* of Lent, (on which, by universal custom, the Faithful never fasted,) there were also the six Saturdays, which the Greeks would never allow to be observed as days of fasting: so that their Lent was short, by twelve days, of the *Forty* spent by our Saviour in the Desert. To make up the deficiency, they were obliged to begin their Lent so many days earlier, as we will show in our next Volume.

The Church of Rome had no such motive for anticipating the season of

those privations, which belong to Lent; for, from the earliest antiquity, she kept the Saturdays of Lent, (and as often, during the rest of the year, as circumstances might require,) as fasting days. At the close of the 6th century, St. Gregory the Great, alludes, in one of his Homilies, to the fast of Lent being less than Forty Days, owing to the Sundays which come during that holy season. There are, he says, from this Day (the first Sunday of Lent) to the joyous Feast of Easter, six Weeks, that is, forty-two days. As we do not fast on the six *Sundays*, there are but thirty-six fasting days; * * * which we offer to God as the tithe of our year. [The sixteenth homily on the Gospels.]

It was, therefore, after the pontificate of St. Gregory, that the last four days of Quinquagesima Week, were added to Lent, in order that the number of Fasting Days might be exactly Forty. As early, however, as the 9th century, the custom of beginning Lent on *Ash Wednesday* was of obligation in the whole Latin Church. All the manuscript copies of the Gregorian Sacramentary, which bear that date, call this Wednesday the *In capite jejunii*, that is to say, *the beginning of the fast*; and Amalarius gives us every detail of the Liturgy of the 9th century, tells us, that it was, even then, the rule to begin the Fast four days before the first Sunday of Lent. We find the practice confirmed by two Councils, held in that century [Meaux, and Soissons]. But, out of respect for the form of Divine Service drawn up by St. Gregory, the Church does not make any important change in the Office of these four days. Up to the Vespers of Saturday, when alone she begins the Lenten *rite*, she observes the rubrics prescribed for Quinquagesima Week.

Peter of Blois, who lived in the 12th century, tells us what was the practice in his days. He says: All Religious begin the Fast of Lent at Septuagesima; the Greeks, at Sexagesima; the Clergy, at Quinquagesima; and the rest of Christians, who form the Church militant on earth, begin their Lent on the Wednesday following Quinquagesima. [Sermon xiii.] The secular Clergy, as we learn from these words, were bound to begin the Lenten Fast somewhat before the laity: though it was only by two days, that is, on Monday, as we gather from the Life of St. Ulric, Bishop of Augsburg, written in the 10th century. The Council of Clermont, in 1095, at which Pope Urban the Second presided, has a decree sanctioning the obligation of the Clergy beginning abstinence from meat at Quinquagesima. This Sunday was called, indeed, *Dominica carnis privii*, and *Carnis privium Sacerdotum*, (that is, *Priests' Carnival Sunday*), - but the term is to be understood in the sense of the announcement being made, on that Sunday, of the abstinence having to begin on the following day. We shall find, further on, that a like usage was observed in the Greek Church, on the three Sundays preceding Lent. This law,

which obliged the Clergy to these two additional days of abstinence, was in force in the 13th century, as we learn from a Council held at Angers, which threatens with suspension all Priests who neglect to begin Lent on the Monday of Quinquagesima Week.

This usage, however, soon became obsolete; and in the 15th century, the secular Clergy, and even the Monks themselves, began the Lenten Fast, like the rest of the Faithful, on Ash Wednesday.

There can be no doubt, but that the original motive for this anticipation - which, after several modifications, was limited to the four days immediately preceding Lent, - was to remove from the Greeks the pretext of taking scandal at the Latins, who did not fast a full Forty days. Ratramnus, in his *Controversy with the Greeks*, clearly implies it. But the Latin Church did not think it necessary to carry her condescension further, by imitating the Greek ante-lenten usages, which originated, as we have already said, in the eastern custom of not fasting on Saturdays

[The *Gallican Liturgy* had retained several usages of the Oriental Churches, to which it owed, in part, its origin: hence, it was not without some difficulty, that the custom of abstaining and fasting on Saturdays was introduced into Gaul. Until such time as the Churches of that country had adopted the Roman custom, in that point of discipline, they were necessitated to anticipate the Fast of Lent. The first Council of Orleans, held in the early part of the 6th century, enjoins the Faithful to observe, before Easter, *Quadragesima*, (as the Latins call *Lent*,) and not Quinquagesima, in order, says the Council, *that unity of custom may be maintained*. Towards the close of the same century, the fourth Council held in the same City, repeals the same prohibition, and explains the intentions of the making such an enactment, by ordering that the Saturdays during Lent should be observed as days of fasting. Previously to this, that is, in the years 511 and 541, the first and second Councils of Orange had combated the same abuse, by also forbidding the imposing on the Faithful the obligation of commencing the Fast at Quinquagesima. The introduction of the Roman Liturgy into France; which was brought about by the zeal of Pepin and Charlemagne, finally established, in that country, the custom of keeping the Saturday as a day of penance; and, as we have just seen, the beginning Lent on Quinquagesima was not observed excepting by the Clergy. In the 13th century, the only Church in the Patriarchate of the West, which began Lent earlier than the Church of Rome, was that of Poland its Lent opened on the Monday of Septuagesima, which was owing to the rites of the Greek Church being much used in Poland. The custom was abolished, even in that country, by Pope Innocent the fourth, in the year

Thus it was, that the Roman Church, by this anticipation of Lent by Four days, gave the exact number of *Forty Days* to the holy Season, which she had instituted in imitation of the Forty Days spent by our Saviour in the Desert. Whilst faithful to her ancient practice of looking on the Saturday as a day appropriate for penitential exercises, she gladly borrowed from the Greek Church the custom of preparing for Lent, by giving to the Liturgy of the three preceding weeks a tone of holy mournfulness. Even as early as the beginning of the 9th century, as we learn from Amalarius, the *Alleluia* and *Gloria in excelsis* were suspended in the Septuagesima Offices. The Monks conformed to the custom, although the Rule of St. Benedict prescribed otherwise. Finally, in the second half of the 11th century, Pope Alexander the Second enacted, that the total suspension of the *Alleluia* should be everywhere observed, beginning with the Vespers of the Saturday preceding Septuagesima Sunday. This Pope was but renewing a rule already sanctioned, in that same century, by Pope Leo the Ninth, and which was inserted in the body of Canon Law [Cap. *Hi duo*. De consec. Dist. 1].

Thus was the present important period of the Liturgical Year, after various changes, established the Cycle of the Church. It has been there upward of a thousand years. Its name, *Septuagesima* (*Seventy*), expresses, as we have already remarked, a numerical relation to *Quadragesima* (*the Forty Days*); although, in reality, there are not seventy but only sixty-three days from Septuagesima Sunday to Easter. We will speak of the mystery of the name in the following Chapter. The first Sunday of Lent being called *Quadragesima* (*Forty*), each of the three previous Sundays has a name expressive of an additional ten: the nearest to Lent being called *Quinquagesima* (*Fifty*); the middle one, *Sexagesima* (*Sixty*); the third, *Septuagesima* (*Seventy*).

As the season of Septuagesima depends upon time of the Easter celebration, it comes sooner or later, according to the changes of that great Feast. The 18th of January and the 22nd of February called the *Septuagesima Keys*, because the Sunday, which is called *Septuagesima*, cannot be earlier in the year, than the first, nor later than the second, of these two days.

CHAPTER THE SECOND

THE MYSTERY OF SEPTUAGESIMA

The Season, upon which we are now entering, is expressive of several profound mysteries. But these mysteries belong not only to the three weeks, which are preparatory to Lent; they continue throughout the whole period of time, which separates us from the great Feast of Easter.

The number *seven* is the basis of all these mysteries. We have already seen how the Holy Church came to introduce the season of Septuagesima into her Calendar. Let us now meditate on the doctrine hid under the symbols of her Liturgy. And first, let us listen to St. Augustine, who thus gives us the clue to the whole of our Seasons mysteries. There are two times, says the Holy Doctor: one which is *now*, and is spent in the temptations and tribulations of this life; the other which shall be *then*, and shall be spent in eternal security and joy. In figure of these, we celebrate two periods: the time *before Easter* and the time *after Easter*. That which is *before Easter*, signifies the sorrow of this present life; that which is *after Easter*, the blessedness of our future state. * * Hence it is, that we spend the first in fasting and prayer; and in the second, we give up our fasting, and give ourselves to praise. [Enarrations; *Psalms* clviii.]

The Church, the interpreter of the Sacred Scriptures, often speaks to us of two *places*, which correspond with these two *times* of St. Augustine. These two places are Babylon and Jerusalem. *Babylon* is the image of this world of sin, in the midst whereof the Christian has to spend his years of probation; *Jerusalem* is the heavenly country, where he is to repose after all his trials. The people of Israel, whose whole history is but one great type of the human race, was banished from Jerusalem and kept in bondage in Babylon.

Now, this captivity, which kept the Israelites exiles from Sion, lasted seventy years; and it is to express this mystery, as Alcuin, Amalarius, Ivo of Chartres, and all the great Liturgists tell us, that the Church fixed the number of *Seventy* for the days of expiation. It is true, there are but sixty-three days between Septuagesima and Easter; but the Church, according to the style so continually used in the Sacred Scriptures, uses the round number instead of the literal and precise one.

The duration of the world itself, according to the ancient Christian tradition, is divided into seven ages. The human race must pass through seven Ages before the dawning of the Day of eternal life. The first Age

included the time from the creation of Adam to Noah; the second begins with Noah and the renovation of the earth by the Deluge, and ends with the vocation of Abraham; the third opens with this first formation of Gods chosen people, and continues as far as Moses, through whom God gave the Law; the fourth consists of the period between Moses and David, in whom the house of Juda received the kingly power; the fifth is formed of the years, which passed between Davids reign and the captivity of Babylon, inclusively; the sixth dates from the return of the Jews to Jerusalem, and takes us on as far as the Birth of our Saviour. Then, finally, comes the seventh Age; it starts with the rising of this merciful Redeemer, the Sun of Justice, and is to continue till the dread coining of the Judge of the living and the dead. These are the Seven great divisions of Time; after which, Eternity.

In order to console us in the midst of the combats, which so thickly beset our path, the Church, - like a beacon shining amidst the darkness of this our earthly abode, - shows us another *Seven*, which is to succeed the one we are now preparing to pass through. After the Septuagesima of mourning, we shall have the bright Easter with its *Seven* weeks of gladness, foreshadowing the happiness and bliss of Heaven. After having fasted with our Jesus, and suffered with him, the day will come when we shall rise together with him, and our hearts shall follow him to the highest heavens, and then after a brief interval, we shall feel descending upon us the Holy Ghost, with his *Seven* Gifts. The celebration of all these wondrous joys will take us *Seven* weeks, as the great Liturgists observe in their interpretation of the Rites of the Church:- the seven joyous weeks from Easter to Pentecost will not be too long for the future glad Mysteries, which, after all, will be but figures of a still gladder future, the future of eternity.

Having heard these sweet whisperings of hope, let us now bravely face the realities brought before us by our dear Mother the Church. We are sojourners upon this earth; we are exiles and captives in Babylon, that city which plots our ruin. If we love our country, - if we long to return to it, - we must be proof against the lying allurements of this strange land, and refuse the cup she proffers us, and with which she maddens so many of our fellow captives. She invites us to join in her feasts and her songs; but we must unstring our harps, and hang them on the willows that grow on her rivers bank, till the signal be given for our return to Jerusalem [Ps. cxxv]. She will ask us to sing to her the melodies of our dear Sion: but, how shall we, who are so far from home, have heart to *sing the Song of the Lord in a strange Land?* [Ps. cxxxvi]. No, - there must be no sign that we are content to be in bondage, or we shall deserve to be slaves for ever.

These are the sentiments wherewith the Church would inspire us, during the penitential Season, which we are now beginning. She wishes us to reflect on the dangers that beset us, - dangers which arise from our own selves, and from creatures. During the rest of the year, she loves to hear us chant the song of heaven, the sweet *Alleluia!* - but now, she bids us close our lips to this word of joy, because we are in Babylon. *We are pilgrims absent from Our Lord* [II Cor. v. 6]; - let us keep our glad hymn for the day of his return. We are sinners, and have but too often held fellowship with the world of Gods enemies; let us become purified by repentance, for it is written, that *Praise is unseemly in the mouth of a sinner* [Ecclus. xv. 9].

The leading feature, then, of *Septuagesima* is the total suspension of the *Alleluia*, which is not to be again heard upon the earth, until the arrival of that happy day, when, having suffered death with our Jesus, and having been buried together with him, we shall rise again with him to a new life [Coloss. ii. 12].

The sweet Hymn of the Angels, *Gloria in excelsis Deo*, which we have sung every Sunday since the Birth of our Saviour in Bethlehem, is also taken from us; it is only on the Feasts of the Saints, which may be kept during the week, that we shall be allowed to repeat it. The night Office of the Sunday is to lose, also, from now till Easter, its magnificent Ambrosian Hymn, the *Te Deum*; and at the end of the Holy Sacrifice, the Deacon will no longer dismiss the Faithful with his solemn *Ite, Missa est*, but will simply invite them to continue their prayers in silence, and *bless the Lord*, the God of mercy, who bears with us, notwithstanding all our sins.

After the Gradual of the Mass, instead of the thrice repeated *Alleluia*, which prepared our hearts to listen to the voice of God in the Holy Gospel, we shall hear but a mournful and *protracted* chant, called, on that account, the *Tract*.

That the eye, too, may teach us, that the Season we are entering on, is one of mourning, the Church will vest her Ministers, (both on Sundays and the days during the week, which are not Feasts of Saints,) in the sombre *Purple*. Until Ash Wednesday, however, she permits the Deacon to wear his dalmatic, and the Subdeacon his tunic; but from that day forward, they must lay aside these vestments of joy, for Lent will then have begun, and our holy Mother will inspire us with the deep spirit of penance, by suppressing everything of that glad pomp, which she loves, at other seasons, to bring into the Sanctuary of her God.

CHAPTER THE THIRD

PRACTICE DURING SEPTUAGESIMA

The joys of Christmastide seem to have fled far from us. The forty days of gladness brought us by the Birth of our Emmanuel are gone. The atmosphere of holy Church has grown overcast, and we are warned that the gloom is still to thicken. Have we, then, for ever lost Him, we so anxiously and longingly sighed after, during the four slow weeks of our Advent? Has our divine Sun of Justice, that rose so brightly in Bethlehem, now stopped his course, and left our guilty earth?

Not so. The Son of God, the Child of Mary, has not left us. *The Word was made Flesh* in order that he might *dwell among us*. A glory, far greater than that of his Birth, when Angels sang their hymns, awaits him, and we are to share it with him. Only, he must win this new and greater glory by strange countless sufferings; he must purchase it by a most cruel and ignominious death: and we, if we would have our share in the triumph of his Resurrection, must follow him in the Way of the Cross, all wet with the Tears and the Blood he shed for *us*.

The grave maternal voice of the Church will soon be heard, inviting us to the Lenten penance; but she wishes us to prepare for this *laborious baptism*, by employing these three weeks in considering the deep wounds caused in our souls by sin. True, - the beauty and loveliness of the Little Child, born to us in Bethlehem, are great beyond measure; but our souls are so needy, that they require other lessons than those He gave us of humility and simplicity. Our Jesus is the Victim of the divine justice, and he has now attained the fulness of his age; the altar, on which he is to be slain, is ready: and since it is for us that he is to be sacrificed, we should at once set ourselves to consider, what are the debts we have contracted towards that infinite Justice, which is about to punish the Innocent One instead of us the guilty.

The mystery of a God becoming Incarnate for the love of his creature, has opened to us the path of the *Illuminative Way*; but we have not yet seen the brightest of its Light. Let not our hearts be troubled; the divine wonders we witnessed at Bethlehem are to be surpassed by those that are to grace the day of our Jesus Triumph: but, that our eye may contemplate these future mysteries, it must be purified by courageously looking into the deep abyss of our own personal miseries. God will grant us his divine light for the discovery; and if we come to know ourselves, to understand the grievousness of original sin, to see the malice of our own sins, and to comprehend, at least in some degree, the

infinite mercy of God towards us, - we shall be prepared for the holy expiations of Lent, and for the ineffable joys of Easter.

The Season, then, of Septuagesima is one of most serious thought. Perhaps we could not better show the sentiments, wherewith the Church would have her children to be filled at this period of her year, than by quoting a few words from the eloquent exhortation, given to his people, at the beginning of Septuagesima, by the celebrated Ivo of Chartres. He spoke thus to the Faithful of the 11th century [12th Sermon for Septuagesima]:

We know, says the Apostle, that every creature groaneth, and travaileth in pain even till now: and not only it, but ourselves, also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body [Rom. viii. 22,23]. The *creature* here spoken of is the soul, that has been regenerated, from the corruption of sin, unto the likeness of God: she *groaneth* within herself, at seeing herself made subject to vanity; she, like one that *travaileth*, is filled with *pain*, and is devoured by an anxious longing to be in that country, which is still so far off. It was this *travail* and *pain* that the Psalmist was suffering, when he exclaimed: *Wo is me, that my suffering is prolonged!* [Ps. cxix. 5]. Nay, that Apostle, who was one of the first members of the Church, and had received the Holy Spirit, longed to have, in all its reality, that *adoption of the sons of God*, which he already had in hope; and he, too, thus exclaimed in his pain: *I desire to be dissolved, and to be with Christ* [Philipp. i. 23]. * * * During these days, therefore, we must do what we do at all seasons of the Year, - only, we must do it more earnestly and fervently: we must sigh and weep after our country, from which we were exiled in consequence of having indulged in sinful pleasures; we must redouble our efforts in order to regain it by compunction and weeping of heart. * * * Let us now shed tears in the way, that we may afterwards be glad in our country. Let us now so run the race of this present life, that we may make sure of *the prize of the supernal vocation* [Philipp. iii. 14]. Let us not be like imprudent wayfarers, forgetting our country, and preferring our banishment to our home. Let us not become like those senseless invalids, who feel not their ailments, and seek no remedy. We despair of a sick man, who will not be persuaded that he is in danger. No: let us run to our Lord, the Physician of eternal salvation. Let us show him our wounds, and cry out to him with all our earnestness: *Have mercy on me, O Lord, for I am weak: heal me, for my bones are troubled* [Ps. vi. 3]. Then, will he forgive us our iniquities, heal us of our infirmities, and satisfy our desire with good things [Ps. cii. 3,5].

From all this it is evident, that the Christian, who would spend Septuagesima according to the spirit of the Church, must make war

upon that false security, that self-satisfaction, which are so common to effeminate and tepid souls, and produce spiritual barrenness. It is well for them, if these delusions do not insensibly lead them to the absolute loss of the true Christian spirit. He that thinks himself dispensed from that continual watchfulness, which is so strongly inculcated by our Divine Master [St. Mark, xiii. 37], is already in the enemys power. He that feels no need of combat and of struggle in order to persevere and make progress in virtue, (unless he have been honoured with a privilege, which is both rare and dangerous), should fear that he is not even on the road to that Kingdom of God, which is only to be won by *violence* [St. Matth., xi. 12]. He that forgets the sins, which Gods mercy has forgiven him, should fear his being the victim of a dangerous delusion [Ecclus. v. 5]. Let us, during these days, which we are going to devote to the honest unflinching contemplation of our miseries, give glory to our God, and derive, from the knowledge of ourselves, fresh motives of confidence in Him, who, in spite of all our wretchedness and sin, humbled himself so low as to become one of us, in order that he might exalt us even to union with Himself.

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS FOR SEPTUAGESIMA

During the season of Septuagesima, the Christian, on waking in the morning, will unite himself with the Church, who, at the first dawn of the day, begins her Psalms of Lauds with these words of the Royal Prophet:

Miserere mei Deus, secundum magnam misericordiam tuam.
Have mercy on me, O God, according to thy great mercy.

He should, after this, profoundly adore that great God, before whom the sinner should tremble, but yet fears not to offend him, as though he deserved neither reverence nor love. It is with this deep sentiment of holy fear, that he must perform the first acts of religion, both interior and exterior, wherewith he begins each day of this present Season. The time for Morning Prayer being come, he may use the following method, which is formed upon the very prayers of the Church:-

MORNING PRAYERS

First, praise and adoration of the most holy Trinity:-

V. Benedicamus Patrem, et Filium, cum Sancto Spiritu.

R. Laudemus et superexaltemus eum in saecula.

V. Gloria Patri et Filio et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.
Amen.

V. Let us bless the Father, and the Son, and the Holy Ghost.

R. Let us praise him and extol him above all for ever.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then, praise to our Lord and Saviour, Jesus Christ:-

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per Crucem tuam redemisti mundum.

V. We adore thee, O Christ, and we bless thee.

R. Because by thy cross thou hast redeemed the world.

Thirdly, invocation of the Holy Ghost:-

Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, you will recite the Lords Prayer, begging your heavenly Father to be mindful of his infinite mercy and goodness, - to *forgive* you your *trespasses*, - to come to your assistance in the *temptations* and dangers which so thickly beset the path of this life, - and finally, to *deliver* you from *evil*, by removing from you every remnant of sin, which is the great *evil*, the *evil* that offends God, and entails the sovereign *evil* of man himself.

THE LORDS PRAYER

Pater noster, qui es in coelis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven. Give us this day our daily bread; and *forgive us our trespasses*, as we forgive them that trespass against us: and lead us not into temptation: but deliver us from evil. Amen.

Then address our Blessed Lady, using the words of the Angelical Salutation. Pray to her with confidence and love, for she is the *Refuge of Sinners*.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, *pray for us sinners*, now and at the hour of our death. Amen.

After this, recite the *Creed*, that is, the Symbol of Faith. It contains the dogmas we are to believe; and during this season, you should dwell with loving attention on that Article, which is so full of hope, - *the Forgiveness of sins*. Let us do our utmost to merit, by our sincere

conversion and amendment of our lives, that our Saviour, after the coming penitential Forty Days are over, may say to each of us those words, which are so sweet to a penitent sinner: *Go, thy sins are forgiven!*

THE APOSTLES CREED.

Credo in Deum, Patrem omnipotentem, Creatorem coeli et terrae. Et in Jesum Christum Filium ejus unicum Dominum nostrum: qui conceptus est de Spiritu sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad coelos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

I believe in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost: the holy Catholic Church; the communion of saints, *the forgiveness of sins*, the resurrection of the body, and life everlasting. Amen.

Having thus made the Profession of your Faith, endeavour to excite yourself to sorrow for the sins you have committed. For this purposes, recite one of the Penitential Psalms; the first on Sunday, the second on Monday, and so on with the rest. These admirable Psalms, whereby David expressed his grief after he had fallen into sin, are most appropriate for the Season of Septuagesima. The reader will find them at the end of this volume.

Then make a humble confession of your sins, reciting the general formula made use of by the Church.

THE CONFESSION OF SINS

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, et omnes

sanctos, orare pro me ad Dominum Deum nostrum.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducatur nos ad vitam aeternam. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May almighty God have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper place for making your Meditation, as no doubt you practise this holy exercise. During Septuagesima, the subject of our Meditation ought mainly to be on the evils brought on man by *Original* sin; on the necessity of an untiring resistance against our corrupt nature, whose tendencies and inclinations would lead us to destruction; on the grievousness of *Actual* sin, how it robs us of countless blessings, and exposes us to punishments both here and hereafter; on the ineffable goodness of God, who comes himself to offer reconciliation to the sinner, and who, after the salutary mournfulness and the works of penance of the weeks of Septuagesima and Lent, will give all the joy, peace, and blessing of a new life in our Risen Jesus.

The next part of your morning prayer must be to ask of God, by the following prayers, grace to avoid every kind of sin during the day you are just beginning. Say, then, with the Church, whose prayers must always be preferred to all others:

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti, Deus, per omnia saecula saeculorum. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us Pray

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law. Through Jesus Christ our Lord. Amen.

Then beg the divine assistance for the actions of the day, that you may do them well; and say thrice:

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Oremus

Dirigere et sanctificare, regere et gubernare dignare, Domine Deus, Rex coeli et terrae, hodie corda et corpora nostra, sensus, sermones et actus nostros in lege tua, et in operibus mandatorum tuorum, ut hic et in aeternum, te auxiliante, salvi et liberi esse mereamur, Salvator mundi. Qui vivis et regnas in saecula saeculorum.

R. Amen.

V. Incline unto my aid, O God.

R. Lord, make haste to help me.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Let us pray

Lord God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions in conformity to thy law, and strict obedience to thy commands; that by the help of thy grace, O Saviour of the world, we may be fenced and freed from all evils. Who livest and reignest for ever and ever.

R. Amen.

During the day, you will do well to use the instructions and prayers which you will find in this volume for each day of the Season, both for the Proper of the Time, and the Proper of the Saints. In the evening, you may use the following prayers.

NIGHT PRAYERS

After having made the sign of the Cross, let us adore that Sovereign Lord, who has so mercifully preserved us during this day, and blessed us, every hour, with his grace and protection. for this end, let us recite the following Hymn, which the Church sings in her Vespers of Saturday:

HYMN

Jam sol recedit igneus:
Tu, lux perennis, Unitas,
Nostris, beata Trinitas,
Infunde lumen cordibus.

Te mane laudum carmine,
Te deprecamur vespere:
Digneris, ut te supplices
Laudemus inter coelites.

Patri, simulque Filio,
Tibique, Sancte Spiritus,
Sicut fuit, sit jugiter
Saeclum per omne gloria.
Amen.

V. Vespertina oratio ascendat ad te, Domine.
R. Et descendat super nos misericordia tua.

The radiant sun hath set: do thou, O Light unfading, O Unity and Trinity divine, pour thy rays into our hearts.

Our morning hymns give thee praise; our even song implores thy mercy: Oh! grant us to be one day companions with the blessed in heaven, to give thee ceaseless praise.

To thee, O God, Father, Son, and Holy Ghost! may glory be, as it hath ever been, for ever and for endless ages.
Amen.

V. May our evening prayer ascend to thee, O Lord.
R. And may thy mercy descend upon us.

After this hymn, say the *Our Father*, the *Hail Mary*, and the *Apostles Creed*, as in the morning.

Then make the Examination of Conscience, going over in your mind all

the faults you may have committed during the day. Think, how great is the obstacle put by sin to the merciful designs your God would work in you; and make a firm resolution to avoid it for the time to come, to do penance for it, and to shun the occasions which might again lead you into it.

The Examination of Conscience concluded, recite the *Confiteor* (or *I confess*) with heartfelt contrition, and then give expression to your sorrow by the following act, which we have taken from the Venerable Cardinal Bellarmine's Catechism:

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent of the sins I have committed: I hate and abhor them above every other evil, not only because, by so sinning, I have lost heaven and deserved hell, but still more because I have offended thee. O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the acts of Faith, Hope, and Charity, to the recitation of which Pope Benedict the Fourteenth has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the holy, Catholic, apostolic, Roman Church requires me to believe: I believe it because thou hast revealed it to her, thou who art the very truth.

ACT OF HOPE

O my God, knowing thy almighty power, and thy infinite goodness and mercy, I hope in thee that, by the merits of the Passion and death of our Saviour Jesus Christ, thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do with the help of thy grace.

ACT OF CHARITY

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather lose all things than

offend thee. For thy love also, I love, and desire to love, my neighbour as myself.

Then say to our blessed Lady the following anthem, which the Church uses from the Feast of the Purification to Easter:

ANTHEM OF THE BLESSED VIRGIN

Ave Regina coelorum,
Ave Domina Angelorum:
Salve radix, salve porta,
Ex qua mundo lux est orta;
Gaude, Virgo gloriosa,
Super omnes speciosa:
Vale, O valde decora,
Et pro nobis Christum exora.

V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

OREMUS

Concede, misericors Deus, fragilitati nostrae praesidium: ut, qui sanctae Dei Genetricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum. Amen.

Hail, Queen of Heaven! Hail, Queen of Angels! Hail blest Root and Gate, from which came Light upon the world! Rejoice, O glorious Virgin, that surpasses all in beauty! Hail, most lovely Queen! and pray to Christ for us.

V. Vouchsafe, O Holy Virgin, that I may praise thee.

R. Give me power against thine enemies.

LET US PRAY

Grant, O merciful God, thy protection to us in our weakness; that we who celebrate the memory of the Holy Mother of God, may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord. Amen.

You would do well to add the litany of our Lady. An indulgence of three hundred days, for each time it is recited, has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
Christe, audi nos.
Christe, exaudi nos.
Pater de coelis, Deus, miserere nobis.
Fili, Redemptor mundi Deus, miserere nobis.
Spiritus sancte, Deus, miserere nobis.
Sancta Trinitas, unus Deus, miserere nobis.
Sancta Maria, ora pro nobis.
Sancta Dei Genitrix, ora, &c.
Sancta Virgo virginum,
Mater Christi,
Mater divinae gratiae,
Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,
Mater admirabilis,
Mater boni consilii,
Mater Creatoris,
Mater Salvatoris,
Virgo prudentissima,
Virgo veneranda,
Virgo praedicanda,
Virgo potens,
Virgo clemens.
Virgo fidelis,
Speculum justitiae,
Sedes sapientiae,
Causa nostrae laetitiae,
Vas spirituale,
Vas honorabile,
Vas insigne devotionis,
Rosa mystica,
Turris Davidica,
Turris eburnea,
Domus aurea,
Foederis area,
Janua coeli,
Stella matutina,
Salus infirmorum,
Refugium peccatorum,
Consolatrix afflictorum,

Auxilium Christianorum,
Regina angelorum,
Regina patriarcharum,
Regina prophetarum,
Regina apostolorum,
Regina martyrum,
Regina confessorum,
Regina virginum,
Regina sanctorum omnium,
Regina sine labe originali concepta,
Regina sacratissimi rosarii,
Regina pacis,
Agnus Dei, qui tollis peccata mundi, parce nobis, Do mine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Do mine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Christe, audi nos.
Christe, exaudi nos.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

Concede nos famulos tuos, quaesumus, Domine Deus, perpetua mentis et corporis sanitate gaudere; et gloriosa beatae Mariae semper Virginis intercessione, a praesenti liberari tristitia, et aeterna perfrui laetitia. Per Christum Dominum nostrum. Amen.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mother of God, pray,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

Mother most amiable,
Mother most admirable,
Mother of good counsel,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Singular vessel of devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,
Queen of the most holy rosary,
Queen of peace,
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us,
O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind, and by the glorious intercession of blessed Mary, ever a Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the holy angels, whose protection is indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church:

Sancti angeli, custodes nostri, defendite nos in praelio, ut non pereamus in tremendo iudicio.

V. Angelis suis Deus mandavit de te.

R. Ut custodiant te in omnibus viis tuis.

OREMUS.

Deus qui ineffabili providentia sanctos angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et aeterna societate gaudere. Per Christum Dominum nostrum. Amen.

Holy angels, our loving guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgement.

V. God hath given his angels charge of thee.

R. That they may guard thee in all thy ways.

LET US PRAY.

O God, who in thy wonderful providence hast been pleased to appoint thy holy angels for our guardians: mercifully hear our prayer, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the Saints by the following antiphon and prayer of the Church:

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

V. Laetamini in Domino et exsultate, justi.

R. Et gloriamini omnes recti corde.

OREMUS

Protege, Domine, populum tuum, et Apostolorum tuorum Petri et Pauli et aliorum Apostolorum patrocinio confidentem, perpetua defensione conserva.

Omnes Sancti tui, quaesumus, Domine, nos ubique adjuvent: ut dum eorum merita recolimus, patrocinia sentiamus: et pacem tuam nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam: iter, actus, et voluntates nostras, et omnium famulorum tuorum, in salutis tuae prosperitate dispone: benefactoribus nostris sempiterna bona retribue: et omnibus fidelibus defunctis requiem aeternam concede. Per Christum Dominum nostrum. Amen.

ANT. All ye Saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

V. Rejoice in the Lord, ye just, and be glad.

R. And glory, all ye right of heart.

LET US PRAY

Protect, O Lord, thy people; and because we have confidence in the intercession of blessed Peter and Paul and thy other Apostles, ever defend and preserve us.

May all thy Saints ever help us, we beseech thee, O Lord! and grant that, whilst we honour their merits, we may experience their intercession. Grant thy holy peace unto these our days, and drive all iniquity from thy Church. Direct and prosper unto salvation every step and action and desire of us and of all thy servants. Repay our benefactors with everlasting blessings; and grant eternal rest to all the faithful departed. Through Christ our Lord. Amen.

And here you may add a special mention of the Saints to whom you bear a particular devotion, either as your patrons or otherwise; as also of those whose feast is kept in the Church that day, or who have been at least commemorated in the Divine Office.

This done, remember the necessities of the Church Suffering, and beg of God that He will give to the souls in Purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

PSALM 129

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuae intendentes: in vocem deprecationis meae.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine. Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.
Quia apud Dominum misericordia: et copiosa apud eum redemptio.
Et ipse redimet Israel: ex omnibus iniquitatibus ejus.
Requiem aeternam dona eis, Domine.
Et lux perpetua luceat eis.
V. A porta inferi.
R. Erue, Domine, animas eorum.
V. Requiescant in pace.
R. Amen.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

Oremus.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum
famularumque tuarum, remissionem cunctorum tribue peccatorum: ut
indulgentiam, quam semper optaverunt, piis supplicationibus
consequantur. Qui vivis et regnas in saecula saeculorum. Amen.

From the depths I have cried to thee, O Lord; Lord, hear my voice.
Let thine ears be attentive to the voice of my supplication.
If thou wilt observe iniquities, O Lord: Lord, who shall endure it?
For with thee there is merciful forgiveness; and by reason of thy law I
have waited for thee, O Lord.
My soul hath relied on his word; my soul hath hoped In the Lord.
From the morning watch even until night, let Israel hope in the Lord.
Because with the Lord there is mercy, and with him plentiful
redemption.
And he shall redeem Israel from all his iniquities.
Eternal rest give to them, O Lord.
And let perpetual light shine upon them.
V. From the gate of hell.
R. Deliver their souls, O Lord.
V. May they rest in peace.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Let us pray.

O God the Creator and Redeemer of all the faithful, give to the souls of
thy servants departed the remission of their sins: that through the help
of pious supplications, they may obtain the pardon they have always
desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the Faithful departed as have a
particular claim upon your charity; after which, ask of God to give you

His assistance, whereby you may pass the night free from danger. Say, then, still keeping to the words of the Church:

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: Ut vigilemus cum Christo, et requiescamus in pace.

V. Dignare, Domine, nocte ista.

R. Sine peccato nos custo dire.

V. Miserere nostri, Domino.

R. Miserere nostri.

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Visita, quaesumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen

ANT. Save us, O Lord, while awake, and watch us as we sleep: that we may watch with Christ, and rest in peace.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be upon us.

R. As we have hoped in thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And that you may end the day in the same sentiments with which you began it, say once more to your God these words of the Royal Prophet:

Miserere mei Deus, secundum magnam misericordiam tuam.

Have mercy on me, O God, according to thy great mercy.

CHAPTER THE FIFTH

ON HEARING MASS DURING THE SEASON OF SEPTUAGESIMA

The Christian who enters into the spirit of the Church during this Season of Septuagesima, will find an increase in his soul of that holy Fear of God, which the Psalmist tells us is *the beginning of wisdom* [Ps. cx. 10]. The consideration of what Original Sin has brought upon him, the recollection of his own sins, and the dread of Gods judgments, - all combine to arouse him from the indifference which so easily fastens on the soul. He has need, therefore, of some refuge, some powerful and saving help, which may re-enkindle within his heart that christian Hope, without which he cannot be in the grace of God. Nay more, - he has need of a Victim of Propitiation, which may appease the divine anger; he has need of a Sacrifice, whereby to stay the arm of God, that he knows is raised to punish his sins.

This Victim is ready; this infinitely efficacious Sacrifice is prepared for us. *The Lamb of God, that taketh away the sins of the world*, is still on our earth. His Birth has filled us with consolation; the joy we experienced as we stood near his Crib, but which has suddenly given place for thoughts the very opposite of joy, will return to us, and be greater than when we had it at Christmas, on the Easter Day of his Resurrection: but in the interval, whilst waiting the dawn of that bright Day, which is to lead us to our Jesus purified from our sins and vigorous with our new life, we may and must trust to his merits effecting the regeneration of our souls. When, therefore, we would offer to our God the sacrifice of *a contrite and humble heart*, let us ensure its acceptance by going to the Altar, and supplicating the Victim, who there offers himself for our sakes, that he join His infinite merits with *our* feeble works. When we leave the House of God, the weight of our sins will be lessened, our confidence in divine mercy will be increased, and our love, renewed by compunction, will be firmer and truer.

We will now endeavour to embody these sentiments in our explanation of the Mysteries of the Holy Mass, and initiate the faithful into these divine secrets; not, indeed, by indiscreetly presuming to translate the sacred formulae, but by suggesting such Acts, as will enable those who hear Mass to enter into the ceremonies and sentiments of the Church and the Priest.

On the three Sundays, of Septuagesima, Sexagesima, and Quinquagesima, the Mass is always celebrated according to the rite of

the penitential Season we are now keeping-. These Sundays are never put out by any Feast that may occur on them, unless it be that of the Patron or the Dedication of the Church. Ash-Wednesday does not admit of even that exception; the Mass of that Feria is never omitted. But, when a Saints Feast, (and there are many such during the time of Septuagesima), falls on any other day but the four just mentioned, the Church then lays aside her purple vestments, and celebrates the Holy Sacrifice in memory of the Saint.

On the Sundays, if the Mass at which the faithful assist be the *Parochial*, or as it is often called the Public Mass, two solemn rites precede it, which are full of instruction and blessing;- the *Asperges*, or sprinkling of the Holy Water, and the *Procession*.

During the *Asperges*, let us ask with David, whose words are used by the Church in this ceremony, that our souls may be purified by the *hyssop* of humility, and become *whiter than snow*.

ANTIPHON OF THE ASPERGES

Asperges me, Domino, hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

V. Gloria Patri, &c.

Ant. Asperges me, &c.

V. Ostende nobis, Domino, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Ex clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Exaudi nos, Domine sancte, Pater omnipotens, aeternae Deus: et mittere digneris sanctum angelum tuum de coelis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

R. Amen.

Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Glory, &c.

Ant. Thou shalt sprinkle me, &c.

V. Show us, O Lord, thy mercy.

R. And grant us the Saviour, whom we expect from thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Graciously hear us, O holy Lord, Father almighty, eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.

R. Amen.

The *Procession*, which immediately precedes the Mass, shows us the ardour wherewith the Church advances towards her God. Let us imitate her fervour, for it is written: *The Lord is good to them that hope in him, to the soul that seeketh him* [Lament. iii. 25].

But see, Christians, the sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the Priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

V. Introibo ad altare Dei.

R. Ad Deum qui laetificat juventutem meam.

Judica me Deus, et discerne causam meam de gente non sancta ab homine iniquo et doloso erue me.

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea? et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

V. Introibo ad altare Dei.

R. Ad Deum qui laetificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy Church, who comes to seek consolation in Jesus Christ thy Son, who is the true Altar.

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Send me, then, him who is light and truth; it is he that will open to us the way to thy holy mount, to thy heavenly tabernacle.

He is the Mediator and the living Altar; I will draw nigh to him, and be filled with joy.

When he shall have come, I will sing in my gladness. Be not sad, O my soul! why wouldst thou be troubled?

Hope in his coming; he who is thy Saviour and thy God, will soon be with thee.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

I am to go to the altar of God, and feel the presence of him who consoles me!

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

The thought of his being about to appear before his God excites in the soul of the Priest a lively sentiment of compunction. He cannot go further in the holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen, with respect, to this confession of Gods Minister, and earnestly ask our Lord to show mercy to him; for the priest is your Father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the Servers, or the Sacred Ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam aeternam.

May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Johanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor

beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Johannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee, Father, to pray to our Lord God for me.

Receive with gratitude the paternal wish of the Priest, who says to you:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam. R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. R. Amen.

May Almighty God be merciful to you, and, forgiving your sins, hung you to life everlasting. R. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. R. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua laetabitur in te.

V. Ostende nobis, Domine misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. O God, it needs but one look of thine to give us life.

R. And thy people shall rejoice in thee.

V. Show us, O Lord, thy mercy.

R. And give us the Saviour whom thou hast prepared for us.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

The Priest here leaves you to ascend to the altar; but first he salutes you:

V. Dominus vobiscum.

V. The Lord be with you.

Answer him with reverence:

R. Et cum spiritu tuo.

Oremus.

R. And with thy spirit.

Let us pray.

He ascends the steps, and comes to the Holy of Holies. Ask, both for him and yourself, deliverance from sin:

Aufer a nobis, quaesumus Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence; we ask this of thee by thy divine Son, our Lord.

When the Priest kisses the altar, out of reverence for the relics of the Martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiae hic sunt, et omnium Sanctorum, ut indulgere digneris omnia peccata mea. Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven; that so we may like you, approach unto God. Amen.

If it be a High Mass at which you are assisting, the priest incenses the Altar in a most solemn manner; and this white cloud which you see ascending from every part of the Altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; which this Divine Mediator then causes to ascend, united with his own, to the throne of the majesty of his Father.

The Priest then says the Introit. It is a solemn opening anthem, in which the Church, at the very commencement of the Holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations which are even more earnest, - for they ask for mercy. In addressing them to God, the Church unites herself with the nine Choirs of angels, who are standing round the altar of Heaven, - one and the same with this before which you are kneeling.

To the Father:

Kyrie eleison.

Kyrie eleison.

Kyrie eleison.
Lord, have mercy on us!
Lord, have mercy on us!
Lord, have mercy on us!

To the Son:

Christe eleison.
Christe eleison.
Christe eleison.
Christ, have mercy on us!
Christ, have mercy on us!
Christ, have mercy on us!

To the Holy Ghost:

Kyrie eleison.
Kyrie eleison.
Kyrie eleison.
Lord, have mercy on us!
Lord, have mercy on us!
Lord, have mercy on us!

As we have already mentioned, the Church abstains, during the Season of Septuagesima, from the heavenly Hymn which the Angels sang over the Crib of the Divine Babe. But, if she be keeping the Feast of a Saint, she recites this beautiful Canticle on that day. The beginning of the *Angelic Hymn* seems more suitable for heavenly than for earthly voices; but the second part is in no ways out of keeping with the sinner's wants and fears, for we there remind the Son of the Eternal Father that he is the *Lamb*, who came down from heaven that he might *take away the sins of the world*. We beseech him to *have mercy on us*, and *receive our humble prayer*. Let us foster these sentiments within us, for they are so appropriate to the present Season.

THE ANGELIC HYMN.

Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis.
Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias
agimus tibi propter magnam gloriam tuam.
Domine Deus, Rex coelestis, Deus Pater omnipotens.
Domine, Fili unigenite, Jesu Christe.
Domine Deus, Agnus Dei, Filius Patris.
Qui tollis peccata mundi, miserere nobis.
Qui tollis peccata mundi, suscipe deprecationem nostram.
Qui sedes ad dexteram Patris miserere nobis.

Quoniam tu solus sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris.

Amen.

Glory be to God on high, and on earth peace to men of good will.

We praise thee: we bless thee: we adore thee: we glorify thee: we give thee thanks for thy great glory.

O Lord God, heavenly King, God the Father Almighty.

O Lord Jesus Christ, the Only Begotten Son.

O Lord God, Lamb of God, Son of the Father.

Who takest away the sins of the world, have mercy on us.

Who takest away the sins of the world, receive our humble prayer.

Who sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father.

Amen.

The Priest then turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act, attention to the sublime act, for which all this is but the preparation.

Then follows the *Collect* or *Prayer*, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer by reciting with the Priest the Collects, which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen*.

Then follows the *Epistle*, which is generally a portion of one or other of the Epistles of the Apostles, or a passage from some Book of the Old Testament. Whilst it is being read, ask of God that you may profit of the instructions it conveys.

The *Gradual* is an intermediate formula of Prayer between the Epistle and Gospel. It again brings to our attention the sentiments already expressed in the Introit. Read it with devotion, that so you may enter more and more into the spirit of the mystery proposed to you by the Church.

During every other portion of her Year, the Church here repeats her joyous *Alleluia*; but now she denies herself this demonstration of gladness, until such time as her Divine Spouse has passed through that sea of bitterness, into which our sins have plunged him. Instead of the *Alleluia*, then, she sings in a plaintive tone some verses from the Psalms, appropriate to the rest of that day's Office. This is the *Tract*, of which we have already spoken.

If it be a *High Mass*, the Deacon, meanwhile, prepares to fulfil his noble office, that of announcing the *Good Tidings* of salvation. He prays God to cleanse his heart and lips. Then, kneeling before the Priest, he asks a blessing; and having received it, he at once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus say, together with the Priest and Deacon:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Alas! these ears of mine are but too often defiled with the worlds vain words; cleanse them, O Lord, that so I may hear the words of Eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever, Amen.

You will stand during the Gospel, as though you were waiting the orders of your Lord; and at the commencement, make the sign of the Cross on your forehead, lips, and breast; and then listen to every word of the Priest or Deacon. Let your heart be ready and obedient. *While my beloved was speaking*, says the Bride in the Canticle, *my soul melted within me* [Cant. v. 6]. If you have not such love as this, have at least the humble submission of Samuel, and say: *Speak, Lord! thy servant heareth* [1 Kings iii. 10].

After the Gospel, if the Priest says the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please him. It is that makes us see *the Light which shineth in darkness*, and which the darkness of unbelief *did not comprehend*. It is Faith alone that teaches us what we are, whence we come, and the end for which we are made. It alone can point out to us the path whereby we may return to our God, when once we have separated ourselves from him. Let us love this admirable Faith, which, if we but make it fruitful by good works, will save us. Let us, then, say with the Catholic Church, our Mother:

THE NICENE CREED.

Credo in unum Deum, Patrem omnipotentem, factorem coeli et terrae,

visibilibus omnium et invisibilibus.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de coelis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in coelum; sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen. I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Only Begotten Son of God. And born of the Father before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial to the Father: by whom all things were made. Who for us men and for our salvation, came down from heaven. *And became Incarnate by the Holy Ghost, by the Virgin Mary;* and was made man. He was crucified also for us, under Pontius Pilate, suffered and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Priest and the people should now have their hearts ready: it is time to prepare the offering itself. And it is here that we come to the second part of the holy Mass; it is called the *Oblation*, and immediately follows that which was named the *Mass of the Catechumens*, on account of its being formerly the only part at which the candidates for Baptism had a right to be present.

See then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and yet that is but a poor material image of

what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the Apostle expresses it, *that which to us is mortal shall put on immortality* [1 Cor. xv. 53]. Until that happy change shall be realized, let us offer ourselves to God as often as we see the Bread and Wine presented to him in the holy sacrifice; and let us prepare ourselves for the coming of Jesus, who will transform us, by making us *partakers of the divine nature* [2 St. Pet. i. 4].

The Priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him and say:

Suscipe, sancte Pater, omnipotens aeternae Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentibus meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This Bread which we are offering to thee, is to give place in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts, which long to live by thee, and to cease to live their own life of self.

When the Priest puts the wine into the Chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation; and say:

Deus qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

O Lord Jesus, who art the true Vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the Cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh come, and make us partakers of thy divinity, by showing thyself to us by thy sweet and wondrous visit.

The Priest then offers the mixture of wine and water, beseeching God

graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the Priest:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the worlds salvation.

After having thus held up the sacred gifts towards heaven, the Priest bows down: let us, also, humble ourselves, and say:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine; et sic fiat, sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni Sanctificator omnipotens aeterne Deus, et benedic hoc sacrificium tuo sancto nomini praeparatum.

Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts Him whom they desire.

If it be a High Mass, the priest, before proceeding any further with the Sacrifice, takes the thurible a second time. He first censens the bread and wine which have just been offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the fragrant incense, more and more fervent, the nearer the solemn moment approaches.

But the thought of his own unworthiness becomes more intense than ever in the heart of the Priest. The public confession which he made at the foot of the altar is not enough; he would now at the altar itself express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity, wherewith he should approach to God. He washes his *hands*. Our hands signify our *works*; and the priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your Father thus humble himself, do you

also make an act of humility, and say with him these verses of the Psalm:

PSALM 25.

Lavabo inter innocentes manus meas et circumdabo altare tuum, Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tua, et locum habitationis gloriae tuae.

Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy house, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence, and was restored to thy grace; but have pity on my weakness still: redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down, full of respectful awe, begging of God to receive graciously the sacrifice which is about to be offered to Him, and expresses the intentions for which it is offered. Let us do the same.

Suscipe sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honore beatae Mariae semper Virginis, et beati Johannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: Ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in coelis quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum.

Amen.

O Holy Trinity, graciously accept the Sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the blessed Baptist John, the Holy Apostles Peter and Paul, the Martyrs whose relics lie here under our altar awaiting their resurrection, and the Saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The Priest again turns to the people; it is for the last time before the sacred Mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our Almighty Father.

With this request he turns again to the altar, and you will see his face no more, until our Lord himself shall have come down from heaven upon that same altar. Assure the Priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiae suae sanctae.

May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the Priest recites the prayers called the *Secrets*, in which he presents the petition of the whole Church for Gods acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion, - *Thanksgiving*. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, and expressly for the chiefest of all His gifts - the Messiah. We are on the point of receiving a new visit of this Son of God; the Priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all his gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia saecula saeculorum!
For ever and ever!

In the same feeling, answer your *Amen!* Then he continues:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda!

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts!

Let your response be sincere:

R. Habemus ad Dominum.

R. We have them fixed on God.

And when he adds:

V. Gratias agamus Domino Deo nostro.

V. Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul:

R. Dignum et justum est.

R. It is meet and just.

Then the Priest:

PREFACE

(For the Sundays)

Vere dignum et justum est, aequum et salutare, nos tibi semper et
ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus.
Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es
Dominus: non in unius singularitate Personae, sed in unius Trinitate
substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de
Filio tuo, hoc de Spiritu Sancto, since differentia discretionis sentimus.
Ut in confessione verae, sempiternaeque Deitatis, et in Personis
proprietas, et in essentia unitas, et in maiestate adoretur aequalitas.
Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim;
qui non cessant clamare quotidie, una voce dicentes:
It is truly meet and just, right and available to salvation, that we should
always and in all places give thanks to thee, O holy Lord, Father
Almighty, Eternal God, who together with thy only-begotten Son and
the Holy Ghost art one God and one Lord: not in the singularity of one

Person, but in the Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore as distinction in the Persons, an unity in the essence, and an equality in the Majesty. Whom the Angels and Archangels, the Cherubim also and Seraphim praise, and cease not daily to cry out with one voice, saying:

PREFACE

(For the Week-days.)

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus, per Christum Dominum nostrum; per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Coeli, coelorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O Holy Lord, Father Almighty, Eternal God: through Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Here unite with the Priest, who on his part, unites himself with the blessed spirits, in giving thanks to God for the unspeakable gift: bow down and say:

Sanctus, Sanctus, Sanctus, Dominus, Deus sabaoth!

Pleni sunt coeli et terra gloria tua.

Hosanna in excelsis!

Benedictus qui venit in nomine Domini.

Hosanna in excelsis!

Holy, Holy, Holy, Lord God of hosts!

Heaven and earth are full of thy glory.

Hosanna in the highest!

Blessed be the Saviour who is coming to us in the name of the Lord who sends him.

Hosanna be to him in the highest!

After these words commences the *Canon*, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the Priest is no longer heard; yea, even at the altar, all is

silence. Let a profound respect stay all distractions, and keep our senses in submission to the soul. Let us fix our eyes on what the Priest does in the Holy Place.

THE CANON OF THE MASS.

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing Priest is for the Catholic Church, his and our Mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus, uti accepta habeas, et benedicas haec dona, haec munera, haec sancta sacrificia illibata, in primis quae tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque catholicae et apostolicae fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries, which thou hast intrusted to thy holy Church, our Mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our Holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic Apostolic Roman Church.

Here pray, together with the Priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio; pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suae; tibi que reddunt vota sua aeterno Deo, vivo et vero.

Permit me, O God, to intercede with thee in more earnest prayer for those for whom thou knowest that I have a special obligation to pray: *
* * Pour down thy blessings upon them. Let them partake of the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the Saints: they are that portion of the Body of Jesus Christ, which is called the *Church Triumphant*.

Communicantes, et memoriam venerantes, in primis gloriosae semper

Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Johannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Johannis et Pauli, Cosmae et Damiani, et omnium Sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also, who are already in possession of heaven. Therefore it is, that we wish to honour by it the memory of the glorious and ever Virgin Mary; of the Apostles, Confessors, Virgins, and of all the Saints; that so they may assist us, by their powerful intercession, to become worthy to contemplate thee, as they now do, in the mansions of thy glory.

The Priest, who up to this time, had been praying with his hands extended, now joins them, and holds them over the Bread and Wine, as the high Priest of the Old Law did over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we profess our *dependence*, and which, in a few instants, is to yield its place to the living Host, upon whom all our iniquities are to be laid .

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen. Quam oblationem tu Deus in omnibus quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Vouchsafe, O God to accept this offering which this thy assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath, and number us amongst thy elect, through Him who is coming to us, thy Son our Saviour. Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but bring us into the presence of this divine Son our Saviour.

And here the Priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ,

with all its power and efficacy. Prostrate yourself in profound adoration; for God himself is about to descend upon our Altar, coming down from heaven.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in coelum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. HOC EST ENIM CORPUS MEUM.

What, O God of heaven and earth, my Jesus, the long-expected Messiah, what else can I do at this solemn moment but adore thee, in silence, as my sovereign Master, and open my whole heart to thee, as to its dearest King! Come, then, Lord Jesus, come!

The Divine Lamb is now lying on our altar. Glory and love be to him for ever! But he has come that he may be immolated. Hence, the Priest, who is the minister of the will of the Most High, immediately pronounces over the Chalice those sacred words which will produce the great mystical immolation, by the separation of the Victims Body and Blood. The substances of the bread and wine have ceased to exist: the species alone are left, veiling, as it were, the Body and Blood, lest fear should keep us from a mystery, which God gives us in order to give us confidence. Let us associate ourselves to the angels, who tremblingly gaze upon this deepest wonder.

Simili modo postquam coenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Haec quotiescumque feceritis, in mei memoriam facietis.

O Precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and make me whiter than snow. Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come also and reign in me by thy power and by thy love.

The Priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation now on the altar is no longer an earthly offering, but the Body and Blood, the whole Person, of his divine Son.

Unde et memores Domine, nos, servi tui, sed et plebs tua sancta ejusdem Christi Filii tui Domini nostri tam beatae Passionis, nec non et ab inferis Resurrectionis, sed et in coelos gloriosae Ascensionis: offerimus praeclarae Majestati tuae de tuis donis ac datis: Hostiam

puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitae aeternae et Calicem salutis perpetuae.

Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justī Abel, et sacrificium Patriarchae nostri Abrahāe, et quod tibi obtulit summus Sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Father of infinite holiness, the Host so long expected is here before thee! Behold this thine eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, - Host pure and spotless, - our Meat and Drink of everlasting life.

Heretofore thou didst accept the sacrifice of the innocent lambs offered to thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and lastly the sacrifice, which Melchisedech presented to thee, of bread and wine. Receive our Sacrifice, which is above all those others. It is the Lamb of whom all others could be but figures: it is the undying Victim: it is the Body of thy Son, who is the Bread of Life, and his Blood, which, whilst, a drink of immortality for us, is a tribute adequate to thy glory.

The Priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men.

Supplices te rogamus, omnipotens Deus: jube haec perferri per manus sancti Angeli tui in sublime Altare tuum, in conspectu divinae Majestatis tuae: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione coelesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen. But, O God of infinite power, these sacred gifts are not only on this altar here below; they are also on that sublime Altar in heaven, which is before the throne of thy divine Majesty. These two Altars are but one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for our making supplication for the Church suffering. Let us therefore ask the divine Liberator, who has come down among us, that he mercifully visit, by a ray of his consoling light, the dark abode of Purgatory, and permit his Blood to flow, as a stream of mercys dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them who have a claim on our suffrages.

Memento etiam Domine, famulorum famularumque tuarum N. et N. qui

nos praecesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy City: even our mortal eyes can see beneath the veil of our delighted faith; and hide not thyself from those brethren of ours, who are imprisoned in the place of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! and who profit so little by the visit which our Saviour pays us, let us together with the priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Johanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum. Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedixisti, et praestas nobis: per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thy infinite mercy will grant us to share in thy kingdom, not, indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this Sacrifice, which we are offering to thee. Remember, too, the merits of thy holy Apostles, of thy holy Martyrs, of thy holy Virgins, and of all thy Saints. Grant us, by their intercession, grace in this world, and glory eternal in the next; which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying these last few words, the priest has taken up the sacred Host, which was on the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both Chalice and Host, he offers to God the most noble and perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the

mysteries is broken. The Priest concludes his long prayers, by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia saecula saeculorum.
For ever and ever.

Answer him with faith, and in a sentiment of union with your holy mother the Church:

Amen.

Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is now time to recite the prayer which our Saviour Himself has taught us. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when he himself who made it for us is in our very hands now whilst we say it. As this Prayer belongs in common to all Gods children, the Priest recites it aloud, and begins by inviting us all to join in it.

Oremus.

Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Let us pray.

Having been taught by a saving precept, and following the form given us by a divine instruction, we thus presume to speak:

THE LORDS PRAYER.

Pater noster, qui es in caelis, santificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation.

Let us answer with deep feeling of our misery:

Sed libera nos a malo.
But deliver us from evil.

The Priest falls once more into the silence of the holy mysteries. His

first word is an affectionate *Amen* to your last petition - *deliver us from evil* - on which he forms his own next prayer: and could he pray for anything more needed? *Evil* surrounds us everywhere, and the Lamb on our altar has been sent to expiate it and deliver us from it.

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus. How many, O Lord, are the evils which beset us! Evils *past*, which are the wounds left on the soul by our sins, and strengthen her wicked propensities. Evils *present*, that is, the sins now at this very time upon our soul; the weakness of this poor soul; and the temptations which molest her. There are, also, *future* evils, that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this host of our Salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy Apostles Peter and Paul, and Andrew. Liberate us, break our chains, give us peace; through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The Priest is anxious to announce the Peace which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia saecula saeculorum.

R. Amen.

World without end.

R. Amen.

Then he says:

Pax Domini sit semper vobiscum.

May the peace of the Lord be ever with you.

To this paternal wish reply:

R. Et cum spiritu tuo.

R. And with thy spirit.

The Mystery is drawing to a close: God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far the priest has announced the death of Jesus; it is time to proclaim his Resurrection. To this end, he

reverently breaks the sacred Host, and having divided it into three parts, he puts one into the Chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore, and say:

Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam aeternam. Amen.

Glory be to thee, O Saviour of the world, who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St. John saw on the Altar of Heaven *standing, though slain*: - say to this your Lord and king, who has taken upon himself all our iniquities, in order to wash them away by his Blood:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us Peace.

Peace is the grand object of our Saviours coming into the world: he is the *Prince of Peace*. The divine Sacrament of the Eucharist ought therefore to be the Mystery of Peace, and the bond of Catholic Unity; for, as the Apostle says, *all we who partake of one bread, are all one Bread and one Body* [1 Cor. x. 17]. It is on this account that the priest, now that he is on the point of receiving, in Communion, the Sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it which is assembled round the altar. Pray with him, and for the same blessing:

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare, et coadunare digneris. Qui vivis et regnas, Deus, per omnia saecula saeculorum. Amen.

Lord Jesus Christ, who saidst to thy Apostles, "my peace I leave with you, my peace I give unto you:" regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God for ever and ever. Amen.

If it be a High Mass, the Priest here gives the kiss of peace to the Deacon, who gives it to the Sub-deacon, and he to the Choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies if you have any. Then continue to

pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most Sacred Body and Blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following prayer; otherwise prepare yourself to make a Spiritual Communion:

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Let not the participation of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through thy mercy may it be a safeguard and remedy both to my soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

When the Priest takes the host into his hands, in order to his receiving it in Communion, say:

Panem caelestem accipiam, et nomen Domini invocabo.
Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same disposition as the centurion of the Gospel, who first used them:

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy thou shouldst enter under my roof; say it only with one word of thine, and my soul will be healed.

Whilst the Priest receives the Sacred Host, if you also are to communicate, adore profoundly your God, who is ready to take up his abode within you, and again say to him with the Bride: *Come, Lord Jesus, come!*

But should you not be going to receive sacramentally, make a Spiritual Communion. Adore Jesus Christ, who thus visits your soul by His grace, and say to him:

Corpus Domini nostri Jesu Christi, custodiat animam meam in vitam aeternam. Amen.

I give thee, O Jesus, this heart of mine, that thou mayest dwell in it, and do with me what thou wilt.

Then the priest takes the Chalice in thanksgiving and says:

Quid retribuam Domino pro omnibus, quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make to the Lord for all He hath given to me? I will take the Chalice of salvation, and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a Sacramental Communion, you should, at this moment of the Priests receiving the precious Blood, again adore the God who is coming to you, and keep to your Canticle: *Come, Lord Jesus, come!*

If on the contrary, you are going to communicate only spiritually, again adore your divine Master, and say to him:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

I unite myself to thee, my beloved Jesus! do thou unite thyself to me! and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for Holy Communion during this season of Septuagesima are given in the [next chapter](#).

The Communion being finished, and whilst the Priest is purifying the Chalice the first time, say:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Thou hast visited me, O God, in these days of my pilgrimage; give me grace to treasure up the fruits of this visit for my future eternity.

Whilst the priest is purifying the chalice the second time, say:

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhaereat visceribus meis: et praesta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them, and I be thus rendered less unworthy of thy divine visit.

The priest, having read the antiphon called the *Communion*, which is the first part of his Thanksgiving for the favour just received from God, whereby he has renewed his divine presence among us, turns to the people with the usual salutation; after which, he recites the prayers, called the *Postcommunion*, which are the completion of the thanksgiving. You will join him here also, thanking God for the unspeakable gift he has just lavished on you, and asking him, with most earnest entreaty, that he will bestow upon you a lasting spirit of compunction.

These prayers having been recited, the priest again turns to the people, and, full of joy for the immense favour he and they have been receiving, he says:

Dominus vobiscum.

The Lord be with you.

Answer him:

Et cum spiritu tuo.

Ite, Missa est.

R. Deo gratias.

And with thy spirit.

Go, the Mass finished.

R. Thanks be God.

The priest makes a last Prayer, before giving you his blessing: pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meae, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit te miserante, propitiabile. Per

Christum Dominum nostrum.

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour, and, deign to confirm the Blessing, which thy Minister is about to give me in thy Name.

The Priest raises his hand, and thus blesses you:

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.
R. Amen.

May the Almighty God, Father, Son, and Holy Ghost, bless you!
R. Amen.

He then concludes the Mass by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led him to take upon himself our *flesh*, and to *dwell among us*. Pray that you may be of the number of those who, now he has come *unto his own*, *receive him*, and are made *the sons of God*.

Initium sancti Evangelii secundum Johannem.

Cap 1.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt et sine ipso factum est nihil, quod factum est, in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Johannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
R. Deo gratias.

The beginning of the holy Gospel according to John.

Ch. I.

In the beginning was the Word, and the Word was with God, and the

Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made, in him was life, and the life was the light of men and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

R. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING SEPTUAGESIMA

We have already said, that the Christian, who, by the meditations suitable to the spirit of Septuagesima, has come to a clearer knowledge, not only of the sad consequences of original sin, but also of the malice of his own personal faults, - should be all the more eager to assist at the Holy Sacrifice, wherein is offered the Victim of mans salvation. But, now that his own unworthiness is more than ever-evident to him, ought he to abstain from partaking, by Holy Communion, of this life-giving and purifying Host? Such is not our Saviours will. He came down from heaven, *not to judge, but to save us* [St. John, iii. 17]. He knows how long and rugged is the road we have to traverse, before we reach that happy day, on which we shall rest with him, in the joy of his Resurrection. *He has compassion on us*; he fears *lest we faint in the way* [St. Matth. xv. 32]; and he, therefore, offers us the divine Food, which gives light and strength to our souls, and refreshes them in their toil. We feel that our hearts are not yet pure enough; let us, then, with an humble and contrite heart, go to him, who is come that he may restore to our souls their original beauty. Let us, at all times, remember the solemn injunction, which this Saviour so graciously deigned to give us: *Except ye eat the Flesh of the Son of Man, ye shall not have life in you* [St. John, vi. 54].

If, therefore, sin has no longer dominion over us; if we have destroyed it by true sorrow and sincere confession, made efficacious by the absolution of Gods Priest;- let us not deprive ourselves of the *Bread of Life* [St. John, vi. 35], no matter how great soever our infirmities may seem; for it is for us that our Jesus has prepared the Feast. If we feel that the chains of sin are still upon us; if by self-examination, made with the light of the Truth that is now granted to us, we discover in our souls certain stains, which the false principles of the world and too easy a conscience had hitherto made us wink at;- let us lose no time, let us make a good Confession: and when we have made our peace with the God of mercy, let us approach the holy Table and receive the pledge of our reconciliation.

Yes, let us go to Holy Communion, during this season of Septuagesima, with a most heart-felt conviction of our unworthiness. It may be, that hitherto we have sometimes gone with too much familiarity, on account of our not sufficiently understanding our nothingness, our misery, and the infinite holiness of the God, who thus unites himself with his sinful

creatures. Henceforth, our heart shall be more truthful; blending together the two sentiments of humility and confidence, we will say, with an honest conviction, those words of the Centurion of the Gospel, which the Church puts upon our lips, when she is distributing to us the Bread of Life: *Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed* [St. Matth. viii. 8].

We will here give, as in the two preceding Seasons, Acts which may serve as a preparation for Holy Communion during these weeks of Septuagesima. There are souls that feel the want of some such assistance as this; and, for the same reason, we will add a form of Thanksgiving for after Communion.

BEFORE COMMUNION

ACT OF FAITH

The signal grace which thou, O my God, hast granted to me, that I should know the wounds of my soul, has revealed to me the greatness of my misery. I have been taught how deep was the darkness that covered me, and how much I needed thy Divine Light. But, whilst the torch of Faith has thus shown me the abyss of my own poor nature, it has also taught me how wonderful are the works, which thy love of thy ungrateful creature has made thee undertake, in order that thou mightest raise him up mid save him. It was for me thou didst assume my human nature, and wast born at Bethlehem; it is for me that thou art soon to shed thy Blood on the Cross. Thou commandest me to believe these miracles of thy love. I do believe them, O my God, humbly and gratefully. I also believe, and with an equally lively Faith, that in a few moments, thou art to give thyself to me in this ineffable Mystery of Holy Communion. Thou sayest to me: *This is my Body - this is my Blood*: thy word is enough in spite of my unworthiness seeming to forbid the possibility of such Communion, I believe, I consent, I bow me down before thine infinite Truth. Oh can there be Communion between the God of all holiness and a Sinner such as I? - And yet, thou assurest me, that thou art verily coming to me! I tremble, O Eternal Truth - but I believe. I confess that thy love of me is infinite, and that having resolved to give thyself to thy poor and sinful creature, thou wilt suffer no obstacle to stand in thy way

ACT OF HUMILITY

During the season just past, I have often contemplated, O my Jesus, thy coming from thy high throne into the bosom of Mary, thy inuting thy divine person to our weak mortal nature, and thy being born in the crib of a poor stable: and when I thought on these humiliations of my God, they taught me not only to love *thee* tenderly, but to know also my own nothingness, for I saw more clearly what an infinite distance there is between the Creature and his Creator; and, seeing these prodigies of thy immense love, I gladly confessed my own vileness. But now, dearest Saviour, I am led to consider something far more humiliating than the lowliness of my nature. That *Nothingness* should be but nothingness, is not a sin. No, - it is my sins that appal me. Sin has so long tyrannised over me; its consequences are still upon me; it has given me such dangerous tendencies; and I am so weak in resisting its bidding. When my first Parent sinned, he hid himself, lest he should meet thee; and thou biddest *me come* unto thee, not to sentence me to the punishment I deserve but to give me, oh! such a mark of love, - union with thyself! Can this be? Art thou not the infinitely holy God? - I must needs yield, and come, for thou art my sovereign Master; and who is there that dares resist thy will? I come, then, humbling myself, even to my very nothingness, before thee, and beseeching thee to pardon my coming, for I come because thou wilt have it so.

ACT OF CONTRITION

And shall I, O my Jesus, confess thus the grievousness and multitude of my sins, without promising thee to sin no more? Thou wishest this sinner to be reconciled with thee, thou desirest to press him to thy Sacred Heart:- and could *he*, whilst thanking thee for this thy wonderful condescension, still love the accursed cause which made him thine enemy? - No, my infinitely merciful God, no! I will not, like my first Parent, seek to escape thy justice, but, like the Prodigal Son, I will arise and go to my Father; like Magdalene, I will take courage and enter the banquet-hall; and, though trembling at the sight of my sins, I will comply with thy loving invitation. My heart has no further attachment to sin, which I hate and detest as the enemy of thy honour and my own happiness. I am resolved to shun it from this time forward, and to spare no pains to free myself from its tyranny. There shall be no more of that easy life which chilled my love, nor of that studied indifference which dulled my conscience, nor of those dangerous habits which led me to stray from my loyalty to thee. Despise not, O God, this my humble and contrite heart.

ACT OF LOVE

Such is thy love for us in this world, O my Jesus, that as thyself sayest, thou art *come not to judge, but to save*. I should not satisfy thee, in this happy Communion hour, were I to offer thee but this salutary fear, which has led me to thy sacred feet, and this shame-stricken conscience, which makes me tremble in thy holy presence. The visit thou art about to pay me, is a visit of Love. The Sacrament, which is going to unite me to thee, is the Sacrament of thy Love. Thou, my Good Shepherd, hast said, that he *loves* most, who has been *forgiven* most. My heart then must dare to love thee; it must love thee with all its warmth; the very recollection of its past disloyalty must make its loving thee doubly needed and doubly fervent. Ah! sweet Lord! - see this poor heart of mine; strengthen it, console it, drive away its fears, make it feel that thou art its Jesus! It has come back to thee, because it *feared* thee; if it *love* thee, it will never again leave thee.

And thou, O Mary, *Refuge of Sinners*, help me to love Him, who is thy Son, and our Brother. - Holy Angels! - ye who live eternally in that love, which has never ceased to glow in your mighty spirits, - remember, I reverently pray you, that this God created me, as he did you, that I might love him. - All ye holy Saints of God! I beseech you, by the love wherewith ye are inebriated in heaven, graciously give me a thought, and prepare now my heart to be united with him. Amen.

AFTER COMMUNION

ACT OF ADORATION

Thou art here within me, great God of heaven! Thou art, at this moment, residing in a sinners heart! I, yea, I, am thy temple, thy throne, thy resting-place! - How shall I worthily adore thee, thee that hast deigned to come down into this abyss of my lowliness and misery? The angels veil their faces in thy presence; thy Saints lay their crowns at thy feet; and I, that am but a sinful mortal, how shall I sufficiently honour thee, O Infinite Power, Infinite Wisdom, Infinite Goodness? - This soul wherein thou art now dwelling, has presumed so many times to set thee at defiance, and boldly disobey and break thy commands. And thou canst come to me after all this, and bring all thy beauty and greatness with thee! What else can I do, but give thee the homage of a heart, that knows not how to bear the immensity of the honour thou art now lavishing on me? Yes, my own wonderful and loving God, I adore thee, I acknowledge thee to be the Sovereign Being, the Creator and preserver of all creatures, and the undisputed Master of everything that belongs to me. I delightedly confess my dependence on thee, and offer thee, with all my heart, my humble service.

ACT OF THANKSGIVING

Thy greatness, O God, is infinite; but thy goodness to me is incomprehensible. Thy being now, present within this breast of mine is, I know, a proof of that immense power, which shows itself where and when it wills; but it is also a mark of thy love for me. Thou art come to my soul, that thou mayest be closely united with her, comfort her, give her a new life, and bring her all good things. Oh! who will teach me how to value this grace, and thank thee for it in a becoming way? But, how shall I hope to value it as I ought, when I am not able to understand either the love, that brings thee thus within me, nor my own need of having thee? And when I think of my inability to make thee a suitable return of thanks, I feel as though I can give thee nothing but my speechless gratitude. Yet thou wilt that this my heart, poor as it is, should give thee its thanks; thou takest delight in receiving its worthless homage. Take it, then, my loving Jesus! I give it thee with all possible joy, and beseech thee to reveal unto me the immensity of thy gift, and to *enrich* me more than I may *give* thee more.

ACT OF LOVE

But nothing will satisfy thee, O my Infinite Treasure unless I give thee my *love*. Thou hast ever loved *me*, and thou art still loving me; I must love thee in return! Thou hast borne with me, thou hast forgiven me, thou art, at this moment, overpowering me with honour and riches; and all this out of love for me! The return thou askest of me, is my *love*. Gratitude will not content thee -thou wilt have my *love*! - But, Jesus, my dear Jesus - my past life - the long years I have spent in offending thee - rise up before me, and tell me to hide myself from thee! And yet, whither could I go without carrying thee within me, for thou hast taken up thine abode in my inmost soul? No, - I will not run from thee! I will summon all the energies of my heart, to tell thee, that I love thee; that thy love for me has emboldened me; that I belong to thee; that I love thee above all else that I love; and that henceforth, all my joy and happiness shall be in pleasing thee, and doing whatsoever thou askest of me.

ACT OF OBLATION

I know, dear Jesus, that what thou askest of me is not the passing sentiment of a heart excited by the thought of thy goodness towards it. Thou hast loved me from eternity; thou lovedst me, even when I was doing nothing for thee; thou hast given me light to know my miseries; thou hast shielded me against thine own angry justice; thou hast

mercifully pardoned me a countless number of times; thou art even now embracing me with tenderest love; - and all these works of thy almighty hand have been but for one end, - to make me give myself to thee, and live, at last, for thee. It is this thou wouldst obtain of me, by granting me this precious earnest of thy love, which I have just received. Thou hast said, speaking of this ineffable gift: *As I live by the Father; so he that eateth me, the same also shall live by me* [St. John vi. 58]. Henceforth, *O Bread, which came down from heaven!* [Ibid. 51] thou art the source of my life. Now, more than ever, my life belongs to thee. I give it unto thee. I dedicate unto thee my soul, my body, my faculties, my whole being. Do thou direct and govern me. I resign myself entirely into thy hands. I am blind, but thy light will guide me; I am weak, but thy power will uphold me; I am inconstant, but thy unchangeableness will give me stability. I trust unreservedly in thy mercy, which never abandons them that hope in thee.

O Mary! pray for me, that I lose not the fruit of this Visit. - Holy Angels! watch over this dwelling-place of your Lord, which he has so mercifully chosen: let nothing defile it. - Oh! all ye Saints of God! pray for the sinner, unto whom he has given this pledge of his Divine pardon.

CHAPTER THE SEVENTH

ON THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS DURING SEPTUAGESIMA

The Office of *Vespers*, or *Evensong*, consists firstly of the Five following Psalms and Antiphons. According to our custom, we preface each Psalm with a short explanation, in order to draw the attention to what is most in harmony with the spirit of Septuagesima.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

V. Deus, in adiutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto:

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.

Amen.

Laus tibi, Domine, Rex aeternae gloriae.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Praise be to thee, O Lord, King of eternal glory.

ANT. Dixit Dominus.

ANT. The Lord said.

The first psalm is a prophecy of the future glory of the Messiah. It shows us his triumph; after his humiliations and his Cross, the Man-God shall sit on the *right-hand* of his Father. Moreover, he is to come again into this world, - to *judge* it, and *crush* the proud *heads* of sinners. While thus celebrating his Glory, let us not forget his Justice.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuae emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuae in splendoribus sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, et non poenitebit eum: * Tu es Sacerdos in aeternum secundum ordinem Melchisedech.

Dominus a dextris tuis: * confregit in die irae suae reges.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multo rum.

De torrente in via bibet: * propterea exaltabit caput.

The Lord said to my Lord, *his Son*: Sit thou at my right hand, *and reign with me*.

Until, *on the day of thy last coming*, I make thy enemies thy footstool.

O Christ! the Lord thy *Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thine enemies.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee*: From the womb before the day-star I begot thee.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man*: Thou art a Priest for ever, according to the order of Melchisedech.

Therefore, O Father, the Lord *thy Son*, is at thy right hand: he hath broken kings in the day of his wrath.

He shall also judge among nations: *in that terrible coming*, he shall fill the ruins *of the world*: he shall crush the heads in the land of many.

He cometh now in humility; he shall drink, in the way, of the torrent of sufferings: therefore shall he lift up the head.

ANT. Dixit Dominus Domino meo, sede a dextris meis.

ANT. Magna opera Domini.

ANT. The Lord said to my Lord, sit thou at my right hand.

ANT. Great are the works of the Lord.

The following psalm commemorates the mercies of God to his *people* - the promised *Covenant* - the *Redemption*, his *Fidelity* to his word. But it also tells us that the *Name* of the Lord is *terrible* because it is *holy*; and concludes by telling us, that *the fear of the Lord is the beginning of wisdom*:

PSALM 110

Confitebor tibi, Domine, in toto corde meo: * in consilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in saeculum saeculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: *
escam dedit timentibus se.

Memor erit in seculum testamenti sui: * virtutem operum suorum
annuntiabit populo suo.

Ut det illis hereditatem Gentium: * opera manuum ejus veritas et
judicium.

Fidelia omnia mandata ejus, confirmata in saeculum saeculi: * facta in
veritate et aequitate.

Redemptionem misit populo suo: * mandavit in aeternum testamentum
suum

Sanctum et terribile nomen ejus; * initium sapientiae timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in
saeculum saeculi.

I will praise thee, O Lord, with my whole heart: in the counsel of the
just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever
and ever.

He hath made a remembrance of his wonderful works, being a merciful
and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men*: he will show forth
to his people the power of his works.

That he may give them, *his Church*, the inheritance of the Gentiles: the
works of his hands are truth and judgement.

All his commandments are faithful, confirmed for ever and ever: made
in truth and equity.

He hath sent Redemption to his people; he hath, *thereby*, commanded
his covenant for ever.

*Holy and terrible is his name: the fear of the Lord is the beginning of
wisdom.*

A good understanding to all that do it: his praise continueth for ever
and ever.

ANT. Magna opera Domini: exquisita in omnes voluntates ejus.

ANT. Qui timet Dominum.

ANT. Great are the works of the Lord: sought out according to all his
wills.

ANT. He that feareth the Lord.

The next Psalm sings the happiness of the *just man*, and his hopes on the
day of his Lord's coming. It tells us, likewise, of the confusion and
despair which will torment the *sinner*, who, during life, was insensible
to his own interests, and deaf to the invitations made him by the

Church.

PSALM 111

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.
Potens in terra erit semen ejus: * generatio rectorum benedicetur.
Gloria et divitiae in domo ejus: * et justitia ejus manet in saeculum saeculi.

Exortum est in tenebris lumen rectis: * misericors et miserator, et justus.
Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: * quia in aeternum non commovebitur.

In memoria aeterna erit justus; * ab auditione mala non timebit.
Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperi bus, justitia ejus manet in saeculum saeculi: * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

Blessed is the man that feareth the Lord: he shall
delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Gloria and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness: he is merciful, and compassionate, and just.

Acceptable is the man that showeth mercy and lendeth: he shall order his words with judgement: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened; he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry: he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

ANT. Qui timet Dominum, in mandatis ejus volet nimis.

ANT. Sit nomen Domini.

ANT. He that feareth the Lord delighteth exceedingly in his commandments.

ANT. May the name of the Lord.

The Psalm *Laudate pueri* is a Canticle of praise to the Lord, who from His high heaven has taken pity on the fallen human race, and facilitated its return to its Maker.

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in saeculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * et super coelos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in coelo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut colloceat eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum laetantem.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high:

and looketh down on the low things in heaven and on earth?

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. Sit nomen Domini benedictum in saecula.

ANT. Deus autem noster.

ANT. May the name of the Lord be for ever blessed.

ANT. But our God.

The fifth Psalm, *In exitu*, recounts the prodigies witnessed under the ancient Covenant: they were *figures*, whose realities begin their accomplishment in us, if we but return to the Lord our God. He will deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who will consent to fear and love the Lord.

PSALM 113

In exitu Israel de Aegypto: * domus Jacob de populo barbaro.

Facta est Judaea sanctificatio ejus: * Israel potestas ejus.

Mare vidit, et fugit: * Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: * et tu Jordanis, quia conversus es retrorsum?

Montes exsultastis sicut arietes: * et colles sicut agni ovium?

A facie Domini mota est terra: * a facie Dei Jacob.

Qui convertit petram in stagna aquarum; * et rupem in fontes aquarum.

Non nobis, Domino, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * nequando dicant gentes: Ubi est Deus eorum?

Deus autem noster in coelo: * omnia quaecumque voluit, fecit.

Simulacra Gentium argentum et aurum: * opera manuum hominum.

Os habent et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent, et non odorabunt t.

Manus habent, et non palpabunt, pedes habent, et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum, et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Benedicti vos a Domino: * qui fecit coelum et terram.

Coelum coeli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in saeculum.

When Israel went out of Egypt: the house of Jacob from a barbarous people.

Judea was made his sanctuary: Israel his dominion.

The sea saw and fled: Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Ye mountains that ye skipped like rams: and ye hills like lambs of the

flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hill into fountains of waters.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy, and for thy truths sake: lest the Gentiles should say: Where is their God ?

But our God is in heaven: he hath done all things whatsoever he would. The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that fear the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lords: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. Deus autem noster in coelo: omnia quaecumque voluit fecit.

ANT. But our God is in heaven: he hath done all things whatsoever he would.

After these five psalms, a short lesson from the holy Scriptures is then read. It is called the *Capitulum*, because it is always very short. The ones for these Sundays are given in the *Proper* of each.

After the *Capitulum*, follows the Hymn, *Lucis Creator*. It was written by St. Gregory the Great. It sings of Creation, and celebrates the praises of that portion of it, which was called forth on this first day - the *Light*.

The Saint teaches us to ask that our soul may be roused, - be loosed from the spells of this life, - and turn all her energies to eternal things.

HYMN *

Lucis Creator optime,
Lucem dierum proferens;
Primordiis lucis nova,
Mundi parans originem,

Qui mane junctum vesperi
Diem vocari praecipis,
Illabitur tetrum chaos,
Audi preces cum fletibus.

Ne mens gravata crimine,
Vita sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Coeleste pulset intimum,
Vitale tollat praemium:
Vitemus omne noxium,
Purgemus omne pessimum.

Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne saeculum. Amen.

O infinitely good Creator of the Light! by thee was produced the Light of day, providing thus the worlds beginning with the beginning of the new-made Light.

Thou biddest us call the time from morn till eve, Day; this day is over; dark Night comes on: oh! hear our tearful prayers.

Let not our soul, weighed down by crime, mis-spend thy gift of life, and, forgetting what is eternal, be earth-tied by her sins.

Oh may we strive to enter our heavenly home, and bear away the prize of life: may we shun what would injure us, and cleanse our soul from her defilements.

Most merciful Father! and thou, his Only-Begotten Son, co-equal with him, reigning for ever with the Holy Paraclete grant this our prayer.

Amen.

V. Dirigatur, Domine, oratio mea.

R. Sicut incensum in conspectu tuo.

V. May my prayer, O Lord, ascend.

R. Like incense in thy sight.

Then is said the *Magnificat* antiphon, which is to be found in the *Proper*. After this, the Church sings the Canticle of Mary, the *Magnificat*, in which are celebrated the Divine Maternity and all its consequent blessings. This exquisite Canticle is an essential part of the Vespers throughout the year. Let us unite with *all generations*, and call her “*Blessed*,” but let us, also, enter into those sentiments of *Humility*, which she recommends to us both by her words and her example. Her inspired lips speak to us this promise: If the Great God, whose triumph is to gladden us on the glorious Day of Easter, find us humble and submissive, - he will *exalt* us, yea, raise us up even to himself; if we confess our misery and *poverty* to him, he will *enrich* us, even to the *full*, with every blessing.

OUR LADYS CANTICLE

(*St. Luke i.*)

Magnificat: * anima mea Dominum.

Et exsultavit spiritus meus: * in Deo salutari meo.

Quia respexit humilitatem ancillae suae: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes inplevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum: * recordatus misericordiae suae.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in saecula.

My soul doth magnify the Lord;

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for, behold, from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spake to our fathers, to Abraham and to his seed for ever.

The *Magnificat* antiphon is then repeated. The Prayer, or Collect, will be found in the Proper of each Sunday.

The Vespers end with the following Versicles:

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animae per misericordiam Dei requiescant in pace.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

* APPENDIX

HYMN

According to the Monastic Rite, it is as follows :-

R. breve. Quam magnificata sunt, * Opera tua Domine.

Quam magnificata sunt, * Opera tua Domine.

V. Omnia in sapientia fecisti. * Opera tua Domine.

Gloria Patri, etc.

Quam magnificata sunt, * Opera tua Domine.

Lucis Creator optime,
Lucem dierum proferens;
Primordiis lucis novae,
Mundi parans originem.

Qui mane junctum vesperi
Diem vocari praecipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.

Ne mens gravata crimine

Vitae sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Coelorum pulset intimum,
Vitale tollat praemum:
Vitemus omne noxium,
Purgemus omne pessimum.

Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne saeculum.
Amen.

CHAPTER THE EIGHTH

ON THE OFFICE OF COMPLINE DURING SEPTUAGESIMA

This Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public Confession of our sins, as a powerful means of propitiating the divine justice, and obtaining Gods help, now that we are going to spend so many hours in the unconscious, and therefore dangerous, state of sleep, which is also such an image of death.

The Lector, addressing the Priest, says to him:

V. Jube, domne, benedicere.

V. Pray, father, give thy blessing.

The Priest answers:

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens. R. Amen.

May the almighty Lord grant us a quiet night and a perfect end. R. Amen.

The Lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens, circuit quaerens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

Brethren, be sober and watch: because your adversary the devil, like a roaring lion, goeth about seeking whom he may devour: whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

The Choir answers:

R. Deo gratias.

R. Thanks be to God.

Then the Priest:

V. Adjutorium nostrum in nomine Domini.

V. Our help is in the name of the Lord.

The Choir:

R. Qui fecit coelum et terram.

R. Who hath made heaven and earth.

Then the Lords Prayer is recited in secret; after which the priest says the *Confiteor*, and, when he has finished, the Choir says:

Misereatur tui omnipotens Deus, et dimissis peccatis nostris, perducatur te ad vitam aeternam.

May Almighty God be merciful to thee, and forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, the Choir repeats the *Confiteor*, thus:

Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Johanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Johannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee, Father, to pray to our Lord God for me.

The Priest then says:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam. R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. R. Amen.

V. Converte nos, Deus, salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, &c.

Laus tibi, Domine, Rex æternæ gloriæ.

May Almighty God be merciful to you, and, forgiving your sins, hung you to life everlasting. R. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and

remission of our sins. R. Amen.

V. Convert us, O God, our Saviour.

R. And turn away thine anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory, &c.

Praise be to thee, O Lord, King of eternal glory.

ANT. Miserere.

ANT. Have mercy.

The *first* psalm expresses the confidence with which the just man *sleeps in peace*; but it, also, rebukes those tepid Christians, whose *dull hearts* are but too often enslaved to *vanity* and *lies*, and exhorts them to examine, at the close of the day, the thoughts of their *hearts*, and be *sorry for them* at that time of stillness and repose.

PSALM 4

Cum invocarem exaudivit me Deus justitiae meae: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

Filii hominum, usquequo gravi corde? * ut quid diligitis vanitatem, et quaeritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quae dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiae, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui Domine: * dedisti laetitiam in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his Holy One wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord:

many say, Who showeth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the selfsame, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The Church has introduced here the first six Verses of the thirtieth Psalm, because they contain the prayer which our Saviour made when dying: *Into thy hands, O Lord, O commend my spirit!* words so beautifully appropriate in this Office of the close of day.

[Note - these verses were omitted from the Pope St. Pius X revision of the Divine Office of 1911.]

PSALM 30.

In te, Domine, speravi, non confundar in aeternum: * in justitia tua libera me.

Incline ad me aurem tuam: * accelera ut eruas me.

Esto mihi in Deum protectorem, et in domum refugii: * ut salvum me facias.

Quoniam fortitudo mea, et refugium meum es tu: * et propter nomen tuum deduces me, et enutries me.

Educes me de laqueo hoc, quem absconderunt mihi: * quoniam tu es protector meus.

In manus tuas commendo spiritum meum: * redemisti me, Domine, Deus veritatis.

In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

Bow down thy ear to me: make haste to deliver me.

Be thou unto me a God, a protector, and a house of refuge, to save me.

For thou art my strength, and my refuge: and for thy name's sake thou wilt lead me, and nourish me.

Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

The *third* psalm gives the motives of the just mans confidence, even during the dangers of the night. The description here given of Peace of mind, should make the sinner long for a reconciliation with his God, that so he, too, may enjoy that divine protection, without which there can be no security or happiness in this life of peril and misery.

PSALM 90

Qui habitat in adjutorio Altissimi: * in protectione Dei coeli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum: * Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero.

Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu, et daemonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: * et retributionem peccatorum videbis

Quoniam tu es, Domine, spes mea: * Altissimum posuisti refugium tuum.

Non accedet ad te malum: * et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: * ut custodiant te in omnibus viis tuis.

In manibus portabunt te: * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: * cum ipso sum in tribulatione, eripiam eum et glorificabo eum.

Longitudine dierum replebo eum: * et ostendam illi salutare meum.

He that dwelleth in the aid of the Most high, shall abide under the protection of the God of heaven.

He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noon day devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because *thou hast said*: Thou, O Lord, art my hope: Thou hast made the Most High thy refuge.

There shall no evil come to thee, nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He Will cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

The *fourth* psalm invites the Servants of God to persevere with fervour, in the prayers they offer during the *Night*. The faithful should say this psalm in a spirit of gratitude to God, for raising up in the Church adorers of His holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: * omnes servi Domini.

Qui statis in domo Domini: * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: * et benedicite Dominum.

Benedicat te Dominus ex Sion: * qui fecit coelum et terram.

Behold now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Miserere mei, Domine, et exaudi orationem meam.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN

[See [appendix](#) for version according to Monastic usage.]

Te lucis ante terminum,
Rerum Creator, poscimus,

Ut pro tua clementia
Sis praesul et custodia.

Procul recedant somnia,
Et noctium phantasmata:
Hostemque nostrum comprime,
Ne polluantur corpora.

Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne saeculum.
Amen.

Before the closing of the light, we beseech thee, Creator of all things!
that, in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us; and do thou
repress our enemy, lest our bodies be profaned.

Most merciful Father! and thou, his only-begotten Son, coequal with
him! reigning for ever with the holy Paraclete! grant this our prayer.
Amen.

CAPITULUM

(Jeremias xiv.)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est
super nos; ne derelinquas nos, Domine Deus noster.

R. In manus tuas, Domine: * commendo spiritum meum.

In manus tuas, Domine: * commendo spiritum meum.

V. Redemisti nos, Domine Deus veritatis. * Commendo spiritum meum.
Gloria Patri.

In manus tuas, Domine: * commendo spiritum meum.

V. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

ANT. Salva nos.

But thou art in us, O Lord, and thy holy name has been invoked upon
us: forsake us not, O Lord our God.

R. Into thy hands, O Lord: * I commend my spirit.

Into thy hands, O Lord: * I commend my spirit.

V. Thou hast redeemed us, O Lord God of truth. * I commend my spirit.
Glory be.

Into thy hands, O Lord: * I commend my spirit.

V. Preserve us, O Lord, as the apple of thine eye.

R. Protect us under the shadow of thy wings.

ANT. Save us.

The canticle of the venerable Simeon - who, while holding the divine Infant in his arms, proclaimed Him to be the *Light of the Gentiles*, and then slept the sleep of the just - admirably expresses the repose of heart which the soul, that is in the Grace of God, will experience in her Jesus; for, as the Apostle says, *we may live together with Jesus, whether we are awake or asleep* [1 Thess. v. 10].

CANTICLE OF SIMEON

(*St. Luke ii.*)

Nunc dimittis servum tuum, Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei: * salutare tuum.

Quod parasti: * ante faciem omnium populorum.

Lumen ad revelationem Gentium: * et gloriam plebis tuae Israel.

Gloria Patri, et Filio, etc.

ANT. Salva nos, Domino, vigilantes: custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, etc.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

PRAYERS

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Credo in Deum, &c.

V. Carnis resurrectionem.

R. Vitam aeternam. Amen.

V. Benedictus es, Domine Deus Patrum nostrorum.

R. Et laudabilis et gloriosus in saecula.

V. Benedicamus Patrem et Filium cum Sancto Spiritu.

R. Laudemus, et superexaltemus eum in saecula.

V. Benedictus es, Domine, in firmamento caeli.

R. Et laudabilis, et gloriosus, et superexaltatus in saecula.

V. Benedicat et custodiat nos omnipotens et misericors Dominus.

R. Amen.

V. Dignare Domine, nocte ista.

R. Sine peccato nos custodire.

V. Miserere nostri, Domine.

R. Miserere nostri.

V. Fiat misericordia tua Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

I believe in God, &c.

V. The resurrection of the body.

R. And life everlasting. Amen.

V. Blessed art thou, O Lord God of our fathers.

R. And praiseworthy and glorious for ever.

V. Let us bless the Father and the Son, with the Holy Ghost

R. Let us praise, and magnify him for ever.

V. Thou art blessed, O Lord, in the firmament of heaven.

R. And praiseworthy, and glorious, and magnified for ever.

V. May the Almighty and merciful Lord bless us and keep us.

R. Amen.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy be upon us, O Lord.

R. As we have hoped in thee.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

After these *Prayers*, (which are omitted if the Office be of a *double* rite,) the Priest says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS

Visita, quaesumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Benedicamus Domino.
R. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.
R. Amen.

V. The Lord be with you.
R. And with thy spirit.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

V. The Lord be with you.
R. And with thy spirit.
V. Let us bless the Lord.
R. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.
R. Amen.

ANTHEM TO THE BLESSED VIRGIN

Ave Regina coelorum,
Ave Domina Angelorum:
Salve radix, salve porta,
Ex qua mundo lux est orta;
Gaude, Virgo gloriosa,
Super omnes speciosa:
Vale, O valde decora,
Et pro nobis Christum exora.

V. Dignare me laudare te, Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.

OREMUS

Concede, misericors Deus, fragilitati nostrae praesidium: ut, qui sanctae Dei Genetricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum. R. Amen.

V. Divinum auxilium maneat semper nobiscum.
R. Amen. *

Hail, Queen of Heaven! Hail, Queen of Angels! Hail blest Root and Gate, from which came Light upon the world! Rejoice, O glorious Virgin, that surpassest all in beauty! Hail, most lovely Queen! and pray to Christ for us.

V. Vouchsafe, O Holy Virgin, that I may praise thee.
R. Give me power against thine enemies.

LET US PRAY

Grant, O merciful God, thy protection to us in our weakness; that we who celebrate the memory of the Holy Mother of God, may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord. R. Amen.

V. May the divine assistance remain always with us.
R. Amen. *

* In the monastic rite, this response is as follows:-

R. Et cum fratribus nostris absentibus. Amen.
R. And with our absent brethren. Amen.

Then, in secret, *Pater*, *Ave*, and *Credo*.

APPENDIX

HYMN

According to the Monastic Rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis praesul ad custodiam.

Procul recedant somnia
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Praesta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum Sancto Spiritu.

PROPER OF THE TIME

Some of the Sundays after the Epiphany have to be omitted, when Easter comes early in the year. But when that great Solemnity comes late, the Sundays before Septuagesima may be as many as six. We have given the first four in our Second Christmas Volume; we now give the remaining two.

During this brief period, the Church no longer dwells on the mysteries of our Lords Infancy. She listens to his teachings and admires his miracles, but she selects no special circumstances of his Life.

The colour of the Vestments she uses on these Sundays, is Green; we have elsewhere explained its symbolism.

Frequently a Saints Feast, of a Double rite, falls on these same days; the Sundays Office is then omitted, and a mere commemoration is made of it.

We give the Mass and Vespers of these two Sundays without anything further than our usual commentary, inasmuch as they very rarely have to be said. We omit the week-days altogether, since they offer no particular Mystery for meditation; and their omission may be supplied, by perusing the instructions, &c., given for the Saints Feasts, which have to be celebrated on those days.

THE FIFTH SUNDAY AFTER THE EPIPHANY

MASS

INTROIT

Adorate Deum omnes Angeli ejus: audivit et laetata est Sion: et exsultaverunt filiae Judae.

Ps. Dominus regnavit: exsultet terra, laetentur insulae multae. V. Gloria Patri. Adorate.

Adore God, all ye his Angels: Sion heard and was glad, and the daughters of Juda rejoiced.

Ps. The Lord hath reigned; let the earth rejoice, let many islands be glad. V. Glory. Adore.

COLLECT

Familiam tuam, quaesumus Domine, continua pietate custodi: ut quae in sola spe gratiae coelestis innititur, tua semper protectione muniatur. Per Dominum.

Preserve, we beseech thee, O Lord, thy family by thy constant mercy, that we who confide solely in the support of thy heavenly grace, may be always defended by thy protection. Through, &c.

SECOND COLLECT

A cunctis nos, quaesumus Domine, mentis et corporis defende periculis: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo atque beato N. et omnibus Sanctis, salutem nobis tribue benignus et pacem; ut destructis adversitatibus et erroribus universis, Ecclesia tua secura tibi serviat libertate.

Preserve us, O Lord, we beseech thee, from all dangers of soul and body: and by the intercession of the glorious and blessed Mary the ever Virgin-Mother of God, of thy blessed Apostles, Peter and Paul, of blessed N., (*here is mentioned the Titular Saint of the Church,*) and of all the Saints, grant us in thy mercy, health and peace; that all adversities and errors being removed, thy Church may serve thee with undisturbed liberty.

A third Collect is added, at the choice of the Priest.

EPISTLE

Cap. III.

Fratres, induite vos, sicut electi Dei, sancti, et dilecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam supportantes invicem, et donantes vobismetipsos, si quis adversus aliquem habet querelam: sicut et Dominus donavit vobis, ita et vos. Super omnia autem haec, charitatem habete, quod est vinculum perfectionis: et pax Christi exsulet in cordibus vestris, in qua et vocati estis in uno corpore; et grati estote. Verbum Christi habitet in vobis abundanter, in omni sapientia, docentes, et commonentes vosmetipsos, psalmis, hymnis, et canticis spiritualibus, in gratia cantantes in cordibus vestris Deo. Omne quodcumque facitis, in verbo aut in opere, omnia in nomine Domini nostri Jesu Christi, gratias agentes Deo et Patri per Jesum Christum Dominum nostrum.

Lesson of the Epistle of St. Paul the Apostle to the Colossians.

Ch. III.

Brethren, put ye on therefore as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another, even as the Lord hath forgiven you, so you also. But above all these things have charity, which is the bond of perfection; and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word, or in work, all things do ye in the name of the Lord Jesus Christ giving thanks to God and the Father, through Jesus Christ our Lord.

The Christian, - trained as he has been in the school of the Man-God, who deigned to dwell upon this earth, - should ever show mercy towards his fellow-men. This world, which has been purified by the presence of the Incarnate Word, would become an abode of Peace, if we were but to live in such manner as to merit the titles, given us by the Apostle, of elect of God, holy, and beloved. The Peace here spoken of should, first of all, fill the heart of every Christian, and give it an uninterrupted joy, which would be ever pouring itself forth in singing the praises of God. But it is mainly on the Sundays, that the Faithful, by taking part with the Church in her psalms, hymns, and spiritual canticles, fulfil this duty so dear to their hearts. Let us, moreover, in our every day life, practise the advice given us by the Apostle, - of doing all things in the name of our Lord Jesus Christ, in order that we may, in all

things, find favour with our Heavenly Father.

GRADUAL

Timebunt gentes Nomen tuum, Domine, et omnes regas terrae gloriam tuam.

V. Quondam aedificavit Dominus Sion, et videbitur in majestate sua.

Alleluia, alleluia.

V. Dominus regnavit: exsultet terra, laetentur insulae multae.

Alleluia.

The Gentiles shall fear thy Name, O Lord, and all the kings of the earth thy glory.

V. For the Lord hath built up Sion, and he shall be seen in his glory.

Alleluia, alleluia.

V. The Lord hath reigned, let the earth rejoice; let many islands be glad.

Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthaeum.

Cap. XIII.

In illo tempore: Dixit Jesus turbis parabolam hanc. Simile factum est regnum coelorum homini, qui seminavit bonum semen in agro suo. Cum autem dormirent homines, venit inimicus ejus, et superseminavit zizania in medio tritici, et abiit. Cum autem crevisset herba, et fructum fecisset, tunc apparuerunt et zizania. Accedentes autem servi patrisfamilias, dixerunt ei: Domine, nonne bonum semen seminasti in agro tuo? Unde ergo habet zizania: Et ait illis: Inimicus homo hoc fecit. Servi autem dixerunt ei: Vis, imus et colligimus ea? Et ait: Non: ne forte colligentes zizania, eradicetis simul et triticum. Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: Colligite primum zizania, et alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum.

Sequel of the Holy Gospel according to Matthew.

Ch. XIII.

At that time: Jesus spoke this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his

field. But while men were asleep, his enemy came and over-sowed cockle among the wheat and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the good man of the house, coming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it. Let both grow until the harvest, and in the time of harvest I will say to the reapers, Gather up first the cockle, and bind it in bunches to burn, but the wheat gather ye into my barn.

The Kingdom of Heaven, here spoken of by our Lord, is the Church Militant,- the society of them that believe in him. And yet, the field he has tilled with so much care is oversowed with cockle; heresies have crept in, scandals have abounded; are we, on that account, to have misgivings about the foresight of the Master, who knows all things, and without whose permission nothing happens? Far from us be such a thought! He himself tells us that these things must needs be. Man has been gifted with free-will; it is for him to choose between good and evil; but, God will turn all to his own greater glory. Heresies, then, like weeds in a field, may spring up in the Church; but the day must come when they will be uprooted; some of them will wither on the parent-stems, but the whole cockle shall be gathered into bundles to burn. Where are now the heresies that sprang up in the first ages of the Church? And in another hundred years, what will have become of the heresy, which, under the pretentious name of The Reformation, has caused incalculable evil? It is the same with the scandals which rise up within the pale of the Church; - they are a hard trial; but trials must come. The Divine Husbandman wills not that this cockle be torn up, lest the wheat should suffer injury. First of all, the mixture of good and bad is an advantage; it teaches the good not to put their hopes in man, but in God. Then too, the mercy of our Lord is so great, that at times the very cockle is converted, by Divine grace, into wheat. We must, therefore, have patience. But, whereas it is when the men are asleep that the enemy oversows the field with cockle, it behoves us to pray for Pastors, and ask their Divine Master to bless them with that Vigilance, which is the primary condition of the flock being safe, and is so essential a quality in every Bishop, that his very name is, - one who watches.

OFFERTORY

Dextera Domini fecit virtutem, dextera Domine exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted mine: I shall not die, but live, and shall declare the works of the Lord.

SECRET

Hostias tibi, Domine, placationis offerimus, ut et delicta nostra miseratus absolvas, et nutantia corda tu dirigas. Per Dominum.

We offer thee, O Lord, this sacrifice of propitiation, that thou wouldst mercifully forgive us our sins, and guide our faltering hearts. Through, &c.

SECOND SECRET

Exaudi nos, Deus Salutaris noster, ut per hujus Sacramenti virtutem, a cunctis nos mentis et corporis hostibus tuearis, gratiam tribuens in praesenti, et gloriam in futuro.

Graciously grant us, O God our Saviour, that by virtue of this Sacrament, thou mayest defend us from all enemies, both of soul and body; giving us grace in this life, and glory in the next.

A third Secret, at the choice of the Priest, is added.

COMMUNION

Mirabantur omnes de his, quae procedebant de ore Dei.

All wondered at the words that came from the mouth of God.

POSTCOMMUNION

Quaesumus, omnipotens Deus, ut illius salutaris capiamus effectum, cujus per haec mysteria pignus accepimus. Per Dominum.

We beseech thee, O Almighty God, that we may some day receive the effects of that salvation, of which we have received the pledge in these mysteries. Through, &c.

SECOND POSTCOMMUNION.

Mundet et muniat nos, quaesumus, Domine, divini Sacramenti munus oblatum: et, intercedente beata Virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque beato N. et omnibus Sanctis, a cunctis nos reddat et perversitatibus expiatis, et adversitatibus expeditos.

May the oblation of this divine Sacrament, we beseech thee, O Lord, both cleanse and defend us; and, by the intercession of Blessed Mary, the Virgin-Mother of God, together with that of thy blessed Apostles, Peter and Paul, as likewise of blessed N., and of all the Saints, free us from all sin, and deliver us from all adversity.

The third Postcommunion is at the choice of the Priest.

VESPERS

The Psalms, and Antiphons, as above: [Vespers for Sundays and feasts in Septuagesima.](#)

CAPITULUM

(II. Cor. i.)

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation, who comforteth us in all our tribulations.

The Hymn and Versicle, as above: [Vespers for Sundays and feasts in Septuagesima.](#)

ANTIPHON OF THE MAGNIFICAT

Colligite primum zizania, et alligate ea in fasciculos ad comburendum: triticum autem congregate in horreum meum, dicit Dominus.

Gather up first the cockle, and bind it in bundles to burn: but gather the wheat into my barn, saith the Lord.

Oremus.

Familiam tuam, quaesumus Domine, continua pietate custodi: ut quae in sola spe gratiae coelestis innititur, tua semper protectione muniatur. Per Dominum.

Let us pray.

Preserve, we beseech thee, O Lord, thy family by thy constant mercy: that we, who confide solely in the support of thy heavenly grace, may be always defended by thy protection. Through, &c.

THE SIXTH SUNDAY AFTER THE EPIPHANY

MASS

INTROIT

Adorate Deum omnes Angeli ejus: audivit et laetata est Sion: et exsultaverunt filiae Judae.

Ps. Dominus regnavit; exsultet terra, laetentur insulae multae. V. Gloria Patri. Adorate.

Adore God, all ye his Angels: Sion heard and was glad, and the daughters of Juda rejoiced.

Ps. The Lord hath reigned let the earth rejoice, let many islands be glad. V. Glory, &c. Adore.

COLLECT

Praesta quaesumus omnipotens Deus: ut semper rationabilia meditantes, quae tibi sunt placita, et dictis exsequamur et factis. Per Dominum. Grant, we beseech thee, O Almighty God, that being always intent upon what is reasonable and just, we may, both in word and deed, perform what is acceptable to thee. Through, the.

For the other Collects, see above: [Fifth Sunday after Epiphany](#).

EPISTLE

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

I. Cap. i.

Fratres, gratias agimus Deo semper pro omnibus vobis, memoriam vestri facientes in orationibus nostris sine intermissione, memores operis fidei vestrae, et laboris, et charitatis, et sustinentiae spei Domini nostri Jesu Christi, ante Deum et Patrem nostrum: scientes, fratres dilecti a Deo, electionem vestram: quia Evangelium nostrum non fuit ad vos in sermone tantum, sed et in virtute, et in Spiritu Sancto, et in plenitudine multa, sicut scitis quales fuerimus in vobis propter vos. Et vos imitatores nostri facti estis et Domini, excipientes verbum in tribulatione multa, cum gaudio Spiritus Sancti: ita ut facti sitis forma omnibus credentibus

in Macedonia, et in Achaia. A vobis enim diffamatus est sermo Domini, non solum in Macedonia, et in Achaia, sed et in omni loco fides vestra, quae est ad Deum, profecta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annuntiant qualem introitum habuerimus ad vos: et quomodo conversi estis ad Deum a simulacris, servire Deo vivo, et vero, et exspectare Filium ejus de coelis (quem suscitavit ex mortuis) Jesum, qui eripuit nos ab ira ventura.

Lesson of the Epistle of Saint Paul the Apostle to the Thessalonians.

I. Ch. i.

Brethren, we give thanks to God always for you all making a remembrance of you in our prayers without ceasing being mindful of you in the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father; knowing, brethren beloved of God, your election. For our Gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost; so that you were made a pattern to all that believe, in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place your faith, which is towards God, is gone forth, so that we need not speak any thing. For they themselves relate of us, what manner of entering in we had unto you; and how you turned to God from idols, to serve the living and true God, and to wait for his Son from heaven (whom he raised up from the dead) Jesus, who hath delivered us from the wrath to come.

The praise which the Apostle here gives to the Thessalonians for their fervour in the faith, they had embraced, conveys a reproach to the Christians of our own times. These neophytes of Thessalonica, who, a short time before, were worshippers of idols, had become so earnest in the practice of the Christian religion, that even the Apostle is filled with admiration. We are the descendants of countless Christian ancestors; we received our regeneration by Baptism at our first coming into the world; we were taught the doctrine of Jesus Christ from our earliest childhood; and yet, our faith is not as strong, or our lives as holy, as were those of the early Christians. Their main occupation was the serving the living and true God, and the waiting for the coming of their Saviour; our Hope is precisely the same as that which made their hearts so fervent; how comes it that our Faith is not like theirs in its generosity? We love this present life, as though we had not the firm conviction that it is to pass away.

As far as depends upon us, we are handing down to future generations a Christianity very different from that which our Saviour established, which the Apostles preached, and which the pagans of the first ages thought they were bound to purchase at any price or sacrifice.

GRADUAL

Timebunt gentes Nomen tuum, Domine, et omnes reges terrae gloriam tuam.

V. Quoniam aedificavit Dominus Sion, et videbitur in majestate sua.

Alleluia, alleluia.

V. Dominus regnavit: exsultet terra, laetentur insulae multae.

Alleluia.

The Gentiles shall fear thy Name, O Lord, and all the kings of the earth thy glory.

V. For the Lord hath built up Sion, and he shall be seen in his glory.

Alleluia. alleluia.

V. The Lord hath reigned: let the earth rejoice: let many islands be glad.

Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthaeum.

Cap. xiii.

In illo tempore: Dixit Jesus turbis parabolam hanc: Simile est regnum coelorum grano sinapis, quod accipiens homo seminavit in agro suo, quod minimum quidem est omnibus seminibus: cum autem creverit, majus est omnibus oleribus, et fit arbor, ita ut volucres coeli veniant, et habitent in ramis ejus. Aliam parabolam locutus est eis. Simile est regnum coelorum fermento, quod acceptum mulier abscondit in farinae satis tribus, donec fermentatum est totum. Haec omnia locutus est Jesus in parabolis ad turbas: et sine parabolis non loquebatur eis: ut impleretur quod dictum erat per Prophetam dicentem: Aperiam in parabolis os meum, eructabo abscondita a constitutione mundi.

Sequel of the holy Gospel according to Matthew.

Ch. xiii.

At that time: Jesus spoke to the multitude this parable: The kingdom of heaven is like to a grain of mustard-seed, which, a man took and sowed in his field. Which indeed is the least of all seeds; but when it is grown

up, it is greater than all herbs, and cometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them; that the word might be fulfilled which was spoken by the Prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world.

Our Lord here teaches us, under the symbolism of two parables, what we are to believe concerning his Church, which is his Kingdom, - a Kingdom that rises indeed here on the earth, but is to be perfected in Heaven. What is this grain of mustard-seed, which is hid under ground, is unseen by man's eye, then appears as the least of herbs, but, finally, becomes a tree? It is the Word of God, at first hidden in Judea, trampled on by man's malice even so as to be buried in a tomb, but, at length, rising triumphantly and reaching rapidly to every part of the world. Scarcely had a hundred years elapsed since Jesus was put to death, and his Church was vigorous even far beyond the limits of the Roman Empire. During the past nineteen centuries, every possible effort has been made to up-root the Tree of God; persecution, diplomacy, human wisdom, - all have tried, and all have but wasted their time. True, - they succeeded, from time to time, in severing a branch; but another grew in its place, for the sap of the Tree is vigorous beyond measure. The birds that come and dwell upon it, are, as the Holy Fathers interpret it, the souls of men aspiring to the eternal goods of the better world. If we are worthy of our name of "Christians," we shall love this Tree, and find our rest and safety no where but beneath its shade. - The Woman, of whom the second parable speaks, is the Church, our Mother. It was she that, from the commencement of Christianity, took the teaching of her Divine Master, and hid it in the very heart of men, making it the leaven of their salvation. The three measures of meal which she leavened into bread, are the three great families of mankind, the three that came from the children of Noah, who are the three fathers of the whole human race. Let us love this Mother of ours; and let us bless that heavenly leaven, which made us become children of God, by making us children of the Church.

OFFERTORY

Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

SECRET

Haec nos oblatio, Deus, mundet, quaesumus, et renovet, gubernet, et protegat. Per Dominum.

May this oblation, O God, we beseech thee, cleanse, renew, govern, and protect us. Through. &c.

The other secrets are given [above](#).

COMMUNION

Mirabantur omnes de his, quae procedebant de ore Dei.

All wondered at the words that came from the mouth of God.

POSTCOMMUNION

Coelestibus, Domine, pasti deliciis, quaesumus, ut semper eadem, per quae veraciter vivimus, appetamus. Per Dominum.

Being fed, Lord, with heavenly dainties, we beseech thee, that we may always hunger after them, for by them we have true life. Through, &c.

The other Postcommunions are given [above](#).

VESPERS

The Psalms and Antiphons, [as above](#).

CAPITULUM.

(II. Cor. i.)

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

Blessed be the God and Father of our Lord Jesus Christ the Father of mercies, and the God of all consolation, who comforteth us in all our tribulations.

The Hymn and Versicle, [as above](#).

ANTIPHON OF THE MAGNIFICAT.

Simile est regnum coelorum fermento, quod acceptum mulier abscondit in farinae satis tribus, donec fermentatum est totum.

The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

Oremus.

Praesta, quaesumus omnipotens Deus: ut semper rationabilia meditantes, quae tibi sunt placita, et dictis exsequamur et factis. Per Dominum.

Let us pray.

Grant, we beseech thee, O Almighty God, that being always intent upon what is reasonable and just, we may, both in word and deed, perform what is acceptable to thee. Through, &c.

SEPTUAGESIMA SUNDAY

The holy Church calls us together to-day, in order that we may hear from her lips the sad history of the fall of our First Parents. This awful event implies the Passion and cruel Death of the Son of God made Man, who has mercifully taken upon himself to expiate this and every subsequent sin committed by Adam and us his children. It is of the utmost importance that we should understand the greatness of the remedy; we must, therefore, consider the grievousness of the wound inflicted. For this purpose, we will spend the present week in meditating on the nature and consequences of the sin of our First Parents.

Formerly, the Church used to read in her Matins of to-day that passage of the Book of Genesis, where Moses relates to all future generations, but in words of most impressive and sublime simplicity, how the first sin was brought into the world. In the present form of the Liturgy, the reading of this history of the Fall is deferred till Wednesday, and the preceding days give us the account of the six days of Creation. We will anticipate the great instruction, and begin it at once, inasmuch as it forms the basis of the whole week's teaching.

De Libro Genesis.

Cap. III.

Sed et serpens erat callidior cunctis animantibus terrae, quae fecerat Dominus Deus. Qui dixit ad mulierem: Cur praecepit vobis Deus ut non comederetis de omni ligno paradisi? Cui respondit mulier: De fructu lignorum quae sunt in paradiso vescimur: de fructu vero ligni, quod est in medio paradisi, praecepit nobis Deus ne comederemus, et ne tangeremus illud, ne forte moriamur. Dixit autem serpens ad mulierem: Nequaquam morte moriemini; scit enim Deus quod in quocumque die comederitis ex eo, aperientur oculi vestri, et eritis sicut dii, scientes bonum et malum. Vidit igitur mulier, quod bonum esset lignum ad vescendum, et pulchrum oculis, aspectuque delectabile: et tulit de fructu illius, et comedit: deditque viro suo, qui comedit. Et aperti sunt oculi amborum.

Cumque cognovissent se esse nudos, consuerunt folia ficus, et fecerunt sibi perizomata. Et cum audissent vocem Domini Dei deambulantis in paradiso, ad auram post meridiem, abscondit se Adam et uxor ejus a facie Domini Dei, in medio ligni paradisi. Vocavitque Dominus Deus Adam, et dixit ei: Ubi es? Qui ait: Vocem tuam audivi in paradiso, et timui, eo quod nudus essem et abscondi me. Qui dixit: Quis enim indicavit tibi quod nudus esses, nisi quod ex ligno de quo praeceperam tibi, ne comederes, comedisti? Dixitque Adam: Mulier, quam dedisti

mihī sociam, dedit mihī de ligno, et comedi. Et dixit Dominus Deus ad mulierem: Quare hoc fecisti? Quae respondit: Serpens decepit me, et comedi.

Et ait Dominus Deus ad serpentem: Quia fecisti hoc, maledictus es inter omnia animantia, et bestias terrae: super pectus tuum gradieris, et terram comedes cunctis diebus vitae tuae. Inimicitias ponam inter te et mulierem, et semen tuum et semen illius; ipsa conteret caput tuum, et tu insidiaberis calcaneo ejus. Mulieri quoque dixit: Multiplicabo aerumnas tuas, et conceptus tuos: in dolore paries filios, et sub viri potestate eris, et ipso dominabitur tibi. Adae vero dixit: Quia audisti vocem uxoris tuae, et comedisti de ligno, ex quo praeceperam tibi ne comederes, maledicta terra in opere tuo: in laboribus comedes ex ea cunctis diebus vitae tuae. Spinās et tribulos germinabit tibi, et comedes herbam terrae. In sudore vultus tui vesceris pane, donec revertaris in terram, de qua sumptus es: quia pulvis es, et in pulverem reverteris.

From the Book of Genesis.

Ch. III.

Now the serpent was more subtle than any of the beasts of the earth, which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise? And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat; but of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat, and that we should not touch it, lest perhaps we die. And the serpent said to the woman: No, you shall not die the death; for God doth know, that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be as gods, knowing good and evil. And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat: and gave to her husband, who did eat. And the eyes of them both were opened.

And when they perceived themselves to be naked, they sewed together fig-leaves, and made themselves aprons. And when they heard the voice of the Lord God walking in paradise, at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise. And the Lord God called Adam, and said to him: Where art thou? And he said: I heard thy voice in paradise, and I was afraid, because I was naked, and I hid myself. And he said to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat? And Adam said: The woman, whom thou gavest me, to be my companion, gave me of the tree, and I did eat. And the Lord God said to the woman: Why hast thou done this? And she answered: The serpent deceived me, and I did eat.

And the Lord God said to the serpent: because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth: upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life. I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel. To the woman, also, he said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husbands power, and he shall have dominion over thee. And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread, till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return.

Oh! terrible page of mans history! It alone explains to us our present position on the earth. It tells us what we are in the eyes of God, and how humbly we should comport ourselves before his divine Majesty. We will make it the subject of this week's meditation. And now, let us prepare to profit by the Liturgy of this Sunday, which we call *Septuagesima*.

In the Greek Church, it is called *Prophöné*, (*Proclamation*,) because on this day they announce to the people the coming Fast of Lent, and the precise day of Easter. It is also called the Sunday of the Prodigal Son, because that Parable is read in their Liturgy for this Sunday, as an invitation to sinners to draw nigh to the God of Mercy. But it is the last day of the week, *Prophöné*, which, by a strange custom, begins with the preceding Monday, as do also the two following weeks.

MASS

The Station, at Rome, is in the Church of Saint Laurence *outside the walls*. The ancient Liturgists observe how there is the relation of martyrdom between the just Abel, (whose being murdered by Cain is the subject of one of the Responsories of to-days Matins,) and the courageous Martyr, over whose tomb the Church of Rome commences her Septuagesima.

The Introit describes the fears of *death*, wherewith Adam and his whole posterity are tormented, in consequence of sin. But, in the midst of all this misery, there is heard a cry of hope, for man is still permitted to ask mercy from his God. God gave man a promise, on the very day of his condemnation:- the sinner needs but to confess his miseries, and the very Lord, against whom he sinned, will become his *Deliverer*.

INTROIT

Circumdederunt me gemitus mortis, dolores inferni circumdederunt me: et in tribulatione mea invocavi Dominum, et exaudivit de templo sancto suo vocem meam.

Ps. Diligam te, Domine, fortitudo mea: Dominus firmamentum meum, et refugium meum, et liberator meus. V. Gloria Patri. Circumdederunt.

The groans of death surrounded me, and the sorrows of hell encompassed me; and in my affliction I called upon the Lord, and he heard my voice from his holy temple.

Ps. I will love thee, O Lord, my strength: the Lord is my firmament, my refuge, and my deliverer. V. Glory. The groans.

In the Collect, the Church acknowledges that her children justly suffer the chastisements, which are the consequences of sin; but she beseeches her divine Lord to send them that Mercy, which delivers from misery.

COLLECT

Preces populi tui, quaesumus Domine, clementer exaudi, ut qui juste pro peccatis nostris affligimur, pro tui Nominis gloria misericorditer liberemur. Per Dominum.

Mercifully hear, we beseech thee, O Lord, the prayers of thy people; that we who are justly afflicted for our sins, may be mercifully delivered for the glory of thy name. Through, &c.

SECOND COLLECT

A cunctis nos, quaesumus, Domine, mentis et corporis defende periculis: et intercedente beata et gloriosa semperque Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque beato N., et omnibus Sanctis, salutem nobis tribue benignus et pacem: ut destructis adversitatibus et erroribus universis, Ecclesia tua secura tibi serviat libertate.

Preserve us, O Lord, we beseech thee, from all dangers of soul and body: and by the intercession of the glorious and blessed Mary, the ever Virgin-Mother of God, of the blessed Apostles, Peter and Paul, of Blessed N. (*here is mentioned the titular Saint of the Church,*) and of all the Saints, grant us, in thy mercy, health and peace; that all adversities and errors being removed, thy Church may serve thee with undisturbed liberty.

The Priest adds a third Collect, which is left to his own choice.

EPISTLE

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

Cap. IX.

Fratres, nescitis quod ii qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium? Sic currite, ut comprehendatis. Omnis autem, qui in agone contendit, ab omnibus se abstinet: et illi quidem ut corruptibilem coronam accipiant, nos autem incorruptam. Ego igitur sic curro, non quasi in incertum: sic pugno, non quasi aerem verberans: sed castigo corpus meum et in servitutem redigo: ne forte cum aliis praedicaverim, ipse reprobus efficiar. Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt, et omnes mare transierunt, et omnes in Moyse, baptizati sunt, in nube et in mari: et omnes eamdem escam spiritalem manducaverunt et omnes eumdem potum spiritalem biberunt (bibebant autem de spiritali, consequente eos petra; petra autem erat Christus): Sed non in pluribus eorum beneplacitum est Deo.

Lesson of the Epistle of Saint Paul the Apostle to the Corinthians.

Ch. IX.

Brethren, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery, refraineth himself from all things; and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body and bring it into subjection: lest, perhaps, when I have preached to others, I myself

should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptised in the cloud, and in the sea: and did all eat the same spiritual food; and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ.) But with the most of them God was not well pleased.

These stirring words of the Apostle deepen the sentiments already produced in us by the sad recollections of which we are this day reminded. He tells us, that this world is a *race*, wherein all must run but that they alone win *the prize*, who run well. Let us, therefore, rid ourselves of everything that could impede us, and make us lose our crown. Let us not deceive ourselves: we are never sure, until we reach the goal. Is our conversion more solid than was St. Pauls? Are our good works better done, or more meritorious, than were his? Yet, he assures us, that he was not without the fear that he might perhaps be lost; for which cause, he chastises his body, and keeps it in subjection to the spirit. Man, in his present state, has not the same will for all that is right and just, which Adam had before he sinned, and which, notwithstanding, he abused to his own ruin. We have a bias which inclines us to evil; so that our only means of keeping our ground is by sacrificing the flesh to the spirit. To many this is very harsh doctrine; hence, they are sure to fail, - they never can win the *prize*. Like the Israelites spoken of by our Apostle, they will be left behind to die in the desert, and so lose the Promised Land. Yet, they saw the same miracles that Josue and Caleb saw! So true is it that nothing can make a salutary impression on a heart, which is obstinately bent on fixing all its happiness in the things of this present life; and though it is forced, each day, to own that they are vain, yet each day it returns to them, vainly but determinedly loving them.

The heart, on the contrary, that puts its trust in God, and mans itself to energy by the thought of the divine assistance being abundantly given to him that asks it, - will not flag or faint in the *race*, and will win the heavenly *prize*. Gods eye is unceasingly on all them that toil and suffer. These are the truths expressed in the Gradual.

GRADUAL

Adjutor in opportunitatibus, in tribulatione sperent in te qui noverunt te, quoniam non derelinquis quaerentes te, Domine.

Quoniam non in finem oblivio erit pauperis; patientia pauperum non peribit in aeternum: exsurge, Domine, non praevaleat homo.

A helper in due time, in tribulation: let them trust in thee, who know

thee, for thou hast not forsaken them that seek thee, O Lord.
For the poor man shall not be forgotten to the end; the patience of the poor man shall not perish for ever: arise, O Lord, let not man prevail.

The Tract sends forth our *cry* to God, and thee *cry* is from the very *depths* of our misery. Man is humbled exceedingly by the Fall; but he knows, that God is full of mercy, and that, in his goodness, he punishes our *iniquities* less than they deserve: were it not so, none of us could hope for pardon.

TRACT

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

V. Fiant aures tuae intendentes in orationem servi tui.

V. Si iniquitates observaveris, Domine, Domine, quis sustinebit?

V. Quia apud te propitatio est, et propter legem tuam sustinui te, Domine.

Out of the depths I have cried to thee, O Lord: Lord, hear my voice.

V. Let thine ears be attentive to the voice of my supplication.

V. If thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

V. For with thee there is merciful forgiveness, and by reason of thy law, I have waited for thee, O Lord.

GOSPEL

Sequentia sancti Evangelii secundum Matthaeum.

Cap. XX.

In illo tempore, dixit Jesus discipulis suis parabolam hanc: Simile est regnum coelorum homini patrifamilias, qui exiit primo mane conducere operarios in vineam suam. Conventionem autem facta cum operariis ex denario diurno, misit eos in vineam suam. Et egressus circa horam tertiam, vidit alios stantes in foro otiosos, et dixit illis: Ite et vos in vineam meam, et quod justum fuerit, dabo vobis. Illi autem abierunt. Iterum autem exiit circa sextam et nonam horam, et fecit similiter. Circa undecimam vero exiit; et invenit alios stantes, et dicit illis: Quid hic statis tota die otiosi? Dicunt ei: Quia nemo nos conduxit. Dixit illis: Ite et vos in vineam meam. Cum sero autem factum esset, dicit Dominus vineae procuratori suo: Voca operarios, et redde illis mercedem, incipiens a novissimis usque ad primos. Cum venissent ergo qui circa undecimam horam venerant, acceperunt singulos denarios. Venientes autem et primi, arbitrati sunt quod plus essent accepturi: acceperunt autem et ipsi singulos denarios. Et accipientes murmurabant adversus patremfamilias, dicentes: Hi novissimi una hora fecerunt, et pares illos nobis fecisti qui portavimus pondus diei et aestus? At ille respondens

oni eorum, dixit: Amice, non facio tibi injuriam; nonne ex denario convenisti mecum? Tolle quod tuum est, et vade: volo autem et huic novissimo dare sicut et tibi. Aut non licet mihi quod volo facere? An oculus tuus nequam est, quia ego bonus sum? Sic erunt novissimi primi, et primi novissimi. Multi enim sunt vocati, pauci vero electi.

Sequel of the holy Gospel according to Matthew.

Ch. XX.

At that time, Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go ye also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. When, therefore, they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day, and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

It is of importance, that we should well understand this Parable of the Gospel, and why the Church inserts it in to-days Liturgy. Firstly, then, let us recall to mind on what occasion our Saviour spoke this Parable, and what instruction he intended to convey by it to the Jews. He wishes to warn them of the fast approach of the day when their Law is to give way to the Christian Law; and he would prepare their minds against the jealousy and prejudice which might arise in them, at the thought that God was about to form a Covenant with the Gentiles. The *Vineyard* is the Church in its several periods, from the beginning of the world to the time of God himself coming to dwell among men, and form all true

believers into one visible and permanent society. The *Morning* is the time, from Adam to Noah; the *Third Hour* begins with Noah and ends with Abraham; the *Sixth Hour* includes the period which elapsed between Abraham and Moses; and lastly, the *Ninth Hour* opens with the age of the Prophets, and closes with the Birth of the Saviour. The Messiah came at the *Eleventh Hour*, when the world seemed to be at the decline of its day. Mercies unprecedented were reserved for this last period, during which, Salvation was to be given to the Gentiles by the preaching of the Apostles. It is by this mystery of Mercy that our Saviour rebukes the Jewish pride. By the selfish murmurings made against the *Master of the House* by the early *Labourers*, our Lord signifies the indignation which the Scribes and Pharisees would show at the Gentiles being adopted as Gods children. Then, he shows them how their jealousy would be chastised: Israel, that had laboured before us, shall be rejected for their obduracy of heart, and we Gentiles, the *last* comers, shall be made *first*, for we shall be made members of that Catholic Church, which is the Spouse of the Son of God.

This is the interpretation of our Parable given by St. Augustine and St. Gregory the Great, and by the generality of the Holy Fathers. But it conveys a second instruction, as we are assured by the two Holy Doctors just named. It signifies the calling given by God to each of us individually, pressing us to labour, during this life, for the *Kingdom* prepared for us. The *Morning* is our childhood. The *Third Hour*, according to time division used by the ancients in counting their day, is sun-rise; it is our youth. The *Sixth Hour*, by which name they called our mid-day, is manhood. The *Eleventh Hour*, which immediately preceded sun-set, is old age. The *Master of the House* calls his *Labourers* at all these various *Hours*. They must go that very hour. They that are called in the Morning may not put off their starting for the Vineyard, under pretext of going afterwards, when the Master shall call them later on. Who has told them that they shall live to the Eleventh Hour? They are called at the Third Hour; they may be dead at the Sixth. God will call to the labours of the last hour such as shall be living when that hour comes; but, if we should die at mid-day, that last call will not avail us. Besides, God has not promised us a second call, if we excuse ourselves from the first.

At the Offertory, the Church invites us to celebrate the praises of God. God has mercifully granted us, that the hymns we sing to the glory of his name, should be our consolation in this vale of tears.

OFFERTORY

Bonum est confiteri Domino, et psallere nomini tuo, Altissime.

It is good to give praise to the Lord, and to sing to thy name, O Most High.

SECRET

Muneribus nostris, quaesumus, Domine, precibusque susceptis: et coelestibus nos munda mysteriis, et clementer exaudi. Per Dominum. Having received, O Lord, our offerings and prayers, cleanse us, we beseech thee by these heavenly mysteries, and mercifully hear us. Through, &c.

SECOND SECRET

Exaudi nos, Deus Salutaris noster: ut per hujus Sacramenti virtutem, a cunctis nos mentis et corporis hostibus tuearis, gratiam tribuens in praesenti, et gloriam in futuro.

Graciously grant us, O God our Saviour, that by virtue of this Sacrament, thou mayest defend us from all enemies, both of soul and body; giving us grace in this life, and glory in the next.

The third Secret is left to the Priests own choice.

In the Communion-Antiphon, the Church prays that man, having now been regenerated by the Bread of heaven, may regain that likeness to his God which Adam received at his creation. The greater our misery, the stronger should be our hope in Him, who descended to us that we might ascend to him.

COMMUNION

Illumina faciem tuam super servum tuum, et salvum me fac in tua misericordia: Domine, non confundar, quoniam invocavi te.

Make thy face to shine upon thy servant; save me in thy mercy. Let me not be confounded, O Lord, for I have called upon thee.

POSTCOMMUNION

Fideles tui, Deus, per tua dona firmentur: ut eadem et percipiendo requirant, et quaerendo sine fine percipiant. Per Dominum.

May thy Faithful, O God, be strengthened by thy gifts; that by receiving them, they may ever hunger after them, and hungering after them, they may have their desires satisfied in the everlasting possession of them. Through, &c.

SECOND POSTCOMMUNION

Mundet et muniat nos, quaesumus, Domine, divini Sacramenti munus oblatum, et intercedente beata Virgine Dei Genitrice Maria, cum beatis Apostolis Petro et Paulo, atque beato N. et omnibus Sanctis, a cunctis nos reddat et perversitatibus expiatus, et adversitatibus expeditos. May the oblation of this divine Sacrament, we beseech thee, O Lord, both cleanse and defend us; and by the intercession of Blessed Mary, the Virgin-Mother of God, together with that of thy blessed Apostles, Peter and Paul, as likewise of blessed N., and of all the Saints, free us from all sin, and deliver us from all adversity.

The third Postcommunion is left to the Priests own choice.

VESPERS

The Psalms and Antiphons, are given [above](#).

CAPITULUM

(I. *Cor.* IX.)

Fratres, nescitis quod ii, qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium? Sic currite, ut comprehendatis.

Brethren, know you not, that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain.

For the Hymn and Versicle, see [above](#).

ANTIPHON OF THE MAGNIFICAT

ANT. Dixit Paterfamilias operariis suis: Quid hic statis tota die otiosi At illi resonantes, dixerunt: Quia nemo nos conduxit. Ite et vos in vineam meam: et quod justum fuerit, dabo vobis.

ANT. The householder said to the labourers: Why stand you here all the day idle? But they answering, said to him: Because no man hath hired us. Go ye, also, into my vineyard, and I will give you what is just.

OREMUS.

Preces populi tui, quaesumus Domine, clementer exaudi, ut qui juste pro peccatis nostris affligimur, pro tui Nominis gloria misericorditer liberemur. Per Dominum.

LET US PRAY.

Mercifully hear, we beseech thee, O Lord, the prayers of thy people; that we who are justly afflicted for our sins, may be mercifully delivered for the glory of thy name. Through, &c.

For each day of this Week we select a few stanzas from the Hymn, which the Greek Liturgy uses in her Office for the Sunday preceding the Fast of Lent. It is a lamentation over Adams Fall.

IN DOMINICA TYROPHAGI.

Excidit e paradisi voluptatis Adamus, Domini praeceptum, amaro cibo intemperanter degustato, transgressus, damnatusque fuit terrae unde

desumptus fuerat colendae, suoque pani per sudorem multum comedendo; nos igitur temperantiam appetamus, ne velut ille extra paradisum ploremus, sed intus admittamur.

Conditor meus Dominus, pulvere e terra accepto, me vivifico spiritu animavit, atque visibilium omnium super terram dominatione, Angelorumque consortio dignatus est; dolosus autem Satan, serpentis instramento usus, esca decepit, et a Dei gloria procul aman davit, mortique in infimis terrae addixit: tu vero, utpote Dominus, atque benignus, ab exilio me revoca.

Stola divinitus texta spoliatus fui miser ego, divino praecepto tuo, Domine, ex inimici fraude violato, foliisque ficulneis et pelliceis tunicis modo circumdor; panem laboris in sudore manducandi sententiam excepi, utque spinas et tribulos tellus mihi ferat, diris devota est; sed qui postremis temporibus e Virgine incarnatus es, revocatu me in paradisum restitue.

Paradise, omni honore dignissime, pulcherrima species, tabernaculum divinitus structum, perenne gaudium et oblectamentum, gloria justorum, Prophetarum laetitia, Sanctorumque domicilium, foliorum tuorum sonitu Conditorem uinversorum deprecare, ut fores, quas praevaricatione clausi, mihi adaperiat, utque dignus efficiar ligni vitae participatione, eoque gaudio quod dulcissime prius in temetipso degustavi.

Because he broke the commandment of his Lord, and was led by intemperance to taste a food which was to be one of bitterness to him, Adam was banished from the paradise of delight, and condemned to till the earth whence himself was taken, and to eat his bread in the sweat of his brow. Let us, therefore, covet temperance, lest, like him, we may have to weep out of paradise; let us be temperate and enter heaven.

God, my Creator, took dust from the earth, quickened me with a living soul, graciously made me the king of all visible things on earth, and gave me fellowship with the Angels; but crafty Satan, making the serpent his instrument, allured me with food, banished me far from the glory of God, and made me a slave to death in the bowels of the earth: but thou O God, art my Lord, and full of mercy, - recal me from exile. Being deceived by the craft of the enemy. I, miserable man, violated thy commandment, O Lord, and being stripped of the garment which thy divine hand had woven for me, I am now clad with leaves of the fig-tree, and with a skin garment; I am condemned to eat a bread for which I must toil with the sweat of my brow, and the earth is cursed, so that it may yield me thorns and thistles: but do thou, that in after times tookest flesh from the Virgin, recal and restore me to Paradise.

O Paradise! - most worthy of all our reverence, beautiful beyond measure, tabernacle built by God, joy and delight without end, glory of the just, joy of the Prophets, and dwelling of the Saints, - may thy prayers, the sound of thy leaves, obtain for me from the Creator of all

things, that thy gates, which my sin hath shut against me, may be thrown open to me, and that I may be made worthy to partake of the tree of life, and of that joy, which I once so sweetly tasted in thy bosom.

SEXAGESIMA SUNDAY

The Church offers to our consideration, during this week of Sexagesima, the history of Noah and the deluge. Man has not profited by the warnings already given him. God is obliged to punish him once more, and by a terrible chastisement. There is found out of the whole human race one just man God makes a covenant with him, and with us through him. But, before he draws up this new alliance, he would show that he is the Sovereign Master, and that man, and the earth whereon he lives, subsist solely by his power and permission.

As the ground-work of this weeks instructions, we give a short passage from the Book of Genesis it is read in the Office of this Sundays Matins.

De Libro Genesis.

Cap. VI.

Videns autem Deus quod multa malitia hominum esset in terra, et cuncta cogitatio cordis intenta esset ad malum omni tempore, poenituit eum quod hominem fecisset in terra. Et tactus dolore cordis intrinsecus: Delebo, inquit, hominem quem creavi, a facie terrae, ab homine usque ad animantia, a reptili usque ad volucres coeli. Poenitet enim me fecisse eos. Noë vero invenit gratiam coram Domino.

Hae sunt generationes Noë: Noë vir justus atque perfectus fuit in generationibus suis, cum Deo ambulavit. Et genuit tres filios, Sem, Cham, et Japhet. Corrupta est autem terra coram Deo, et repleta est iniquitate. Cumque vidisset Deus terram esse corruptam (omnis quippe caro corruerat viam suam super terram) dixit ad Noë: Finis universae carnis venit coram me: repleta est terra iniquitate a facie eorum, et ego disperdam eos cum terra.

From the Book of Genesis.

Ch. VI.

And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air. For it repenteth me that I have made them. But Noah found grace before the Lord.

These are the generations of Noah: Noah was a just and perfect man in his generations: he walked with God. And he begot three sons: Shem, Cham, and Japheth. And the earth was corrupted before God, and was

filled with iniquity. And when God had seen that the earth was corrupted, (for all flesh had corrupted its way upon the earth,) he said to Noah: The end of all flesh is come before me: the earth is filled with iniquity through them, and I will destroy them with the earth.

This awful chastisement of the human race by the Deluge was a fresh consequence of sin. This time, however, there was found one just man; and it was through him and his family that the world was restored. Having once more mercifully renewed his covenant with his creatures, God allows the earth to be re-peopled, and makes the three sons of Noah become the Fathers of the three great families of the human race.

This is the Mystery of the Divine Office during the week of Sexagesima. The Mystery expressed in to-days Mass is of still greater importance, and the first is but a figure of the second. The earth is deluged by sin and heresy. But *the Word of God*, the *Seed* of life, is ever producing a new generation, a race of men, who, like Noah, fear God. It is the Word of God that produces those happy children, of whom the Beloved Disciple speaks, saying: *they are born not of blood, nor of the will of the flesh, nor of the will of man, but of God* [St. John, 1. 13]. Let us endeavour to be of this family; or, if we already be numbered among its members, let us zealously maintain our glorious position. What we have to do, during these days of Septuagesima, is to escape from the Deluge of worldliness, and take shelter in the Ark of salvation; we have to become that *good soil*, which yields a hundred-fold from the heavenly *Seed*. Let us flee from the wrath to come, lest we perish with the enemies of God: let us hunger after that Word of God, which *converteth and giveth life to souls* [Ps. xviii].

With the Greeks, this is the seventh day of their week *Apocreös*, which begins on the Monday after our Septuagesima Sunday. They call this week *Apocreös*, because they then begin to abstain from flesh-meat, which abstinence is observed till Easter Sunday.

MASS

At Rome, the *Station* is in the Basilica of *Saint Paul outside the walls*. It is around the tomb of the Doctor of the Gentiles, - the zealous sower of the divine Seed, - the Father by his preaching, of so many nations, - that the Roman Church assembles her children on this Sunday, whereon she is about to announce to them, how God spared the earth on the condition that it should be peopled with true believers and with faithful adorers of his Name.

The Introit, which is taken from the Psalms, cries out to our Lord for help. The human race is all but extinct after the Deluge, and is here represented as beseeching its Creator to bless and increase it. The Church adopts the same prayer, and asks her Saviour to multiply the children of the Word, as he did in former days.

INTROIT

Exsurge, quare obdormis, Domine? Exsurge, et ne repellas in finem; quare faciem tuam avertis, oblivisceris tribulationem nostram? Adhaesit in terra venter noster: exsurge, Do mine, adjuva nos, et libera nos.
Ps. Deus, auribus nostris audivimus: patres nostri annuntiaverunt nobis.
V. Gloria Patri. Exsurge.

Arise, why sleepest thou, O Lord? Arise, and cast us not off to the end. Why turnest thou thy face away? and forgettest our tribulation? Our belly cleaveth to the earth. Arise, O Lord, help us, and deliver us.
Ps. We have heard, O God, with our ears: our fathers have declared to us thy wonders. V. Glory. Arise.

In the Collect, the Church expresses the confidence she puts in the prayers of the great Apostle St. Paul, that zealous sower of the divine Seed, who laboured more than the other Apostles in preaching the Word to the Gentiles.

COLLECT

Deus, qui conspicias quia ex nulla nostra actione confidimus: concede propitius, ut contra adversa omnia, Doctoris gentium protectione, muniamur. Per Dominum.

O God, who seest that we place no confidence in anything we do: mercifully grant that, by the protection of the Doctor of the Gentiles, we may be defended against all adversity. Through, &c.

Then are added two other Collects, as in the Mass of Septuagesima Sunday, [above](#).

The Epistle is that admirable passage from one of St. Pauls Epistles, in which the Great Apostle, for the honour and interest of his sacred ministry, is necessitated to write his defence against the calumnies of his enemies. We learn from this his apology, what labours the Apostles had to go through, in order to sow the Word of God in the barren soil of the Gentile world, and make it Christian.

EPISTLE

Lectio Epistolae Beati Pauli Apostoli ad Corinthios.

II. *Cap. XI.*

Fratres, libenter suffertis insipientes, cum sitis ipsi sapientes. Sustinetis enim si quis vos in servitutem re digit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos caedit. Secundum ignobilitatem dico, quasi nos infirmi fuerimus in hac parte. In quo quis audet (in insipientia dico), audeo et ego. Hebraei sunt? et ego. Israelitae sunt? et ego. Semen Abrahae sunt? et ego. Ministri Christi sunt? (ut minus sapiens dico,) plus ego: in laboribus plurimis, in carceribus abundantibus, in plagis supra modum, in mortibus frequenter. A Judaeis quinquies quadragenas, una minus, accepi. Ter virgis caesus sum, semel lapidatus sum, ter naufragium feci, nocte et die in profundo maris fui; in itineribus saepe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gemitibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus; in labore et aerumna, in vigiliis multis, in fame et siti, in jejuniis multis, in frigore et nuditate; praeter illa, quae extrinsecus sunt, instantia mea quotidiana, sollicitudo omnium Ecclesiarum. Quis infirmatur, et ego non infirmor? Quis scandalizatur, et ego non uror? Si gloriari oportet, quae infirmitatis mea sunt, gloriabor. Deus et Pater Domini nostri Jesu Christi, qui est benedictus in saecula, scit quod non mentior. Damasci praeposmtus gentis, Aretrae regis, custodiebat civitatem Damascenorum, ut me comprehenderet; et per fenestram in sporta dimissus sum per murum, et sic effugi manus ejus. Si gloriari oportet, (non expedit quidem,) veniam autem ad visiones et revelationes Domini. Scio hominem in Christo ante annos quatuordecim, (sive in corpore nescio. sive extra corpus nescia, Deus scit,) raptum hujusmodi usque ad tertium coelum. Et scio hujusmodi hominem, (sive in corpore nescio, sive extra corpus nescio, Deus scit,) quoniam raptus est in paradysum, et audivit arcana verba quae non licet homini loqui. Pro hujusmodi gloriabor: pro me autem nihil gloriabor, nisi in infirmitatibus meis. Nam, etsi voluero gloriari, non ero insipiens; veritatem enim dicam: parco autem, ne quis me

existimet supra id quod videt in me, aut aliquid audit ex me. Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meae, angelus Satanae, qui me colaphizet. Propter quod ter Dominum rogavi ut discederet a me: et dixit mihi: Sufficit tibi gratia mea; nam virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

Lesson of the Epistle of Saint Paul the Apostle to the Corinthians.

II. *Cor.* XI.

Brethren, you gladly suffer the foolish, whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly) I dare also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham; so am I. They are the ministers of Christ: (I speak as one less wise), I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides these things which are without; my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalised, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory, (it is not expedient indeed,) but I will come to the visions and revelations of the Lord. I know a man in Christ about fourteen years ago, (whether in the body, I know not, or out of the body. I know not, God knoweth,) such a one rapt even to the third heaven. And I know such a man, (whether in the body, or out of the body I cannot tell, God knoweth,) how he was caught up into paradise, and heard secret words, which it is not granted to man to utter. For such a one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish: for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations

should lift me up, there was given me a sting of my flesh, an angel of Satan to buffet me. For which thing I thrice besought the Lord that it might depart from me: and he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

In the Gradual, the Church beseeches her Lord to give her strength against those who oppose the mission he has entrusted to her, of gaining for him a new people, adorers of his sovereign Majesty.

GRADUAL

Sciant gentes, quoniam nomen tibi Deus: tu solus Altissimus super omnem terram.

V. Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti.
Let the Gentiles know that God is thy name: thou alone art the Most High over all the earth.

V. My God, make them like a wheel, and as stubble before the wind.

Whilst the earth is being *moved*, and is suffering those terrible revolutions, which, deluge-like, come first on one nation and then on another, - the Church prays for her Faithful Children, in order that they may be spared, for they are the *elect*, and the hope of the world. It is thus she prays in the following Tract which precedes the Gospel of the *Word*.

TRACT

Commovisti, Domine, terram, et conturbasti eam.

V. Sana contritiones ejus, quia mota est.

V. Ut fugiant a facie arcis: ut libereutur electi tui.

Thou hast moved time earth, O Lord, and hast troubled it.

V. Heal the breaches thereof, for it is moved.

V. That they may flee from before the bow: that thy elect may be delivered.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. VIII.

In illo tempore, cum turba plurima convenirent, et de civitatibus properarent ad Jesum, dixit per similitudinem. Exiit, qui seminat, seminare semen suum: et, dum seminat, aliud cecidit secus viam, et conculcatum est, et volucres coeli comederunt illud. Et aliud cecidit

supra petram: Et natum, quia non habebat humorem. Et aliud cecidit inter spines, et simul exortae spinae suffocaverunt illud. Et aliud cecidit in terram bonam: et ortum fecit fructum centuplum. Haec dicens clamabat: Qui habet aures audiendi, audiat. Interrogabant autem eum discipuli ejus, quae esset haec parabola. Quibus ipse dixit: Vobis datum est nosse mysterium regni Dei, caeteris autem in parabolis; ut videntes non videant, et audientes non intelligant. Est autem haec parabola. Semen est verbum Dei. Qui autem secus viam, hi sunt qui audiunt: deinde venit diabolus, et tollit verbum de corde eorum, ne credentes salvi fiant. Nam qui supra petram: qui cum audierint, cum gaudio suscipiunt verbum: et hi radices non habent: qui ad tempus credunt, et in tempore tentationis recedunt. Quod autem in spinas cecidit; hi sunt, qui audie runt, et a solitudinibus, et divitiis, et voluptatibus vitae, euntes, suffocantur, et non referunt fructum. Quod autem in bonam terram: hi sunt, qui in corde bono et optimo audientes verbum retinet, et fructum afferunt in patientia.

Sequel of the holy Gospel according to Luke.

Ch. VIII.

At that time, when a very great multitude was gathered together, and hastened out of the cities to meet Jesus, he spoke by a similitude. A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it, choked it. And other some fell upon good ground, and sprung up, and yielded fruit a hundred-fold. Saying these things he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables: that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And, they by the wayside, are they that hear; then the devil cometh, and taketh the word out of their hearts, lest believing they should be saved. Now they upon the rock, are they who when they hear, receive the word with joy: and these have no roots; for they believe for a while and in time of temptation fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and the riches and pleasures of this life, and yield no fruit. But that on the good ground, are they who, in a good and perfect heart hearing the word, keep it, and bring forth fruit in patience.

St. Gregory the Great justly remarks, that this Parable needs no explanation. since Eternal Wisdom himself has told us its meaning. All

that we have to do, is to profit by this divine teaching, and become the good soil, wherein the heavenly Seed may yield a rich harvest. How often have we not, hitherto, allowed it to be trampled on by them that passed by, or to be torn up by the birds of the air? How often has it not found our heart like a stone, that could give no moisture, or like a thorn plot, that could but choke? We listened to the *Word* of God; we took pleasure in hearing it; and from this we argued well for ourselves. Nay, we have often received this *Word* with joy and eagerness. Sometimes, even, it took root within us. But, alas! something always came to stop its growth. Henceforth, it must both grow and yield fruit. The Seed given to us is of such quality, that the Divine Sower has a right to expect a *hundred-fold*. If the soil, that is, if our *heart*, be *good*;- if we take the trouble to prepare it, by profiting of the means afforded us by the Church;- we shall have an abundant harvest to show our Lord on that grand Day, when, rising triumphant from his Tomb, he shall come to share with his faithful people the glory of his Resurrection.

Inspired by this hope, and full of confidence in Him, who has once more thrown his Seed in this long ungrateful soil, let us sing with the Church, in her Offertory, these beautiful words of the Royal Psalmist:- they are a prayer for holy resolution and perseverance.

OFFERTORY

Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam et exaudi verba mea: mirifica misericordias tuas, ut salvos facis sperantes in te, Domine.

Perfect thou my goings in thy paths; that my footsteps be not moved. O incline thy ear unto me and hear my words. Show forth thy wonderful mercies; who saveth them that hope in thee, O Lord.

SECRET

Oblatum tibi, Domine, sacrificium vivificet nos semper, et muniat. Per Dominum.

May the sacrifice we have offered to thee, O Lord, always enliven us and defend us. Through, &c.

To this are added the other Secrets, as on Septuagesima Sunday, [above](#).

The visit, which our Lord makes to us in the Sacrament of his Love, is the grand means whereby he gives fertility to our souls. Hence it is, that the Church invites us, in the Communion-antiphon, to draw nigh to the Altar of our God; there, our heart shall regain all the youthful fervour of its best days.

COMMUNION

Introibo ad altare Dei, ad Deum qui laetificat juventutem meam.
I will go up to the altar of God; to God, who rejoiceth my youth.

POSTCOMMUNION

Supplices te rogamus, omnipotens Deus; in quos tuis reficis sacramentis, tibi etiam placitis moribus dignanter deservire concedas. Per Dominum. Grant, we humbly beseech thee, O Almighty God, that those whom thou refreshest with thy sacraments, may, by a life well pleasing to thee, worthily serve thee. Through &c.

Two other Postcommunions are said after this, as on Septuagesima Sunday, [above](#).

VESPERS

The Psalms and Antiphons are given in [above](#).

CAPITULUM.

(II. *Cor.* XI.)

Fratres, libenter suffertis insipientes, cum sitis ipsi sapientes: sustinetis enim si quis vos in servitutem redigit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos caedit.

Brethren, you gladly suffer the foolish, whereas yourselves are wise: for you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face.

For the Hymn and Versicle, see [above](#).

ANTIPHON OF THE MAGNIFICAT.

ANT. Vobis datum est nosse mysterium Dei, caeteris autem in parabolis, dicit Jesus discipulis suis.

ANT. To you it is given to know the mystery of the kingdom of God, but to the others in parables, said Jesus to his disciples.

OREMUS.

Deus qui conspicias quia ex nulla nostra actione confidimus: concede propitius, ut contra adversa omnia Doctoris Gentium protectione muniamur. Per Dominum.

LET US PRAY.

O God, who seest that we place no confidence in anything we do: mercifully grant that, by the protection of the Doctor of the Gentiles, we may be defended against all adversity. Through, &c.

We will end our Sunday by a Hymn taken from the ancient Breviaries of the Churches of France: it will help us to keep up in our souls the sentiments proper to the Season of Septuagesima.

HYMN.

Dies absoluti pruetereunt:
Dies observabiles redeunt.

Tempus adest sobrium:
Quaeramus puro corde Dominum.

Hymnis et in confessionibus
Judex complacabitur Dominus.
Non negabit hic veniam,
Qui vult ut homo quaerat gratiam.

Post jugum servile Pharaonis,
Post catenas dirae Babylonis:
Liber homo patriam
Quaerat coelestem Hierosolymam.

Fugiamus de hoc exilio:
Habitemus cum Dei Filio:
Hoc decus est famuli
Si sit cohaeres sui Domini.

Sis Christe nobis dux hujus vitae:
Memento quod sumus oves tuae,
Pro quibus ipse tuam
Pastor ponebas morte animam.

Gloria sit Patri et Filio:
Sancto simul honor Paracleto:
Sicut erat pariter
In principio et nunc et sem per. Amen.

The days of ease are about to close; the days of holy observance are returning; the time of temperance is at hand; let us seek our Lord in purity of heart.

Our Sovereign Judge will be appeased by our hymns and praise. He who would have us sue for grace, will not refuse us pardon.

The slavish yoke of Pharaoh, and the fetters of cruel Babylon, have been borne too long: let man now claim his freedom, and seek his heavenly country, Jerusalem.

Let us quit this place of exile; let us dwell with the Son of God. Is it not the servants glory, to be made coheir with his Lord?

O Jesus be thou our guide through life. Remember, that we are thy sheep, for whom thou, the Shepherd, didst lay down thine own life.

Glory be to the Father, and to the Son; honour too be to the holy Paraclete: as it was in the beginning, now is, and shall ever be. Amen.

QUINQUAGESIMA SUNDAY

The Church gives us to-day another subject for our meditation: it is the Vocation of Abraham. When the waters of the Deluge had subsided, and mankind had once more peopled the earth, the immorality, which had previously excited Gods anger, again grew rife among men. Idolatry, too, into which the ante-diluvian race had not fallen, now showed itself, and human wickedness seemed thus to have reached the height of its malice. Foreseeing that the nations of the earth would fall into rebellion against him, God resolved to select one people that should be peculiarly his, and among whom should be preserved those sacred truths, which the Gentiles were to lose sight of. This new people was to originate from one man, who would be the father and model of all future believers. This was Abraham. His faith and devotedness merited for him that he should be chosen to be the Father of the children of God, and the head of that spiritual family, to which belong all the elect, both of the old and new Testament.

It is necessary, therefore, that we should know Abraham, our father and our model. This is his grand characteristic:- fidelity to God, submissiveness to his commands, abandonment and sacrifice of everything in order to obey his holy will. Such ought to be the prominent virtues of every Christian. Let us, then, study the life of our great Patriarch, and learn the lessons it teaches.

The following passage from the Book of Genesis, which the Church gives us in her Matins of to-day, will serve as the text of our considerations.

De libro Genesis.

Cap. XII.

Dixit autem Dominus ad Abram: Egredere de terra tua, et de cognatione tua, et de domo Patris tui, et veni in terram quam monstrabo tibi. Faciamque te in gentem magnam, et benedicam tibi, et magnificabo nomen tuum, erisque benedictus. Benedicam benedicientibus tibi, et maledicam maledicentibus tibi; atque in te benedicentur universae cognationes terrae. Egressus est itaque Abram sicut praeceperat ei Deus, et ivit cum eo Lot. Septuaginta quinque annorum erat Abram, cum egrederetur de Haran. Tulitque Saraï uxorem suam, et Lot filium fratris sui, universamque substantiam quam possederant, et animas quas fecerant in Haran: et egressi sunt ut irent in terram Chanaan. Cumque venissent in eam, pertransivit Abram terram usque ad locum Sichem, usque ad convallem illustrem: Chananaeus autem tunc erat in terra.

Apparuit autem Dominus Abram, et dixit ei: Semini tuo dabo terram hanc. Qui aedificavit ibi altare Domino, qui apparuerat ei. Et inde transgrediens ad montem, qui erat contra orientem Bethel tetendit ibi tabernaculum suum, ab occidente habens Bethel, et ab oriente Hai. Aedificavit quoque ibi altare Domino, et invocavit Nomen ejus.

From the Book of Genesis.

Ch. XII.

And the Lord said to Abram: Go forth out of thy country, and from thy kindred, and out of thy fathers house, and come into the land which I shall show thee. And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed. I will bless them that bless thee, and curse them that curse thee and in thee shall all the kindred of the earth be blessed. So Abram went out as the Lord had commanded him, and Lot went with him. Abram was seventy-five years old when he went forth from Haran. And he took Saraï his wife and Lot, his brother's son, and all the substance which they had gathered, and the souls which they had gotten in Haran: and they went out to go into the land of Chanaan. And when they were come into it, Abram passed through the country into the place of Sichem, as far as the noble vale: now the Chanaanite was at that time in the land. And the Lord appeared to Abram, and said to him: To thy seed will I give this land. And he built there an altar to the Lord, who had appeared to him. And passing on from thence to a mountain, that was on the east side of Bethel, he there pitched his tent, having Bethel on the west, and Hai on the east. He built there also, an altar to the Lord, and called upon his Name.

Could the Christian have a finer model than this holy Patriarch, whose docility and devotedness in following the call of his God are so perfect? We are forced to exclaim, with the Holy Fathers: O true Christian, even before Christ had come on the earth! He had the spirit of the Gospel, before the Gospel was preached! He was an Apostolic man, before the Apostles existed! God calls him: he leaves all things, - his country, his kindred, his fathers house, - and he goes into an unknown land. God leads him, - he is satisfied; he fears no difficulties; he never once looks back. Did the Apostles themselves more? But, see how grand is his reward. God says to him: *In thee shall all the kindred of the earth be blessed*. This Chaldean is to give to the world Him that shall bless and save it. Death will, it is true, close his eyes ages before the dawning of that day, when one of his race, who is to be born of a Virgin and be united personally with the Divine Word, shall redeem all generations, past, present, and to come. But, meanwhile, till Heaven shall be thrown

open to receive this Redeemer and the countless just, who have won the crown, Abraham shall be honoured, in the Limbo of expectation, in a manner becoming his great virtue and merit. It is *in his Bosom* [St. Luke, xvi. 22], that is, around him, that our First Parents, (having atoned for their sin by penance,) Noah, Moses, David, and all the just, including poor Lazarus, received that rest and happiness, which were a foretaste and a preparation for eternal bliss in Heaven. Thus is Abraham honoured; thus does God requite the love and fidelity of them that serve him.

When the fulness of time came, the Son of God, who was also Son of Abraham, declared his Eternal Fathers power, by saying, that he was about to *raise up* a new progeny of Abrahams children from the very *stones*, that is, from the Gentiles [St. Matth. iii. 9]. We Christians are this new generation. But, are we worthy children of our Father? - Let us listen to the Apostle of the Gentiles: *By faith, Abraham, when called (by God), obeyed to go out into a place, which he was to receive for an inheritance: and he went out not knowing whither he went. By faith, he abode in the land, dwelling in tents, with Isaac and Jacob, the co-heirs of the same promise; for he looked for a City that hath foundations, whose builder and maker is God* [Heb. xi. 8,9,10].

If, therefore, we be children of Abraham, we must, as the Church tells us, during Septuagesima, look upon ourselves as exiles on the earth, and dwell, by hope and desire, in that true country of ours, from which we are now banished, but towards which we are each day drawing nigher, if, like Abraham, we are faithful in those various stations allotted us by our Lord. We are commanded to *use this world as though we used it not* [I. Cor. vii. 31]; to have an abiding conviction of our *not having here a lasting City* [Heb. xiii. 14], and of the misery and danger we incur, when we forget that Death is one day to separate us from everything we possess in this life.

How far from being true children of Abraham are those Christians who spend this and the two following days in intemperance and dissipation, because Lent is so soon to be upon us. We can easily understand how the simple manners of our Catholic forefathers could keep a *leave-taking* of the ordinary way of living, which Lent was to put a stop to, and reconcile their innocent *Carnival* with Christian gravity; just as we can understand how their rigorous observance of the laws of the Church for Lent would inspire certain festive customs at Easter. Even in our own times, a joyous Shrovetide is not to be altogether reprobated, provided the Christian sentiment of the approaching holy Season of Lent be strong enough to check the evil tendency of corrupt nature: otherwise the original intention of an innocent custom would be perverted, and

the forethought of Penance could lie in no sense be considered as the prompter of our joyous farewell to ease and comforts. While admitting all this, we would ask, what right or title have *they* to share in these Shrovetide rejoicings, whose Lent will pass and find them out of the Church, because they will not have complied with the precept of Easter Communion? And they, too, who claim dispensations from abstinence and fasting during Lent, and, from one reason or another, evade every penitential exercise during the solemn Forty Days of Penance, and will find themselves at Easter as weighed down by the guilt and debt of their sins as they were on Ash Wednesday, - what meaning, we would ask, can there possibly be in *their* feast-making at Shrovetide?

Oh that Christians would stand on their guard against such delusions as these, and gain that holy *liberty of children of God* [Rom. viii. 21], which consists in not being slaves to flesh and blood, and preserves man from moral degradation. Let them remember, that we are now in that holy Season, when the Church denies herself her songs of holy joy, in order the more forcibly to remind us that we are living in a Babylon of spiritual danger, and to excite us to regain that genuine Christian spirit, which everything in the world around us is quietly undermining. If the disciples of Christ are necessitated, by the position they hold in society, to take part in the profane amusements of these few days before Lent, let it be with a heart deeply imbued with the maxims of the Gospel. If, for example, they are obliged to listen to the music of theatres and concerts, let them imitate Saint Cecily, who thus sang, in her heart, in the midst of the excitement of worldly harmonies: *May my heart, O God, be pure, and let me not be confounded!* Above all, let them not countenance certain dances, which the world is so eloquent in defending, because so evidently according to its own spirit; and therefore they who encourage them, will be severely judged by Him, who has already pronounced *wo* upon the world. Lastly, let those who must go, on these days, and mingle in the company of worldlings, be guided by St. Francis of Sales, who advises them to think, from time to time, on such considerations as these:- that while all these frivolous, and often dangerous, amusements are going on, there are countless souls being tormented in the fire of hell, on account of the sins they committed on similar occasions; that, at that very hour of the night, there are many holy Religious depriving themselves of sleep in order to sing the divine praises and implore Gods mercy upon the world, and upon them that are wasting their time in its vanities; that there are thousands in the agonies of death, whilst all that gaiety is going on; that God and his Angels are attentively looking upon this thoughtless group; and finally, that life is passing away, and death so much nearer each moment. [Introduction to a Devout Life, *Part III, Chapter 33*].

We grant, that, on these three days immediately preceding the penitential Season of Lent, some provision was necessary to be made for those countless souls, who seem scarce able to live without some excitement. The Church supplies this want. She gives a substitute for frivolous amusements and dangerous pleasures; and those of her children upon whom Faith has not lost its influence, will find, in what she offers them, a feast surpassing all earthly enjoyments, and a means whereby to make amends to God, for the insults offered to his Divine Majesty during these days of Carnival. The Lamb, that taketh away the sins of the world, is exposed upon our Altars. Here, on this his throne of mercy, he receives the homage of them who come to adore him, and acknowledge him for their King; he accepts the repentance of those who come to tell him how grieved they are at having ever followed any other Master than Him; he offers himself to his Eternal Father for poor sinners, who not only treat his favours with indifference, but seem to have made a resolution to offend him during these days more than at any other period of the year.

It was the pious Cardinal Gabriel Paleotti, Archbishop of Bologna, who first originated the admirable devotion of the *Forty Hours*. He was a cotemporary of St. Charles Borromeo, and, like him, was eminent for his pastoral zeal. His object in this solemn *Exposition* of the Most Blessed Sacrament, was to offer to the Divine Majesty some compensation for the sins of men, and, at the very time when the world was busiest in deserving his anger, to appease it by the sight of his own Son, the Mediator between heaven and earth. St. Charles immediately introduced the Devotion into his own diocese and province. This was in the 15th Century. Later on, that is, in the 18th Century, Prosper Lambertini was Archbishop of Bologna; he zealously continued the pious design of his ancient predecessor, Paleotti, by encouraging his flock to devotion towards the Blessed Sacrament during the three days of Carnival; and when he was made Pope, under the name of Benedict the Fourteenth, he granted many Indulgences to all who, during these days, should visit our Lord in this Mystery of his Love, and should pray for the pardon of sinners. This favour was, at first, restricted to the Faithful of the Papal States; but in the year 1763 it was extended, by Pope Clement the Thirteenth, to the universal Church. Thus, the *Forty Hours Devotion* has spread through out the whole world, and become one of the most solemn expressions of Catholic Piety. Let us, then, who have the opportunity, profit by it during these three last days of our preparation for Lent. Let us, like Abraham, retire from the distracting dangers of the world, and seek the Lord our God. Let us go apart, for at least one short hour, from the dissipation of earthly enjoyments; and, kneeling in the Presence of our Jesus, merit the grace to keep our hearts innocent and detached, whilst sharing in those we cannot avoid. [The

Litanies for the Forty Hours are given at the end of this Volume].

We will now resume our considerations upon the Liturgy of Quinquagesima Sunday. The passage of the Gospel selected by the Church, is that wherein our Saviour foretells to his Apostles the Sufferings he was to undergo in Jerusalem. This solemn announcement prepares us for Passiontide. We ought to receive it with feeling and grateful hearts, and make it an additional motive for imitating the devoted Abraham, and giving our whole selves to our God. The ancient Liturgists tell us, that the blind man of Jericho, (spoken of, in this same Gospel,) is a figure of those poor sinners, who, during these days, are blind to their Christian character, and rush into excesses, which even Paganism would have coveted. The blind man recovered his sight, because he was aware of his wretched state, and desired to be cured and to see. The Church wishes us to have a like desire, and she promises us that it shall be granted.

In the Greek Church, this Sunday is called *Tyrophagos*, because it is the last day on which is allowed the use of *white meats*, or, as we call them, *milk-meals*. Beginning with to-morrow, it is forbidden to eat them, for Lent then begins, and with all the severity wherewith the Oriental Churches observe it.

MASS

The *Station* is in the Church of *St. Peter*, on the Vatican. The choice was suggested, as we learn from the Abbot Ruperts *Treatise on the Divine Offices*, by the Lesson of the Law given to Moses, which used then to be read in this Sundays Office. Moses was looked upon, by the early Christians of Rome, as a type of *St. Peter*. The Church having, since that time, substituted the Vocation of Abraham for the passage from Exodus, (which is now deferred till Lent), - the Station for this Sunday is still in the Basilica of the Prince of the Apostles, who was prefigured also by Abraham, the *Father of believers*.

The Introit is the prayer of mankind, blind and wretched as the poor man of Jericho; it asks for pity from its Redeemer, and beseeches him to guide and *feed* it.

INTROIT

Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias: quoniam firmamentum meum, et refugium meum es tu: et propter Nomen tuum dux mihi eris et enutries me.

Ps. In te, Domine, speravi, non confundar in aeternum: in justitia tua libera me, et eripe me. Gloria Patri. Esto.

Be thou unto me a God, a protector, and a house of refuge, to save me; for thou art my strength, and my refuge; and for thy names sake thou wilt lead me, and nourish me.

Ps. In thee, O Lord, have I hoped, let me never be confounded; deliver me in thy justice, and rescue me.

Glory. Be thou.

COLLECT

Preces nostras, quaesumus, Domine, clementer exaudi: atque a peccatorum vinculis absolutos, ab omni nos adversitate custodi. Per Dominum.

Mercifully hear our prayers, we beseech thee, O Lord, and being freed from the chains of our sins, preserve us from all adversity. Through, &c.

Then are added two other Collects, as in the Mass for Septuagesima Sunday, [above](#).

EPISTLE

I. *Cap.* XIII.

Fratres, si linguis hominum loquar, et Angelorum, charitatem autem non habeo, factus sum velut aes sonans, aut cymbalum tinniens. Et si habuero prophetiam, et noverim mysteria omnia, et omnem scientiam: et si habuero omnem fidem, ita ut montes transferam, charitatem autem non habuero, nihil sum. Et si distribuero in cibos pauperum omnes facultates meas; et si tradidero corpus meum ita ut ardeam, charitatem autem non habuero, nihil mihi prodest. Caritas patiens est, benigna est: caritas non aemulatur, non agit perperam, non inflatur, non est ambitiosa, non quaerit quae sua sunt, non irritatur, non cogitat malum, non gaudet super iniquitate, congaudet autem veritati: omnia suffert, omnia credit, omnia sperat, omnia sustinet. Caritas nunquam excidit: sive prophetiae evacuabuntur, sive linguae cessabunt, sive scientia destruetur. Ex parte enim cognoscimus, et ex parte prophetamus. Cum autem venerit quod perfectum est, evacuabitur quod ex parte est. Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus, cogitabam ut parvulus. Quando autem factus sum vir, evacuavi quae erant parvuli. Videmus nunc per speculum in aenigmate: tunc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut et cognitus sum. Nunc autem manent fides, spes, caritas, tria haec: major autem horum est caritas.

Lesson of Saint Paul the Apostle to the Corinthians.

I *Ch.* XIII.

Brethren, if I speak with the tongues of men and of angels, and have not charity. I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind, charity envieth not, dealeth not perversely; it is not puffed up, it is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never fadeth away; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away the things of a child. We now see through a glass in a dark manner; but then, face to face. Now I know in part; but

then I shall know, even as I am known. And now there remain faith, hope, charity, these three but the greatest of these is charity.

How appropriate for this Sunday is the magnificent eulogy of Charity, here given by our Apostle! This virtue, which comprises the love both of God and our Neighbour, is the light of our souls. With out Charity, we are in darkness, and all our works are profitless. The very power of working miracles cannot give hope of salvation, unless he who does them have Charity. Unless we are in Charity, the most heroic acts of other virtues are but one snare more for our souls. Let us beseech our Lord to give us this light. But, let us not forget, that however richly he may bless us with it here below, the fulness of its brightness is reserved for when we are in heaven; and that the sunniest day we can have in this world, is but darkness when compared with the splendour of our eternal charity. Faith will then give place, for we shall be face-to-face with all Truth; Hope will have no object, for we shall possess all Good; charity alone will continue, and, for this reason, is greater than Faith and Hope, which must needs accompany her in this present life. This being the glorious destiny reserved for man, when redeemed and enlightened by Jesus, is it to be wondered at, that we should leave all things, in order to follow such a Master? What should surprise us, and what proves how degraded is our nature by sin, is to see Christians, who have been baptised in this Faith and this Hope, and have received the first-fruits of this Love, indulging, during these days, in every sort of worldliness, which is only the more dangerous because it is fashionable. It would seem as though they were making it their occupation to extinguish within their souls the last ray of heavenly light, like men that had made a covenant with darkness. If there be Charity within our souls, it will make us feel these offences that are committed against our God, and inspire us to pray to him to have mercy on these poor blind sinners, how they are our brethren.

In the Gradual and Tract, the Church sings the praises of God's goodness towards his elect. He has set them free from the slavish yoke of the world, by enlightening them with his grace; they are his own children, the favoured sheep of his pasture.

GRADUAL

Tu es Deus qui facis mirabilia solus: notam fecisti in gentibus virtutem tuam.

V. Liberasti in brachio tuo populum tuum, filios Israel et Joseph.
Thou art God, thou alone dost wonders: thou hast made thy power known among the nations.

V. Thou hast delivered thy people, the children of Israel and Joseph, by

the strength of thine arm.

TRACT

Jubilate Deo omnis terra: servite Domino in laetitia.

V. Intrate in conspectu ejus, in exultatione; scitote quoniam Dominus ipse est Deus.

V. Ipse fecit nos, et non ipsi nos: nos autem populus ejus et oves pascuae ejus.

Sing joyfully to God, all the earth: serve ye the Lord with gladness.

V. Come in before his presence with joy; know ye that the Lord he is God.

V. He made us, and not we ourselves: and we are his people and the sheep of his pasture.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. XVIII

In illo tempore, assumpsit Jesus duodecim, et ait illis: Ecce ascendimus Jerosolymam, et consummabuntur omnia quae scripta sunt per Prophetas de Filio hominis. Tradetur enim gentibus, et illudetur, et flagellabitur, et conspuetur, et postquam flagellaverint, occident eum, et tertia die resurget. Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intelligebant quae dicebantur. Factum est autem, cum appropinquaret Jericho, caecus quidam sedebat secus viam, mendicans. Et cum audisset turbam praetereuntem, interrogabat quid hoc esset. Dixerunt autem ei, quod Jesus Nazarenus transiret. Et clamavit dicens: Jesu, fili David, miserere mei. Et qui praeibant, increpabant eum ut taceret. Ipse vero magis clamabat: Fili David, miserere mei. Stans autem Jesus, jussit illum adduci ad se. Et cum appropinquasset, interrogavit illum dicens: Quid tibi vis faciam? At ille dixit: Domine, ut videam. Et Jesus dixit illi: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum. Et omnis plebs ut vidit, dedit laudem Deo.

Sequel of the holy Gospel according to Luke.

Ch. XVIII

At that time, Jesus took unto him the twelve, and said to them: Behold we go up to Jerusalem. and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon and after they have scourged him, they will put him to death, and

the third day he shall rise again. And they understood none of these things. And this word was hid from them, and they understood not the things that were said. Now it came to pass, that when he drew nigh to Jericho, a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out: Jesus, Son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people when they saw it, gave praise to God.

Jesus tells his Apostles, that his bitter Passion is at hand; it is a mark of his confidence in them but, they understand not what he says. They are as yet too carnal-minded to appreciate Our Saviours mission; still, they do not abandon him; they love him too much to think of separating from him. Greater by far than this, is the blindness of those false Christians, who, during these three days, not only do not think of the God, who shed his Blood and died for them, but are striving to efface from their souls every trace of the divine image! Let us adore that sweet Mercy, which has drawn us, as it did Abraham, from the midst of a sinful people; and let us, like the blind man of our Gospel, cry out to our Lord, beseeching him to grant us an increase of his holy light. This was his prayer: Lord that I may see. God has given us his light; but he gave it us, in order to excite within us the desire of seeing more and more clearly. He promised Abraham, that he would show him the place he had destined for him; may he grant us, also, to see the land of the living! But our first prayer must be, that he show us him self, as St. Augustine has so beautifully expressed it, that we may love him, and show us our own selves, that we may cease to love ourselves.

In the Offertory, the Church prays that her children may have the light of life, which consists in knowing the Law of God. She would have our lips pronounce his doctrine and the divine commandments, which he has brought us from heaven.

OFFERTORY

Benedictus es, Domine, doce me justificationes tuas: in labiis meis pronuntiavi omnia judicia oris tui.

Blessed art thou, O Lord, teach me thy justifications with my lips I have pronounced all the judgments of thy mouth.

SECRET

Haec hostia, Domine, quaesumus, emundet nostra delicta; et ad sacrificium celebrandum, subditorum tibi corpora, mentesque sanctificet. Per Dominum.

May this offering, we beseech thee, O Lord, cleanse away our sins; and sanctify the bodies and souls of thy servants, to prepare them for worthily celebrating this sacrifice. Through, &c.

Then are added two other Secrets, as given in the Mass of Septuagesima Sunday, [above](#).

The Communion-Antiphon commemorates the miracle of the Manna, which fed, in the desert, the descendants of Ahraham; and yet, this food, though it came from heaven, did not preserve them from death. The living Bread, which we have had given to us from heaven, gives eternal light to the soul: and he who eats it worthily, shall never die.

COMMUNION

Munducaverunt et saturati sunt nimis, et desiderium eorum attulit eis Dominus: non sunt fraudati a desiderio suo.

They did eat and were filled exceedingly, and the Lord gave them their desire: they were not defrauded of that which they craved.

POSTCOMMUNION

Quaesumus, omnipotens Deus; ut qui coelestia alimenta percepimus, per haec contra omnia adversa muniamur. Per Dominum.

We beseech thee, O Almighty God, that we who have taken this heavenly food, may be defended by it from all adversity. Through, &c.

Then are added two other Postcommunions, as on Septuagesima Sunday, [above](#).

VESPERS

The Psalms and Antiphons are given [above](#).

CAPITULUM

(I. *Cor.* XIII.)

Fratres, si linguis hominum loquar et Angelorum, charitatem autem non habeam, factus sum velut aes sonans, aut cymbalum tinniens.

Brethren, if I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass, or as a tinkling cymbal.

For the Hymn and Versicle, see [above](#).

ANTIPHON OF THE MAGNIFICAT

ANT. Stans autem Jesus jussit caecum adduci ad se, et ait illi: Quid vis ut faceam tibi? Domine, ut videam. Et Jesus ait illi: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum.

ANT. But Jesus standing, ordered the blind man to be brought, and saith to him: What wilt thou, that I do for thee? Lord, that I may see. And Jesus said to him: See thy faith hath made thee whole. And he immediately saw, and followed him, praising God.

OREMUS.

Preces nostras, quaesumus, Domine, clementer exaudi, atque a peccatorum vinculis absolutos, ab omni nos adversitate custodi. Per Dominum.

LET US PRAY.

Mercifully hear our prayers, we beseech thee, O Lord, and deliver us from the chains of our sins, and preserve us from all adversity. Through, &c.

Before the day is over, we may recite the following stanzas of the Hymn, in which the Greek Church proclaims the annual Fast of Lent.

HYMN

(*Feria II. Tyrophagi*)

Advenit nunc, ver designans praepurgatrix hebdomas haec sacrorum jejuniorum, omnino veneranda, corporibus et animabus omnium lucem

ministrans.

En reserata est paenitentiae janua, Dei amatores; adeste igitur, alacriter ipsam ingrediamur, priusquam a Christo nobis velut indignis claudatur.

Puritatem, abstinentiam, et modestiam et fortitudinem, ac prudentiam, orationes et lacrymas comparemus, fratres, per quae patet nobis justitiae semita.

Ne corpori saginando, neque ciborum deliciis incumbamus, mortales, imo vero parcimonia ipsum pinguefaciamus, quo semper in pugnis cum adversario, animae junctum praevaleat.

Primum jejunium praeviae expiationis animarum, et corporum nostrorum ortum est hodie, spargens in cordibus nostris, Dei amatores, sacrae et venerandae Christi Passionis, luminis instar, largum splendorem.

Laeto animo amplectamur jejunium, o populi: advenit siquidem spiritualium certaminum exordium: abjiciamus carnis mollitudinem, animae charismata augeamus, compatiamur, ut servi Christi, quo tanquam filii Dei, conglorificemur, animasque nostras Spiritus Sanctus in nobis inhabitans illuminabit.

Alacriter excipiamus, fideles, divinitus inspiratum jejunii nuntium, ut olim Ninivitae, itemque meretrices, et publicani ab Joanne poenitentiae praedicationem acceperunt. Praeparemur per abstinentiam ad participationem Dominici in Sion sacrificii; prius lacrymis quam divina ejus lotionem purgemur, petamus typici ibi Paschatis consummationem, et veri demonstrationem intueri; parati simus ad Crucis et Resurrectionis Christi Dei adorationem, clamantes ad ipsum: Ne confundas nos ab exspectatione nostra, O philanthrope.

The week, the harbinger of spring, is come; the week that cleanses away sin by the sacred and ever venerable Fast, which enlightens the body and soul of every man.

Lo! the gate of penance is thrown open, O ye that love God! Come, then, let us joyously go in, before Christ shut it against us as being unworthy to enter.

Brethren, let us prepare, and bring with us purity, abstinence, and modesty, and fortitude, and prudence, and prayers, and tears; for it is by these we enter on the path of justice.

Be not solicitous, O mortals! about the body how you may pamper it,

nor seek delicacies in what you give it to eat; give it, rather, fulness of vigour by abstinence; that so, it may aid the soul to conquer in the battle with the enemy.

This day, O ye that love God! begins the Fast, which is to prepare our souls and bodies by expiation, and infuse into our hearts the generous light of the sacred and venerable Passion of Christ.

Let us, O ye people! enter on our Fast with a glad heart; for lo! the spiritual combat begins. Let us throw off the effeminacy of the flesh, redouble the gifts of the spirit, and suffer with Christ, as it behoves them that are his servants; that thus, we may rejoice together with him, and our souls be enlightened by the in-dwelling of the Holy Ghost within us.

Let us, O ye Faithful! cheerfully receive the divinely inspired messenger of our Fast, as did the Ninivites; and as the harlots and the publicans did, of old, receive John, when he preached penance unto them. Let us prepare, by abstinence, for a participation in the Sacrifice of our Lord on Sion. Let his divine laver be preceded by that of our tears. Let us beseech him to show unto us, when the time is come, the consummation of both Paschs, - the figurative, and the true. Let us put ourselves in readiness to adore the Cross and Resurrection of Christ; saying unto him: Let me not be confounded in my expectation, O thou the Lover of mankind.

CONCLUDING PRAYER FOR THE SEASON

Our work of preparation is over: we are ready to obey our Mothers call to Lent. During the three past weeks, we have studied the Fall of our First Parents, and the miseries it brought upon man; the necessity of a Saviour; the Justice of God, against which the human race dated to rebel; the terrible chastisement of the Deluge, wherewith that revolt was punished; and finally, the Covenant made by God, through Abraham, with those who are faithful to him, and shun the maxims of a perverse and guilty world.

Now we are to see the accomplishment of the great Mysteries, whereby the wounds of our Fall were healed, the Divine Justice was disarmed, and Gods grace was poured out upon us, and delivered us from the yoke of Satan and the World.

The Man-God, whose sweet presence has been less sensible during this Septuagesima Season, is now about to show himself to us again, but, this time it is on his way to Calvary, where he is to be immolated for our Redemption. The dolorous Passion, which our sins have imposed upon him, is about to be brought before us: the greatest of Anniversaries will soon be upon us.

Let us be all attention to the Mysteries: let us be fervent in the great work of our own purification. Let us walk on courageously in the path of Penance, so that each day the burden of our sins may be lightened, and, after we have partaken, by heartfelt compassion, of the cup of our Redeemers Passion, our lips will be once more permitted to sing the songs of joy, and our hearts will thrill at Easter with the loud burst of the Churchs *Alleluia!*

LENT - CONTENTS

LENT

Preface

CHAP. I. - The History of Lent

CHAP. II. - The Mystery of Lent

CHAP. III. - Practice during Lent

CHAP. IV. - Morning and Night Prayers for Lent

CHAP. V. - On hearing Mass, during the Season of Lent

CHAP. VI. - On Holy Communion, during Lent

CHAP. VII. - On the Office of Vespers for Sundays and Feasts, during Lent

CHAP. VIII. - On the Office of Compline, during Lent

PROPER OF THE TIME

THE FIRST SUNDAY OF LENT

Mass

Vespers

Monday the 1st Week of Lent

Tuesday

Wednesday (*Ember Day*)

Thursday

Friday (*Ember Day*)

Saturday (*Ember Day*)

THE SECOND SUNDAY OF LENT

Mass

Vespers

Monday of the 2nd Week of Lent

Tuesday

Wednesday

Thursday

Friday

Saturday

THE THIRD SUNDAY OF LENT

Mass
Vespers

Monday of the 3rd Week of Lent

Tuesday

Wednesday

Thursday

Friday

Saturday

THE FOURTH SUNDAY OF LENT

Mass

Vespers

Monday of the 4th Week of Lent

Tuesday

Wednesday

Thursday

Friday

Saturday

PROPER OF THE SAINTS

February 9. - SAINT APOLLONIA, Virgin and Martyr

February 10. - SAINT SCHOLASTICA, Virgin

February 14. SAINT VALENTINE, Priest and Martyr

February 15. - SAINTS FAUSTINUS AND JOVITA, Martyrs

February 18. - SAINT SIMEON, Bishop and Martyr

February 22. - SAINT PETERS CHAIR AT ANTIOCH

February 23. - SAINT PETER DAMIAN, Cardinal and Doctor of the Church

February 24. - SAINT MATTHIAS, Apostle

February 26. - SAINT MARGARET OF CORTONA, Penitent

March 4. - SAINT CASIMIR

March 6. - SAINTS PERPETUA AND FELICITAS, Martyrs

March 7. - SAINT THOMAS OF AQUIN, Doctor of the Church

March 8. - SAINT JOHN OF GOD, Confessor

March 9. - SAINT FRANCES OF ROME, Widow

March 10. - THE FORTY MARTYRS

March 12. - SAINT GREGORY THE GREAT, Pope and Doctor of the Church

March 17. - SAINT PATRICK, APOSTLE OF IRELAND, Bishop and Confessor

March 18. - SAINT GABRIEL, THE ARCHANGEL

March 19. - SAINT JOSEPH, Spouse of the Blessed Virgin

March 21. - SAINT BENEDICT, Abbot

March 25. - THE ANNUNCIATION OF THE EVER BLESSED VIRGIN

April 2. - SAINT FRANCIS OF PAULA, Confessor

April 4. - SAINT ISIDORE, Bishop and Doctor of the Church

April 5. - SAINT VINCENT FERRER, Confessor

April 9. - SAINT MARY OF EGYPT, the Penitent

LENT

PREFACE

We begin, with this Volume, the holy Season of Lent; but such is the richness of its Liturgy, that we have found it impossible to take our readers beyond the Saturday of the Fourth Week. Passion and Holy Weeks, which complete the Forty Days of yearly penance, require to be treated at such length, that we could not have introduced them into this Volume without making it inconveniently large.

The present Volume is a very full one, although it only comprises the first four weeks of the Season of Lent. We have called it Lent; and yet, the two weeks of the next Volume are also comprised in Lent, nay, they are its most important and sacred part. But, in giving the name of *Lent* to this first section, we have followed the Liturgy itself, which applies this word to the first four weeks only; giving to the two that remain the names of *Passion Week* and *Holy Week*. Our next Volume will, therefore, be called, *Passiontide and Holy Week*.

We fervently hope that our readers, who have entered into the spirit of the Church during *Septuagesima*, will do the same for the Season which now begins; and for this end, they should attentively study the Lessons from the Scripture, selected by the Church for each day. To these Epistles and Gospels, we have added our humble comments. Such is the richness of the instruction contained in these venerable Lenten Instructions, that we might have written a volume for each week; and yet we have been obliged to content ourselves with a few short words of explanation. There are so few persons, now-a-days, who have a knowledge of the Sacred Scriptures, that frequently, what was most familiar with our Catholic forefathers, is perfectly ignored by those of the present generation. May God deign to bless these feeble efforts, and give to our people that spirit of understanding of holy things, which supports faith, and makes practice fervent.

CHAPTER THE FIRST

THE HISTORY OF LENT

The Forty Days Fast, which we call *Lent* [In most languages the name given to this Fast expresses the number of the day, *Forty*. But our word *Lent* signifies the *Spring-Fast*; for *Lenten-Tide*, in the ancient English-Saxon language, was the season of Spring. Translator.], is the Church's preparation for Easter, and was instituted at the very commencement of Christianity. Our Blessed Lord himself sanctioned it by his fasting forty days and forty nights in the desert; and though he would not impose it on the world by an express commandment, (which, then, could not have been open to the power of dispensation,) yet he showed plainly enough by his own example, that *Fasting*, which God had so frequently ordered in the Old Law, was to be also practised by the Children of the New.

The Disciples of St. John the Baptist came, one day, to Jesus, and said to him: *Why do we and the Pharisees fast often, but thy Disciples do not fast? And Jesus said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast.* [St Matth. ix. 14,15].

Hence, we find it mentioned in the Acts of the Apostles, how the Disciples of our Lord, after the Foundation of the Church, applied themselves to Fasting. In their Epistles, also, they recommended it to the Faithful. Nor could it be otherwise. Though the divine mysteries, whereby our Saviour wrought our redemption, have been consummated, - yet are we still Sinners: and where there is sin, there must be expiation.

The Apostles, therefore, legislated for our weakness, by instituting, at the very commencement of the Christian Church, that the Solemnity of Easter should be preceded by a universal Fast; and it was only natural, that they should have made this period of Penance to consist of Forty Days, seeing that our Divine Master had consecrated that number by his own Fast. St. Jerome [*Epist.* xxvii. *ad Marcellam*], St. Leo the Great [*Serm.* ii, v, ix. *de Quadragesima*], St. Cyril of Alexandria [*Homil. Paschal.*], St. Isidore of Seville [*De Ecclesiast. Officiis*, lib vi., cap. xix.], and others of the holy Fathers, assure us that Lent was instituted by the Apostles, although, at the commencement, there was not any uniform way of observing it.

We have already seen, in our *Septuagesima*, that the Orientals begin their Lent much earlier than the Latins, owing to their custom of never fasting on Saturdays, (or, in some places, even on Thursdays). They are, consequently, obliged, in order to make up the forty days, to begin the Lenten Fast on the Monday preceding our Sexagesima Sunday. These are the kind of exceptions, which prove the rule. We have also shown, how the Latin Church, - which, even so late as the 6th Century, kept only thirty-six fasting days during the six weeks of Lent, (for the Church has never allowed *Sundays* to be kept as days of fast,) - thought proper to add, later on, the last four days of Quinquagesima, in order that her Lent might contain exactly Forty Days of Fast.

The whole subject of *Lent* has been so often and so fully treated, that we shall abridge, as much as possible, the *History* we are now giving. The nature of our Work forbids us to do more, than insert what is essential for the entering into the spirit of each Season. God grant, that we may succeed in showing to the Faithful the importance of the holy institution of *Lent*! Its influence on the spiritual life, and on the very salvation, of each one among us, can never be over-rated.

Lent, then, is a time consecrated, in an especial manner, to penance; and this penance is mainly practised by Fasting. *Fasting* is an abstinence, which man voluntarily imposes upon himself, as an expiation for sin, and which, during Lent, is practised in obedience to the general law of the Church. According to the actual discipline of the Western Church, the Fast of Lent is not more rigorous than that prescribed for the Vigils of certain Feasts, and for the Ember Days; but it is kept up for Forty successive Days, with the single interruption of the intervening Sundays.

We deem it unnecessary to show the importance and advantages of Fasting. The Sacred Scriptures, both of the Old and New Testament, are filled with the praises of this holy practice. The traditions of every nation of the world testify the universal veneration, in which it has ever been held; for there is not a people, nor a religion, how much soever it may have lost the purity of primitive traditions, which is not impressed with this conviction, - that man may appease his God by subjecting his body to penance.

St. Basil, St. John Chrysostom, St. Jerome, and St. Gregory the Great, make the remark, that the commandment put upon our First Parents, in the earthly paradise, was one of Abstinence; and that it was by their not exercising this virtue, that they brought every kind of evil upon themselves and us their children. The life of privation, which the king of creation had thenceforward to lead on the earth, - (for the earth was

to yield him nothing of its own natural growth, save thorns and thistles,) - was the clearest possible exemplification of the law of penance, imposed by the anger of God on rebellious man.

During the two thousand and more years, which preceded the Deluge, men had no other food than the fruits of the earth, and these were only got by the toil of hard labour. But when God, as we have already observed, mercifully shortened mans life, (that so he might have less time and power for sin), - he permitted him to eat the flesh of animals, as an additional nourishment in that state of deteriorated strength. It was then, also, that Noah, guided by a divine inspiration, extracted the juice of the grape, which thus formed a second stay for human debility.

Fasting, then, is the abstaining from such nourishments as these, which were permitted for the support of bodily strength. And firstly, it consisted in abstinence from flesh-meat, because it is a food that was given to man by God, out of condescension to his weakness, and not as one absolutely essential for the maintenance of life. Its privation, greater or less according to the regulations of the Church, is essential to the very notion of Fasting. Thus, whilst in many countries, the use of eggs, milk-meats, and even dripping and lard, is tolerated, - the abstaining from flesh-meat is everywhere maintained, as being essential to Fasting. For many centuries, eggs and milk-meats were not allowed, because they come under the class of animal food: even to this day, they are forbidden in the Eastern Churches, and are only allowed in the Latin Church by virtue of an annual dispensation. The precept of abstaining from flesh-meat is so essential to Lent, that even on Sundays, when the *Fasting* is interrupted, *Abstinence* is an obligation, binding even on those who are dispensed from the fasts of the week, unless there be a special dispensation granted for eating meat on the Sundays.

In the early ages of Christianity, Fasting included also the abstaining from Wine, as we learn from St. Cyril of Jerusalem [*Catech.* iv], St. Basil [Homil. i. *De Jejunió*], St. John Chrysostom [Homil. iv. *Ad populum Antioch.*], Theophilus of Alexandria [*Litt. Pasch.* iii], and others. In the West, this custom soon fell into disuse. The Eastern Christians kept it up much longer, but even with them it has ceased to be considered as obligatory.

Lastly, Fasting includes the depriving ourselves of some portion of our ordinary food, inasmuch as it only allows the taking of one meal during the day. Though the modifications introduced from age to age in the discipline of Lent, are very numerous, yet the points we have here mentioned belong to the very essence of Fasting, as is evident from the universal practice of the Church.

It was the custom with the Jews, in the Old Law, not to take the one meal, allowed on fasting days, till sun-set. The Christian Church adopted the same custom. It was scrupulously practised, for many centuries, even in our Western countries. But, about the 9th century, some relaxation began to be introduced in the Latin Church. Thus, we have a *Capitularium* of Theodulph, Bishop of Orleans, (who lived at that period,) protesting against the practice, which some had, of taking their repast at the hour of *None*, that is to say, about three o'clock in the afternoon [Capitul. xxxix. Labb. Conc. tom. viii.]. The relaxation, however, gradually spread; for, in the 10th century, we find the celebrated RATHERIUS, Bishop of Verona, acknowledging, that the Faithful had permission to break their fast at the hour of *None* [*Serm.* 1, *De Quadrages.* DArchery. *Spicilegium*, tom. ii.]. We meet with a sort of reclamation made as late as the 11th century, by a Council held at Rouen, which forbids the Faithful to take their repast before Vespers shall have begun to be sung in the Church, at the end of *None* [Orderic Vital. *Histor.*, lib. iv.]; but this shows us, that the custom had already begun of anticipating the hour of Vespers, in order that the Faithful might take their meal earlier in the day.

Up to within a short period before this time, it had been the custom not to celebrate Mass, on days of Fasting, until the Office of *None* had been sung, (which was about three o'clock in the afternoon,) - and, also, not to sing Vespers till sun-set. When the discipline regarding Fasting began to relax, the Church still retained the order of her Offices, which had been handed down from the earliest times. The only change she made, was to anticipate the hour for Vespers; and this entailed the celebrating Mass and *None* much earlier in the day; - so early, indeed, that, when custom had so prevailed as to authorise the Faithful taking their repast at mid-day, all the Offices, even the Vespers, were over before that hour.

In the 12th century, the custom of breaking ones fast at the hour of *None* everywhere prevailed, as we learn from Hugh of Saint-Victor [*In regul.* S. Augustini, cap.iii]; and in the 13th century, it was sanctioned by the teaching of the School-men. Alexander Hales declares most expressly, that such a custom was lawful [*Summa*, Part. iv. Quaest. 28, art. 2.]; and St. Thomas of Aquin, is equally decided in the same opinion [2a 2ae Q. 147, a. 7].

But even the fasting till *None*, (i.e. three o'clock,) was found too severe; and a still further relaxation was considered to be necessary. At the close of the 13th century, we have the celebrated Franciscan, Richard of Middleton, teaching, that they who break their fast at the Hour of *Sext*, (i.e. mid-day,) are not to be considered as transgressing the precept of

the Church; and the reason he gives, is this: that the custom of doing so had already prevailed in many places, and that fasting does not consist so much in the lateness of the hour at which the faithful take their refreshment, as in their taking but one meal during the twenty-four hours [*In iv. Dist. xv., art. 3., quaest. 8*].

The 14th century gave weight, both by universal custom and theological authority, to the opinion held by Richard of Middleton. It will, perhaps, suffice if we quote the learned Dominican, Durandus, Bishop of Meaux, who says, that there can be no doubt as to the lawfulness of taking ones repast at mid-day; and he adds, that such was then the custom observed by the Pope, and Cardinals, and even the Religious Orders [*In iv. Dist. xv., Quaest. 9., art 7*]. We cannot, therefore, be surprised at finding this opinion maintained, in the 15th century, by such grave authors as St. Antoninus, Cardinal Cajetan, and others. Alexander Hales and St. Thomas sought to prevent the relaxation going beyond the Hour of None; but their zeal was disappointed, and the present discipline was established, we might almost say, during their life-time.

But, whilst this relaxation of taking the repast so early in the day as twelve oclock rendered fasting less difficult in one way, it made it more severe in another. The body grew exhausted by the labours of the long second half of the twenty-four hours; and the meal, that formerly closed the day, and satisfied the cravings of fatigue, had been already taken. It was found necessary to grant some refreshment for the evening, and it was called a *Collation*. The word was taken from the Benedictine Rule, which, for long centuries before this change in the Lenten observance, had allowed a Monastic Collation. St. Benedicts Rule prescribed a great many Fasts, over and above the ecclesiastical Fast of Lent; but it made this great distinction between the two:- that whilst Lent obliged the Monks, as well as the rest of the Faithful, to abstain from food till sunset, these *monastic* fasts allowed the repast to be taken at the hour of *None*. But, as the Monks had heavy manual labour during the summer and autumn months, (which was the very time when these Fasts *till None* occurred several days of each week, and, indeed, every day from the 14th of September;) the Abbot was allowed by the Rule to grant his Religious permission to take a small measure of wine before Compline, as a refreshment after the fatigues of the afternoon. It was taken by all at one and the same time, during the evening reading, which was called *Conference*, (in Latin, *Collatio*,) because it was mostly taken from the celebrated *Conferences (Collationes)* of Cassian. Hence, this evening monastic refreshment got the name of *Collation*.

We find the Assembly, or Chapter of Aix-la-Chapelle, held in 817, extending this indulgence even to the Lenten fast, on account of the

great fatigue entailed by the Offices, which the Monks had to celebrate during this holy Season. But experience showed, that unless something solid were allowed to be taken together with the wine, the evening Collation would be an injury to the health of many of the Religious; accordingly, towards the close of the 14th, or the beginning of the 15th century, the usage was introduced of taking a morsel of bread with the Collation-beverage.

As a matter of course, these mitigations of the ancient severity of Fasting soon found their way from the cloister into the world. The custom of taking something to drink, on Fasting Days, out of the time of the repast, was gradually established; and even so early as the 13th century, we have St. Thomas of Aquin discussing the question, whether or no drink is to be considered as a breaking of the precept of Fasting [*In iv. Quaest. cxlvii. art. 6*]. He answers in the negative; and yet he does not allow that anything solid may be taken with the drink. But when it had become the universal practice, (as it did in the latter part of the 13th century, and still more fixedly during the whole of the 14th,) that the one meal on Fasting Days was taken at mid-day, a mere beverage was found in sufficient to give support, and there was added to it bread, herbs, fruits, &c. Such was the practice, both in the world and the cloister. It was, however, clearly understood by all, that these eatables were not to be taken in such quantity as to turn the *Collation* into a second meal.

Thus did the decay of piety, and the general deterioration of bodily strength among the people of the Western nations, infringe on the primitive observance of Fasting. To make our history of these humiliating changes anything like complete, we must mention one more relaxation. For several centuries, abstinence from flesh-meat included likewise the prohibition of every article of food that belonged to what is called the animal kingdom, with the single exception of Fish, which, on account of its cold nature, as also for several mystical reasons, founded on the Sacred Scriptures, was always permitted to be taken by those who fasted. Every sort of milk-meat was forbidden; and in Rome, even to this day, butter and cheese are not permitted during Lent, except on those days whereon permission to eat meat is granted.

Dating from the 9th century, the custom of eating milk-meats during Lent began to be prevalent in Western Europe, more especially in Germany and the northern countries. The Council of Kedlimburg, held in the 11th century, made an effort to put a stop to the practice as an abuse; but without effect [*Labbe, Concil.*, tom. x.]. These Churches maintained that they were in the right, and defended their custom by the dispensations, (though, in reality, only temporary ones,) granted

them by several Sovereign Pontiffs: the dispute ended by their being left peaceably to enjoy what they claimed. The Churches of France resisted this innovation up to the 16th century; but in the 17th, they too yielded, and milk-meats were taken during Lent, throughout the whole Kingdom. As some reparation for this breach of ancient discipline, the City of Paris instituted a solemn rite, whereby she wished to signify her regret at being obliged to such a relaxation. On Quinquagesima Sunday, all the different Parishes went in procession to the Church of Notre Dame. The Dominicans, Franciscans, Carmelites, and Augustinians, took part in the procession. The Metropolitan Chapter, and the four Parishes that were subject to it, held, on the same day, a Station in the courtyard of the Palace, and sang an Anthem before the Relic of the True Cross, which was exposed in the Sainte Chapelle. These pious usages, which were intended to remind the people of the difference between the past and the present observance of Lent, continued to be practised till the Revolution.

But this grant for the eating milk-meats during Lent, did not include eggs. Here, the ancient discipline was maintained, at least this far, - that eggs were not allowed, save by a dispensation, which had to be renewed each year. In Rome they are only allowed on days when Flesh-meat may be taken. In other places, they are allowed on some days, and on others, especially during Holy Week, are forbidden. Invariably do we find the Church, seeking, out of anxiety for the spiritual advantage of her Children, to maintain all she can of those penitential observances, whereby they may satisfy Divine Justice. It was with this intention, that Pope Benedict the Fourteenth, alarmed at the excessive facility wherewith dispensation were then obtained, renewed, by a solemn *Constitution*, (dated June 10, 1745,) the prohibition of eating fish and meat, at the same meal, on fasting days.

The same Pope, whose spirit of moderation has never been called in question, had no sooner ascended the Papal Throne, than he addressed an Encyclical Letter to the Bishops of the Catholic world, expressing his heartfelt grief at seeing the great relaxation that was introduced among the Faithful by indiscreet and unnecessary dispensations. The Letter is dated May 30th, 1741. We extract from it the following passage: The observance of Lent is the very badge of the Christian warfare. By it, we prove ourselves not to be enemies of the Cross of Christ. By it, we avert the scourges of divine justice. By it, we gain strength against the princes of darkness, for it shields us with heavenly help. Should mankind grow remiss in their observance of Lent, it would be a detriment to Gods glory, a disgrace to the Catholic religion, and a danger to Christian souls. Neither can it be doubted, but that such negligence would become the source of misery to the world, of public calamity, and of

private woe. [Constitution: *Non ambigimus.*]

More than a hundred years have elapsed since this solemn warning of the Vicar of Christ was given to the world; and during that time, the relaxation, he inveighed against, has gone on gradually increasing. How few Christians do we meet, who are strict observers of Lent, even in its present mild form! The long list of general Dispensations granted, each year, by the Bishops to their flocks, would lead us to suppose that the immense majority of the Faithful would be scrupulously exact in the fulfilment of the Fasting and Abstinence still remaining; but is such the case? And must there not result from this ever-growing spirit of immortification, a general effeminacy of character, which will lead, at last, to frightful social disorders? The sad predictions of Pope Benedict the Fourteenth are but too truly verified. Those nations, among whose people the spirit and practice of penance are extinct, are heaping against themselves the wrath of God, and provoking his justice to destroy them by one or other of these scourges, - civil discord, or conquest. In our own country, there is an inconsistency, which must strike every thinking mind:- the observance of the Lords Day, on the one side; the national inobservance of days of penance and fasting, on the other. - The first is admirable, and, (if we except puritanical extravagances,) be speaks a deep-rooted sense of religion: but the second is one of the worst presages for the future. No:- the word of God is too plain: unless we do penance, we shall perish [St. Luke, xiii. 3]. But, if our ease-loving and sensual generation were to return, like the Ninivites, to the long-neglected way of penance and expiation, - who knows, but that the arm of God which is already raised to strike us, may give us blessing, and not chastisement?

Let us resume our History, and seek our edification in studying the fervour wherewith the Christians of former times used to observe Lent. We will first offer to our readers a few instances of the manner in which Dispensations were given.

In the 13th century, the Archbishop of Braga applied to the reigning Pontiff, Innocent the Third, asking him, what compensation he ought to require of his people, who, in consequence of a dearth of the ordinary articles of food, had been necessitated to eat meat during the Lent? He at the same time, consulted the Pontiff as to how he was to act in the case of the sick, who asked for a dispensation from abstinence. The answer given by Innocent, which is inserted in the Canon Law [Decretal., lib. iii. cap. *Concilium*; de Jejuniis. Tit. xlvii.], is, as we might expect, full of considerateness and charity; but we learn from this fact, that such was then the respect for the law of Lent, that it was considered necessary to apply to the Sovereign Pontiff, when

dispensations were sought for. We find many such instances in the history of the Church.

Wenceslaus, King of Bohemia, being seized with a malady, which rendered it dangerous to his health to take Lenten diet, - he applied, in the year 1297, to Pope Boniface the Eighth, for leave to eat meat. The Pontiff commissioned two Cistercian Abbots to enquire into the real state of the Princes health: they were to grant the dispensation sought for, if they found it necessary; but on the following conditions: that the King had not bound himself by a vow, for life, to fast during Lent; that the Fridays, Saturdays, and the Vigil of St. Matthias, were to be excluded from the dispensation; and, lastly, that the King was not to take his meal in the presence of others, and was to observe moderation in what he took [Raynaldi, Ad ann. 1297].

In the 14th century, we meet with two Briefs of dispensation, granted by Clement the Sixth, in 1351, to John, King of France, and to his Queen consort. In the first, the Pope, - taking into consideration, that during the wars in which the King is engaged he frequently finds himself in places where fish can with difficulty be procured, - grants to the Confessor of the King the power of allowing, both to his majesty and his suite, the use of meat on days of abstinence, excepting, however, the whole of Lent, all Fridays of the year, and certain Vigils; provided, moreover, that neither he, nor those who accompany him, are under a vow of perpetual abstinence [DArchery. *Spicilegium*. tom. iv.]. In the second Brief the same Pope, replying to the petition made him by the King for a dispensation from fasting, again commissions his Majestys present and future Confessors, to dispense both the King and his Queen, after having consulted with their Physicians [DArchery. *Spicilegium*. tom. iv.].

A few years later, that is, in 1376, Pope Gregory the Eleventh sent a Brief in favour of Charles 5th, King of France, and of Jane, his Queen. In this Brief, he delegates to their Confessor the power of allowing them the use of eggs and milk-meats, during Lent, should their Physician, think they stand in need of such dispensation; but he tells both Physicians and Confessor, that he puts it upon their consciences, and that they will have to answer before God for their decision. The same permission is granted also to their servants and cooks, but only as far as it is needed for their tasting the food to be served to their Majesties.

The 15th century, also, furnishes us with instances of this applying to the Holy See for Lenten dispensations. We will cite the Brief addressed by Xystus the Fourth, in 1483, to James 3rd, King of Scotland; in which he grants him permission to eat meat on days of abstinence, provided

his Confessor consider the dispensation needed [Raynald, Ad ann. 1484]. In the following century, we have Julius the Second granting a like dispensation to John, King of Denmark, and to his Queen Christina [*Ibid.* Ad ann. 1505]; and, a few years later, Clement the Seventh giving one to the Emperor Charles the Fifth, [*Ibid.* Ad ann. 1524], and, again, to Henry the Second of Navarre, and to his Queen Margaret [*Ibid.* Ad ann. 1533].

Thus were Princes themselves treated, three centuries ago, when they sought for a dispensation from the sacred law of Lent. What are we to think of the present indifference wherewith it is kept? What comparison can be made between the Christians of former times, who, deeply impressed with the fear of Gods judgments and with the spirit of penance, cheerfully went through these forty days of mortification, - and those of our own days, when love of pleasure and self-indulgence is for ever lessening mans horror for sin? Where there is little or no fear of having to penance ourselves for sin, there is so much the less restraint to keep us from committing it.

Where now that simple and innocent joy at Easter, which our forefathers used to show, when, after their severe fast of Lent, they partook of substantial and savoury food? The peace, which long and sharp mortification ever brings to the conscience, gave them the capability, not to say the right, of being light-hearted as they returned to the comforts of life, which they had denied themselves, in order to spend forty days in penance, recollection, and retirement from the world. This leads us to mention some further details, which will assist the Catholic reader to understand what Lent was in the Ages of Faith.

It was a season, during which, not only all amusements and theatrical entertainments were forbidden by the civil authority [It was the Emperor Justinian who passed this law, as we learn from Photius; *Nomocanon*. tit. vii., cap. i. It is still in force in Rome.], but when even the Law Courts were closed; and this, in order to secure that peace and calm of heart, which is so indispensable for the Souls self-examination, and reconciliation with her offended Maker. As early as the year 380, Gratian and Theodosius enacted, that Judges should suspend all lawsuits and proceedings, during the forty days preceding Easter (*Cod. Theodos.*, lib. ix., tit. xxxv., leg. 4.). The Theodosian Code contains several regulations of this nature; and we find councils, held in the 9th century, urging the Kings of that period to enforce the one we have mentioned, seeing that it had been sanctioned by the Canons, and approved of by the Fathers of the Church [Labbe, *Concil.*, tom. vii. and ix.]. These admirable Christian traditions have long since fallen into disuse in the countries of Europe; but they are still kept up among the

Turks, who, during the forty days of their *Ramadan*, forbid all law proceedings. What a humiliation for us Christians!

Hunting, too, was for many ages considered as forbidden during Lent; the spirit of the holy season was too sacred to admit such exciting and noisy sport. The Pope, St. Nicholas the First, in the 9th century, forbade it the Bulgarians [*Ad Consultat. Bulgarorum*. Labbe, Concil., tom. viii.], who had been recently converted to the Christian Faith. Even so late as the 13th Century, we find St. Raymund of Pegnafort teaching, that they who, during Lent, take part in the chase, if it be accompanied by certain circumstances, which he specifies, cannot be excused from sin [*Summ. cas. Poenit.*, lib. iii, tit. xxix. De laps. et disp., §1]. This prohibition has long since been a dead letter; but St. Charles Borromeo, in one of his Synods, re-established it in his province of Milan.

But we cannot be surprised that Hunting should be forbidden during Lent, when we remember, that, in those Christian times, War itself, which is sometimes so necessary for the welfare of a nation, was suspended during this holy Season. In the 4th century, we have the Emperor Constantine the Great enacting, that no military exercises should be allowed on Sundays and Fridays, out of respect to our Lord Jesus Christ, who suffered and rose again on these two days, as also in order not to disturb the peace and repose needed for the due celebration of such sublime mysteries [Euseb. *Constant. vita*, lib. iv.. cap. xviii. et xix.]. The discipline of the Latin Church, in the 9th century, enforced everywhere the suspension of war, during the whole of Lent, except in cases of necessity [Labbe, Concil. tom. vii]. The instructions of Pope St. Nicholas the First to the Bulgarians recommend the same observance [*Ibid.* tom. x]; and we learn, from a letter of St. Gregory the Seventh to Desiderius, Abbot of Monte Cassino, that it was kept up in the 11th century [*Ibid.* tom. x]. We have an instance of its being practised in our own country, in the 12th century, when, as William of Malmesbury relates, the Empress Matilda, Countess of Anjou, and daughter of King Henry, was contesting the right of succession to the throne against Stephen, Count of Boulogne. The two armies were in sight of each other; - but an armistice was demanded and observed, for it was the Lent of 1143 [Willhelm. Malmesbur. *Hist. nov.* no. 30].

Our readers have heard, no doubt, of the admirable institution called *Gods Truce*, whereby the Church, in the 11th century, succeeded in preventing much bloodshed. It was a law that forbade the carrying arms from Wednesday evening till Monday morning, throughout the year. It was sanctioned by the authority of Popes and Councils, and enforced by all Christian Princes. It was a continuing, during four days of each week of the year, the Lenten discipline of the suspension of war.

Our saintly King, Edward the Confessor, gave a still greater extension to it, by passing a law, (which was confirmed by his successor, William the Conqueror,) that *Gods Truce* should be observed, without cessation, from the beginning of Advent to the Octave of Easter, from the Ascension to the Whitsuntide Octave; on all the Ember Days; on the Vigils of all feasts; and, lastly, every week, from None on Wednesday till Monday morning, which had been already prescribed [Labbe, Concil. tom. ix.].

In the Council of Clermont, held in 1095, Pope Urban the Second, after drawing up the regulations for the Crusades, used his authority in extending the *Gods Truce*, as it was then observed during Lent. His decree, which was renewed in the Council held the following year at Rouen, was to this effect: that all war proceedings should be suspended from Ash Wednesday to the Monday after the Octave of Pentecost, and on all Vigils and Feasts of the Blessed Virgin and the Apostles, over and above what was already regulated for each week, that is, from Wednesday evening to Monday morning [Orderic Vital. *Hist. Eccles.* lib. ix.].

Thus did the world testify its respect for the holy observances of Lent, and borrow some of its wisest institutions from the seasons and feasts of the liturgical year. The influence of this Forty-Days penance was great, too, on each individual. It renewed mans energies, gave him fresh vigour in battling with his animal instincts, and, by the restraint it put upon sensuality, ennobled the soul. Yes, there was restraint everywhere; and the present discipline of the Church, which forbids the Solemnisation of Marriage, during Lent, reminds Christians of that holy continency, which, for many ages, was observed during the whole Forty Days as a precept, and of which the most sacred of the liturgical books - the *Missal* - still retains the recommendation [Missale Romanum. *Missa pro sponso et sponsa*].

It is with reluctance that we close our history of Lent, and leave untouched so many other interesting details. For instance, what treasures we could have laid open to our readers from the Lenten usages of the Eastern Churches, which have retained so much of the primitive discipline! We cannot, however, resist devoting our last page to the following particulars.

We mentioned in the preceding Volume, that the Sunday we call *Septuagesima*, is called, by the Greeks, *Prophoné*, because the opening of Lent is proclaimed on that day. The Monday following it is counted as the first day of the next week, which is *Apocreos*, the name they give to the Sunday which closes that week, and which is our *Sexagesima*

Sunday. The Greek Church begins abstinence from flesh-meat with this week. Then, on the morrow, Monday, commences the week called *Tyrophagos*, which ends with the Sunday of that name, and which corresponds to our Quinquagesima. White-meats are allowed during that week. Finally, the morrow is the first day of the first week of Lent, and the Fast begins, with all its severity, on that Monday, whilst, in the Latin Church, it is deferred to the Wednesday.

During the whole of Lent, (at least, of the Lent preceding Easter,) milk-meats, eggs, and even fish, are forbidden. The only food permitted to be eaten with bread, is vegetables, honey, and, for those who live near the sea, shell-fish. For many centuries, wine might not be taken: but it is now permitted: and on the Annunciation and Palm Sunday, a dispensation is granted for eating fish.

Besides the Lent preparatory to the feast of Easter, the Greeks keep three others in the year: that which is called *of the Apostles*, which lasts from the Octave of Pentecost to the feast of Saints Peter and Paul; that *of the Virgin Mary*, which begins on the first of August, and ends with the Vigil of the Assumption; and lastly, the Lent of preparation for Christmas, which consists of forty days. The fasting and abstinence of these three Lents are not quite so severe as those observed during the great Lent. The other if Christian nations of the East also observe several Lents, and more rigidly than the Greeks; but all these details would lead us too far. We, therefore, pass on to the mysteries which are included in this holy season.

CHAPTER THE SECOND

THE MYSTERY OF LENT

We may be sure, that a season, so sacred as this of Lent, is rich in mysteries. The Church has made it a time of recollection and penance, in preparation for the greatest of all her Feasts; she would, therefore, bring into it everything that could excite the faith of her children, and encourage them to go through the arduous work of atonement for their sins. During Septuagesima, we had the number *Seventy*, which reminded us of those seventy years captivity in Babylon, after which, Gods chosen people, being purified from idolatry, was to return to Jerusalem and celebrate the Pasch. It is the number *Forty* that the Church now brings before us: - a number, as Saint Jerome observes, which denotes punishment and affliction [*In Ezechiel, cap. xxix*].

Let us remember the forty days and forty nights of the Deluge (Gen. vii. 12), sent by God in his anger, when he repented that he had made man, and destroyed the whole human race, with the exception of one family. Let us consider how the Hebrew people, in punishment for their ingratitude, wandered forty years in the desert, before they were permitted to enter the Promised Land [Num. xiv. 33]. Let us listen to our God commanding the Prophet Ezechiel to lie forty days on his right side, as a figure of the siege, which was to bring destruction on Jerusalem [Ezech. iv. 6].

There are two, in the Old Testament, who represent, in their own persons, the two manifestations of God: Moses, who typifies the *Law*; and Elias, who is the figure of the *Prophets*. Both of these are permitted to approach God, - the first on Sinai [Exod. xxiv. 18], the second on Horeb [3 Kings, xix. 8], - but both of them have to prepare for the great favour by an expiatory fast of forty days.

With these mysterious facts before us, we can understand why it was, that the Son of God, having become Man for our salvation, and wishing to subject himself to the pain of fasting, chose the number of Forty Days. The institution of Lent is thus brought before us with everything that can impress the mind with its solemn character, and with its power of appeasing God and purifying our souls. Let us, there fore, look beyond the little world which surrounds us, and see how the whole Christian universe is, at this very time, offering this Forty Days penance as a sacrifice of propitiation to the offended Majesty of God; and let us hope, that, as in the case of the Ninivites, he will mercifully accept this years offering of our atonement, and pardon us our sins.

The number of our days of Lent is, then, a holy mystery: let us, now, learn from the Liturgy, in what light the Church views her Children during these Forty Days. She considers them as an immense army, fighting, day and night, against their Spiritual enemies. We remember how, on Ash Wednesday, she calls Lent a *Christian Warfare*. Yes, - in order that we may have that newness of life, which will make us worthy to sing once more our *Alleluia*, - we must conquer our three enemies the devil, the flesh, and the world. We are fellow combatants with our Jesus, for He, too, submits to the triple temptation, suggested to him by Satan in person. Therefore, we must have on our armour, and watch unceasingly. And whereas it is of the utmost importance that our hearts be spirited and brave, - the Church gives us a war-song of heavens own making, which can fire even cowards with hope of victory and confidence in Gods help: it is the Ninetieth Psalm [Ps. Qui habitat in adjutorio, *in the Office of Compline*]. She inserts the whole of it in the Mass of the First Sunday of Lent, and, every day, introduces several of its verses in the Ferial Office.

She there tells us to rely on the protection, wherewith our Heavenly Father covers us, as *with a shield* [Scuto circumdabit te veritas ejus. *Office of None.*]; to hope *under* the shelter of *his wings* [Et sub pennis ejus sperabis. *Sext.*]; to have confidence in him, for that he will deliver us from the snare of the hunter [Ipse liberavit me de laqueo venantium. *Tierce.*], who had robbed us of the holy liberty of the children of God; to rely upon the succour of the Holy Angels, who are our Brothers, to whom our Lord *hath given charge that they keep us in all our ways* [Angelis suis mandavit de te, ut custodiant te in omnibus viis tuis. *Lauds and Vespers.*], and who, when our Jesus permitted Satan to tempt him, were the adoring witnesses of his combat, and approached him, after his victory, proffering to him their service and homage. Let us get well into us these sentiments wherewith the Church would have us be inspired; and, during our six weeks campaign, let us often repeat this admirable Canticle, which so fully describes what the Soldiers of Christ should be and feel in this season of the great spiritual warfare.

But the Church is not satisfied with thus animating us to the contest with our enemies; - she would also have our minds engrossed with thoughts of deepest import; and for this end, she puts before us three great subjects, which she will gradually unfold to us between this and the great Easter Solemnity. Let us be all attention to these soul-stirring and instructive lessons.

And firstly, there is the conspiracy of the Jews against our Redeemer. It will be brought before us in its whole history, from its first formation to its final consummation on the great Friday, when we shall behold the

Son of God hanging on the Wood of the Cross. The infamous workings of the synagogue will be brought before us so regularly, that we shall be able to follow the plot in all its details. We shall be inflamed with love for the august Victim, whose meekness, wisdom, and dignity, bespeak a God. The divine drama, which began in the cave of Bethlehem, is to close on Calvary; we may assist at it, by meditating on the passages of the Gospel read to us, by the Church, during these days of Lent.

The second of the subjects offered to us, for our instruction, requires that we should remember how the Feast of Easter is to be the day of new birth for our Catechumens; and how, in the early ages of the Church, Lent was the immediate and solemn preparation given to the candidates for Baptism. The holy Liturgy of the present season retains much of the instruction she used to give to the Catechumens; and as we listen to her magnificent Lessons from both the Old and the New Testament, whereby she completed their *initiation*, we ought to think with gratitude on how we were not required to wait years before being made Children of God, but were mercifully admitted to Baptism, even in our Infancy. We shall be led to pray for those new Catechumens, who this very year, in far distant countries, are receiving instructions from their zealous Missioners, and are looking forward, as did the postulants of the primitive Church, to that grand Feast of our Saviours victory over Death, when they are to be cleansed in the Waters of Baptism and receive from the contact a new being, - regeneration.

Thirdly, we must remember how, formerly, the public Penitents, who had been separated, on Ash Wednesday, from the assembly of the Faithful, were the object of the Churchs maternal solicitude during the whole Forty Days of Lent, and were to be admitted to Reconciliation on Maundy Thursday, if their repentance were such as to merit this public forgiveness. We shall have the admirable course of instructions, which were originally designed for these Penitents, and which the Liturgy, faithful as she ever is to such traditions, still retains for our sakes. As we read these sublime passages of the Scripture, we shall naturally think upon our own sins, and on what easy terms they were pardoned us; whereas, had we lived in other times, we should have probably been put through the ordeal of a public and severe penance. This will excite us to fervour, for we shall remember, that, whatever changes the indulgence of the Church may lead her to make in her discipline, the justice of our God is ever the same. We shall find in all this an additional motive for offering to his Divine Majesty the sacrifice of a contrite heart, and we shall go through our penances with that cheerful eagerness, which the conviction of our deserving much severer ones always brings with it.

In order to keep up the character of mournfulness and austerity which is so well-suited to Lent, the Church, for many centuries, admitted very few Feasts into this portion of her year, inasmuch as there is always joy, where there is even a spiritual Feast. In the 4th century, we have the Council of Laodicea forbidding, in its fifty-first canon, the keeping a Feast or commemoration of any Saint, during Lent, excepting on the Saturdays or Sundays [Labbe, *Concil.*, tom. i.]. The Greek Church rigidly maintained this point of Lenten Discipline; nor was it till many centuries after the Council of Laodicea that she made an exception for the 25th of March, on which day she now keeps the Feast of our Ladys Annunciation.

The Church of Rome maintained this same discipline, at least in principle; but she admitted the Feast of the Annunciation at a very early period, and somewhat later, the Feast of the Apostle St. Matthias, on the 24th of February. During the last few centuries, she has admitted several other Feasts into that portion of her general Calendar which coincides with Lent; still, she observes a certain restriction, out of respect for the ancient practice.

The reason of the Church of Rome being less severe on this point of excluding the Saints Feasts during Lent, is, that the Christians of the West have never looked upon the celebration of a Feast as incompatible with fasting; the Greeks, on the contrary, believe that the two are irreconcilable, and as a consequence of this principle, never observe Saturday as a fasting-day, because they always keep it as a Solemnity, though they make Holy Saturday an exception, and fast upon it. For the same reason, they do not fast upon the Annunciation.

This strange idea gave rise, in or about the 7th century, to a custom which is peculiar to the Greek Church. It is called the *Mass of the Presanctified*, that is to say, consecrated in a previous Sacrifice. On each Sunday of Lent, the Priest consecrates six Hosts, one of which he receives in that Mass; but the remaining five are reserved for a simple Communion, which is made on each of the five following days, without the Holy Sacrifice being offered. The Latin Church practises this rite only once in the year, that is, on Good Friday, and this in commemoration of a sublime mystery, which we will explain in its proper place.

This custom of the Greek Church was evidently suggested by the 49th Canon of the Council of Laodicea, which forbids the offering the Bread of sacrifice during Lent, excepting on the Saturdays and Sundays [Labbe, *Concil.*, tom. i.]. The Greeks, some centuries later on, concluded from this Canon, that the celebration of the Holy Sacrifice was

incompatible with fasting; and we learn from the Controversy they had, in the 9th century, with the Legate Humbert [Centra Nicetam., tom. iv.], that the *Mass of the Presanctified*, (which has no other authority to rest on save a Canon of the famous Council in Trullo [Can. 52. Labbe, *Concil.* tom. vi.] held in 692,) was justified by the Greeks on this absurd plea, - that the Communion of the Body and Blood of our Lord broke the Lenten Fast.

The Greeks celebrate this rite in the evening, after Vespers, and the Priest alone communicates, as is done now in the Roman Liturgy on Good Friday. But for many centuries, they have made an exception for the Annunciation; they interrupt the Lenten fast on this Feast, they celebrate Mass, and the Faithful are allowed to receive Holy Communion.

The Canon of the Council of Laodicea was probably never received in the Western Church. If the suspension of the Holy Sacrifice during Lent was ever practised in Rome, it was only on the Thursdays; and even that custom was abandoned in the 8th century, as we learn from Anastasius the Librarian, who tells us that Pope St. Gregory the Second, desiring to complete the Roman Sacramentary, added Masses for the Thursdays of the first five weeks of Lent [Anastas. In Gregorio II]. It is difficult to assign the reason of this interruption of the Mass on Thursdays in the Roman Church, or of the like custom observed by the Church of Milan on the Fridays of Lent. The explanations we have found in different authors are not satisfactory. As far as Milan is concerned, we are inclined to think, that not satisfied with the mere adoption of the Roman usage of not celebrating Mass on Good Friday, the Ambrosian Church extended the rite to all the Fridays of Lent.

After thus briefly alluding to these details, we must close our present Chapter by a few words on the holy rites, which are now observed, during Lent, in our Western Churches. We have explained several of these in our Septuagesima. [See their explanation in the volume for *Septuagesima*]. The suspension of the *Alleluia*; the purple vestments; the laying aside the deacons Dalmatic, and the subdeacons Tunic; the omission of the two joyful canticles, - the *Gloria in excelsis*, and the *Te Deum*; the substitution of the mournful *Tract* for the *Alleluia* verse in the Mass; the *Benedicamus Domino* instead of the *Ite, Missa est*; the additional Prayer said over the people after the Post-communion Collects on Ferial Days ; the saying the Vesper Office before mid-day, excepting on the Sundays; - all these are familiar to our readers. We have only now to mention, in addition, the genuflections prescribed for the conclusion of all the Hours of the Divine Office on Ferias, and the rubric which bids the Choir to kneel, on those same Days, during the

There were other ceremonies peculiar to the season of Lent, which were observed in the Churches of the West, but which have now, for many centuries, fallen into general disuse; we say *general*, because they are still partially kept up in some places. Of these rites, the most imposing was that of putting up a large veil between the Choir and the Altar, so that neither clergy nor people could look upon the Holy Mysteries celebrated within the Sanctuary. This veil - which was called *the Curtain*, and, generally speaking, was of a purple colour - was a symbol of the penance to which the sinner ought to subject himself, in order to merit the sight of that Divine Majesty, before whose face he had committed so many outrages. It signified, moreover, the humiliations endured by our Redeemer, who was a stumbling-block to the proud Synagogue. But, as a veil that is suddenly drawn aside, these humiliations were to give way, and be changed into the glories of the Resurrection [Honorius of Autun. *Gemma animae*. Lib. iii. cap. lxvi.]. Among other places where this rite is still observed, we may mention the Metropolitan Church of Paris, *Notre Dame*.

It was the custom also, in many Churches, to veil the Crucifix and the Statues of the Saints as soon as Lent began; in order to excite the Faithful to a livelier sense of penance, they were deprived of the consolation which the sight of these holy Images always brings to the soul. But this custom, which is still retained in some places, was less general than the more expressive one used in the Roman Church, and which we will explain in our next volume, - we mean the veiling the Crucifix and Statues only in Passion Time.

We learn from the *Ceremonials* of the Middle Ages, that, during Lent, and particularly on the Wednesdays and Fridays, processions used frequently to be made from one Church to another. In Monasteries, these Processions were made in the Cloister, and barefooted [Martène. *De antiquis Eccles ritibus*. Tom. iii. cap. xviii.]. This custom was suggested by the practice of Rome, where there is a *Station* for every day of Lent, and which, for many centuries, began by a procession to the *Stational* Church.

Lastly, - the Church has always been in the habit of adding to her prayers during the Season of Lent. Her present discipline is, that, on Ferias, in Cathedral and Collegiate Churches, (which are not exempted by a custom to the contrary,) the following additions are to be made to the Canonical Hours: on Mondays, the Office of the Dead; on Wednesday, the Gradual Psalms; and on Fridays, the Penitential Psalms. In some Churches, during the Middle-Ages, the whole Psalter was

added each week of Lent to the usual Office [Martène. *De antiquis Eccles ritibus*. Tom. iii. cap. xviii.].

CHAPTER THE THIRD

PRACTICE DURING LENT

After having spent the three weeks of Septuagesima in meditating upon our spiritual infirmities, and upon the wounds caused in us by sin, - we should be ready to enter upon the penitential season, which the Church has now begun. We have now a clearer knowledge of the justice and holiness of God, and of the dangers that await an impenitent soul; and, that our repentance might be earnest and lasting, we have bade farewell to the vain joys and baubles of the world. Our pride has been humbled by the prophecy, that these bodies would soon be like the *ashes* that wrote the memento of death upon our foreheads.

During these Forty Days of penance, which seem so long to our poor nature, we shall not be deprived of the company of our Jesus. He seemed to have withdrawn from us during those weeks of Septuagesima, when everything spoke to us of his maledictions upon sinful man;- but this absence has done us good. It has taught us how to tremble at the voice of Gods anger. *The fear of the Lord is the beginning of Wisdom* [Ps. c x. 10.]; we have found it to be so;- the spirit of penance is now active within us, because we have *feared*.

And now, let us look at the divine object that is before us. It is our Emmanuel; the same Jesus, but not under the form of the sweet Babe whom we adored in his Crib. He is grown to the fulness of the age of man, and wears the semblance of a Sinner, trembling and humbling himself before the Sovereign Majesty of his Father, whom *we* have offended, and to whom he now offers himself as the Victim of propitiation. He loves us with a Brothers love; and seeing that the season for our doing penance has begun, he comes to cheer us on by his presence and his own example. We are going to spend Forty Days in fasting and abstinence:- Jesus, who is innocence itself, goes through the same penance. We have separated ourselves, for a time, from the pleasures and vanities of the world:- Jesus withdraws from the company and sight of men. We intend to assist at the Divine Services more assiduously, and pray more fervently, than at other times: - Jesus spends forty days and forty nights in praying, like the humblest suppliant; and all this for us. We are going to think over our past sins, and bewail them in bitter grief :- Jesus suffers for them and weeps over them in the silence of the desert, as though He himself had committed them.

No sooner had he received Baptism from the hands of St. John, than the

Holy Ghost led him to the Desert. The time had come for his showing himself to the world; he would begin by teaching us a lesson of immense importance. He leaves the saintly Precursor and the admiring multitude, that had seen the divine Spirit descend upon him, and heard the Fathers voice proclaiming him to be his Beloved Son; he leaves them, and goes into the Desert. Not far from the Jordan, there rises a rugged mountain, which has received, in after ages, the name of *Quarantana*. It commands a view of the fertile plain of Jericho, the Jordan, and the Dead Sea. It is within a cave of this wild rock that the Son of God now enters, his only companions being the dumb animals who have chosen this same for their own shelter. He has no food wherewith to satisfy the pangs of hunger; the barren rock can yield him no drink; his only bed must be of stone. Here he is to spend Forty Days; after which, he will permit the Angels to visit him and bring him food.

Thus does our Saviour go before us on the holy path of Lent. He has borne all its fatigues and hardships, that so we, when called upon to tread the narrow way of *our* Lenten Penance, might have His example wherewith to silence the excuses, and sophisms, and repugnances, of self-love and pride. The lesson is here too plainly given not to be understood; the law of doing penance for sin is here too clearly shown, and we cannot plead ignorance;- let us honestly accept the teaching and practise it. Jesus leaves the Desert where he had spent the Forty Days, and begins his preaching with these words, which he addresses to all men: Do penance, for the Kingdom of heaven is at hand [St. Matth. iv. 17]. Let us not harden our hearts to this invitation, lest there be fulfilled in us the terrible threat contained in those other words of our Redeemer: Unless ye shall do penance, ye shall perish [St. Luke, xiii. 3].

Now, Penance consists in contrition of the soul, and in mortification of the body; these two parts are essential to it. The *soul* has willed the sin; the *body* has frequently co-operated in its commission. Moreover, man is composed of both Soul and Body; both, then, should pay homage to their Creator. The Body is to share with the Soul, either the delights of heaven, or the torments of hell; there cannot, therefore, be any thorough Christian life, or any earnest penance, where the Body does not take part, in both, with the Soul.

But it is the Soul which gives reality to Penance. The Gospel teaches this by the examples it holds out to us of the Prodigal Son, of Magdalene, of Zacheus, and of St. Peter. The Soul, then, must be resolved to give up every sin; she must heartily grieve over those she has committed; she must hate sin ; she must shun the occasions of sin. The Sacred Scriptures have a word for this inward disposition, which has been adopted by the Christian world, and admirably expresses the state of the

Soul that has turned away from her sins: this word is, *Conversion*. The Christian should, therefore, during Lent, study to excite himself to this repentance of heart, and look upon it as the essential foundation of all his Lenten exercises. Nevertheless, he must remember that this *spiritual* penance would be a mere delusion, were he not to practise mortification of the Body. Let him study the example given him by his Saviour, who grieves, indeed, and weeps over our sins; but he also expiates them by his bodily sufferings. Hence it is, that the Church, - the infallible interpreter of her Divine Masters will, - tells us, that the repentance of our heart will not be accepted by God, unless it be accompanied by fasting and abstinence.

How great, then, is the illusion of those Christians, who forget their past sins, or compare themselves with others whose lives they take to have been worse than their own; and thus satisfied with themselves, can see no harm or danger in the easy life they intend to pass for the rest of their days! They will tell you, that there can be no need of their thinking of their past sins, for they have made a good Confession! Is not the life they have led since that time a sufficient proof of their solid piety? And why should any one speak to them about Gods Justice and Mortification? - Accordingly, as soon as Lent approaches, they must get all manner of Dispensations. Abstinence is an inconvenience: Fasting has an effect upon their health, it would interfere with their occupations, it is such a change from their ordinary way of living: besides, there are so many people who are better than themselves, and yet who never fast or abstain:- and, as the idea never enters their minds of supplying for the penances prescribed by the Church with other penitential exercises, such persons as these, gradually and unsuspectingly, lose the Christian spirit.

The Church sees this frightful decay of supernatural energy; but she cherishes what is still left, by making her Lenten observances easier, year after year. With the hope of maintaining that little, and of seeing it strengthen for some better future, she leaves to the Justice of God her children who hearken not to her, when she teaches them how they might, even now, propitiate his anger. Alas! these her children, of whom we are speaking, are quite satisfied that things should be as they are, and never think of judging their own conduct by the examples of Jesus and his Saints, or by the undeviating rules of Christian penance.

It is true, there are exceptions; but how rare they are, especially in our large towns! Groundless prejudices, idle excuses, bad example, - all tend to lead men from the observance of Lent. Is it not sad to hear people giving such a reason as this for their not fasting or abstaining, - because they *feel* them ? Surely, they forget that the very aim of fasting and

abstinence is to make these *bodies of sin* [Rom. vi. 6] suffer and feel. And what will they answer on the Day of Judgment, when our Saviour shall show them how the very Turks, who were the disciples of a gross and sensual religion, had the courage to practise, every year, the forty days austerities of their Ramadan?

But their own conduct will be their loudest accuser. These very persons, who persuade themselves that they have not strength enough to bear the abstinence and fasting of Lent, even in their present mitigated form, think nothing of going through incomparably greater fatigues for the sake of temporal gains or worldly enjoyments. Constitutions, which have broken down in the pursuit of pleasures, - which, to say the least, are frivolous, and always dangerous, - would have kept up all their vigour, had the laws of God and his Church, and not the desire to please the world, been the guide of their conduct. But such is the indifference, wherewith this non-observance of Lent is treated, that it never excites the slightest trouble or remorse of conscience; and they who are guilty of it will argue with you, that people who lived in the Middle Ages may perhaps have been able to keep Lent, but that now-a-days it is out of the question: and they can coolly say this in the face of all that the Church has done to adapt her Lenten discipline to the physical and moral weakness of the present generation! How comes it, that whilst these men have been trained in, or converted to, the Faith of their Fathers, they can forget that the observance of Lent is an essential mark of Catholicity; and that when the Protestants undertook to *Reform* her, in the 16th century, one of their chief grievances was that she insisted on her children mortifying themselves by Fasting and Abstinence!

But, it will be asked, - are there, then, no lawful Dispensations? - We answer, that there are; and that they are more needed now than in former ages, owing to the general weakness of our constitutions. Still, there is great danger of our deceiving ourselves. If we have strength to go through great fatigues, when our own self-love is gratified by them, - how is it we are too weak to observe Abstinence? If a slight inconvenience deter us from doing this penance, how shall we ever make expiation for our sins, for expiation is essentially painful to nature? The opinion of our physician, that Fasting will weaken us, may be false, or it may be correct; - but is not this mortification of the flesh the very object that the Church aims at, knowing that our soul will profit by the body being brought into subjection? But let us suppose the dispensation to be necessary: that our health would be impaired, and the duties of our state of life neglected, if we were to observe the law of Lent to the letter:- do we, in such case, endeavour, by other works of penance, to supply for those, which our health does not allow us to observe:- Are we grieved and humbled to find ourselves thus unable to

join with the rest of the Faithful Children of the Church, in bearing the yoke of Lenten discipline? Do we ask of our Lord to grant us the grace, next year, of sharing in the merits of our fellow-Christians, and of observing those holy practices, which give the soul an assurance of mercy and pardon? If we do, the dispensation will not be detrimental to our spiritual interests; and when the Feast of Easter comes, inviting the Faithful to partake of its grand joys, we may confidently take our place side by side with those who have fasted; for though our bodily weakness has not permitted us to keep pace with them exteriorly, our heart has been faithful to the spirit of Lent.

How long a list of proofs we could still give of the negligence, into which the modern spirit of self-indulgence leads so many among us, in regard of Fasting and Abstinence! Thus, there are Catholics to be found in every part of the world who make their Easter Communion, and profess themselves to be Children of the Catholic Church, who yet have no idea of the obligations of Lent. Their very notion of Fasting and Abstinence is so vague, that they are not aware that these two practices are quite distinct one from the other; and that the dispensation from one does not, in any way, include a dispensation from the other. If they have, lawfully, or unlawfully, obtained exemption from Abstinence, it never so much as enters into their minds, that the obligation of fasting is still binding upon them, during the whole Forty Days; or if they have had granted to them a dispensation from Fasting, they conclude that they may eat any kind of food they wish. Such ignorance as this is the natural result of the indifference wherewith the commandments and traditions of the Church are treated.

So far, we have been speaking of the non-observance of Lent in its relation to individuals and Catholics; let us now say a few words upon the influence which that same non-observance has upon a whole people or nation. There are but few social questions which have not been ably and spiritedly treated of by the public writers of the age, who have devoted their talents to the study of what is called Political Economy; and it has often been a matter of surprise to us, that they should have overlooked a subject of such deep interest as this, - the results produced on society by the abolition of Lent, that is to say, of an institution, which, more than any other, keeps up in the public mind a keen sentiment of moral right and wrong, inasmuch as it imposes on a nation an annual expiation for sin. No shrewd penetration is needed to see the difference between two nations, one of which observes, each year, a forty-days penance in reparation of the violations committed against the Law of God, and another, whose very principles reject all such solemn reparation. And looking at the subject from another point of view, is it not to be feared that the excessive use of animal food tends to weaken,

rather than to strengthen, the constitution? We are convinced of it, - the time will come, when a greater proportion of vegetable, and less of animal, diet, will be considered as an essential means for maintaining the strength of the human frame.

Let, then, the Children of the Church courageously observe the Lenten practices of penance. Peace of conscience is essential to Christian life; and yet it is promised to none but truly penitent souls. Lost innocence is to be regained by the humble confession of the sin, when it is accompanied by the absolution of the Priest; but let the Faithful be on their guard against the dangerous error, which would persuade them that they have nothing to do when once pardoned. Let them remember the solemn warning given them by the Holy Ghost in the sacred scriptures: *Be not without fear about sin forgiven!* [Ecclus. v. 5]. Our confidence of our having been forgiven should be in proportion to the change or conversion of our heart the greater our present detestation of our past sins, and the more earnest our desire to do penance for them for the rest of our lives, the better founded is our confidence that they have been pardoned. *Man knoweth not*, as the same holy Volume assures us, *whether he be worthy of love or hatred* [Eccles. ix. 1]; but he that keeps up within him the spirit of penance, has every reason to hope that God loves him.

But the courageous observance of the Church's precept of Fasting and Abstaining during Lent must be accompanied by those two other eminently good works, to which God so frequently urges us in the Scripture: Prayer and Alms-deeds. Just as under the term *Fasting* the Church comprises all kinds of mortification; so under the word *Prayer*, she includes all those exercises of piety whereby the soul holds intercourse with her God. More frequent attendance at the services of the Church, assisting daily at Mass, spiritual reading, meditation upon eternal truths and the Passion, hearing sermons, and, above all, the approaching the Sacraments of Penance and the Holy Eucharist, - these are the chief means whereby the Faithful should offer to God the homage of *Prayer*, during this holy Season.

Almsdeeds comprise all the works of mercy to our neighbour, and are unanimously recommended by the Holy Doctors of the Church, as being the necessary complement of Fasting and Prayer during Lent. God has made it a law, to which he has graciously bound himself, - that charity shown towards our fellow-creatures, with the intention of pleasing our Creator, shall be rewarded as though it were done to Himself. How vividly this brings before us the reality and sacredness of the tie, which he would have to exist between all men! Such, indeed, is its necessity, that our Heavenly Father will not accept the love of any heart that refuses to show mercy: but, on the other hand, he accepts, as genuine

and as done to myself, the charity of every Christian, who, by a work of mercy shown to a fellow-man, is really acknowledging and honouring that sublime union, which makes all men to be one family, with God as its Father. Hence it is, that Alms-deeds, done with this intention, are not merely acts of human kindness, but are raised to the dignity of acts of religion, which have God for their direct object, and have the power of appeasing his Divine Justice.

Let us remember the counsel given by the Arch angel Raphael to Tobias. He was on the point of taking leave of this holy family, and returning to heaven; and these were his words: *Prayer is good with fasting and alms, more than to lay up treasures of gold: for alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting* [Tob. xii, 8, 9]. Equally strong is the recommendation given to this virtue by the Book of Ecclesiasticus: *Water quencheth a flaming fire, and alms resisteth sins* [Ecclus. iii. 33]. And again: *Shut up alms in the heart the poor, and it shall obtain help for thee against all evil* [Ibid. xxix. 15]. The Christian should keep these consoling promises ever before his mind, but more especially during the season of Lent. The rich man should show the poor, whose whole year is a fast, that there is a time when even *he* has his self-imposed privations. The faithful observance of Lent naturally produces a saving; let that saving be given to Lazarus. Nothing, surely, could be more opposed to the spirit of this holy Season, than the keeping up a table, as richly and delicately provided, as at other periods of the year, when God permits us to use all the comforts compatible with the means he has given us. But how thoroughly Christian is it, that during these days of penance and charity, the life of the poor man should be made more comfortable, in proportion as that of the rich shares in the hardships and privations of his suffering brethren throughout the world! Poor and rich would then present themselves, with all the beauty of fraternal love upon them, at the Divine Banquet of the Paschal Feast, to which our Risen Jesus will invite us after these forty days are over.

There is one means more whereby we are to secure to ourselves the grand graces of Lent; it is the spirit of retirement and separation from the world. Our ordinary life, that is, such as it is during the rest of the year, should all be made to pay tribute to the holy Season of penance; otherwise, the salutary impression produced on us by the holy ceremony of Ash Wednesday will soon be effaced. The Christian ought, therefore, to forbid himself, during Lent, all the vain amusements, entertainments, and parties, of the world he lives in. As regards Theatres and Balls, which are the *World* in the very height of its power to do harm, no one that calls himself a disciple of Christ should ever be present at them, unless necessity, or the position he holds in society,

oblige him to it: but if, from his own free choice, he throw himself amidst such dangers during the present holy Season of penance and recollection, he offers an insult to his character, and must needs cease to believe that he has sins to atone for, and a God to propitiate. The world, (we mean that part of it which is *Christian*,) has thrown off all those external indications of mourning and penance, which we read of as being so religiously observed in the Ages of Faith; let that pass: but there is one thing which can never change: Gods Justice, and mans obligation to appease that Justice. The world may rebel as much as it will against the sentence, but the sentence is irrevocable: *Unless ye do penance, ye shall all perish* [St. Luke, xiii. 3]. It is Gods own word. Say, if you will, that few now-a-days give ear to it; but, for that very reason many are lost. They, too, who hear this word, must not forget the warnings given them by our Divine Saviour himself, in the Gospel read to us on Sexagesima Sunday. He told us, how some of the Seed is trodden down by the passers-by, or eaten by the fowls of the air; how some falls on rocky soil, and gets parched; and how, again, some is choked by thorns. Let us be wise, and spare no pains to become that good ground, which not only receives the Divine Seed, but brings forth a hundred-fold for the Easter harvest which is at hand.

An unavoidable feeling will arise in the minds of some of our readers, as they peruse these pages, in which we have endeavoured to embody the spirit of the Church, such as it is expressed, not only in the Liturgy, but also in the decrees of Councils and in the writings of the holy Fathers. The feeling we allude to, is one of regret at not finding, during this period of the Liturgical Year, the touching and exquisite poetry, which gave such a charm to the forty days of our Christmas solemnity. First came Septuagesima, throwing its gloomy shade over those enchanting visions of the Mystery of Bethlehem; and now we have got into a desert land, with thorns at every step, and no springs of water to refresh us. Let us not complain, however; Holy Church knows our true wants, and is intent on supplying them. Neither must we be surprised at her insisting on a severer preparation for Easter, than for Christmas. At Christmas, we were to approach our Jesus as an Infant; all she put us through then, were the Advent exercises, for the Mysteries of our Redemption were but beginning.

And of those who went to Jesus crib, there were many who, like the poor Shepherds of Bethlehem, might be called simple, at least in this sense, - that they did not sufficiently realise, either the holiness of their Incarnate God, or the misery and guilt of their own conscience. But now that this Son of the Eternal God has entered the path of penance; now that we are about to see him a victim to every humiliation, and suffering even a death upon a Cross; - the Church does not spare us; she

rouses us from our ignorance and our self-satisfaction. She bids us strike our breasts, have compunction in our souls, mortify our bodies, - because we are sinners. Our whole life ought to be one of penance; fervent souls are ever doing penance; could anything be more just or necessary, than that we should do some penance during these days, when our Jesus is fasting in the desert, and is to die on Calvary? There is a sentence of this our Redeemer, which he spoke to the daughters of Jerusalem, on the day of his Passion; let us apply it to ourselves: *If in the green wood they do these things, what shall be done in the dry?* [St. Luke, xxiii. 31]. Oh! what a revelation is here! and yet, by the mercy of the Jesus who speaks it, the *dry wood* may become the green, and so, not be burned.

The Church hopes, nay her whole energy is labouring, that this may be; therefore, she bids us bear the yoke; she gives us a Lent. Let us only courageously tread the way of penance, and the Light will gradually beam upon us. If we are now far off from our God by the sins that are upon us, this holy Season will be to us what the Saints call the *Purgative Life*, and will give us that purity, which will enable us to see our Lord in the glory of his victory over death. If, on the contrary, we are already living the *Illuminative Life*; if, during the three weeks of Septuagesima, we have bravely sounded the depth of our miseries, our Lent will give us a clearer view of Him who is our Light; and if we could acknowledge Him as our God when we saw him as the Babe of Bethlehem, our souls eye will not fail to recognize him in the divine Penitent of the Desert, or in the bleeding Victim of Calvary.

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS FOR LENT

During the season of Lent, the Christian, on waking in the morning, should unite himself with the Church, who, at the first dawn of the day, begins her Psalms of Lauds with these words of the Royal Prophet:

Miserere mei Deus, secundum magnam misericordiam tuam.
Have mercy on me, O God, according to thy great mercy.

He should, after this, profoundly adore that great God, before whom the sinner should tremble, but yet fears not to offend him, as though he deserved neither reverence nor love. It is with this deep sentiment of holy fear, that he must perform the first acts of religion, both interior and exterior, wherewith he begins the day of this present season. The time for Morning Prayer being come, he may use the following method, which is formed upon the very prayers of the Church:-

MORNING PRAYERS

First, praise and adoration of the most holy Trinity:-

V. Benedicamus Patrem, et Filium, cum Sancto Spiritu.

R. Laudemus et superexaltemus eum in saecula.

V. Gloria Patri et Filio et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.
Amen.

V. Let us bless the Father, and the Son, and the Holy Ghost.

R. Let us praise him and extol him above all for ever.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then, praise to our Lord and Saviour, Jesus Christ:-

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per Crucem tuam redemisti mundum.

V. We adore thee, O Christ, and we bless thee.

R. Because by thy cross thou hast redeemed the world.

Thirdly, invocation of the Holy Ghost:-

Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, recite the Lords Prayer, begging your Heavenly Father to be mindful of his infinite mercy and goodness, - to *forgive* you your *trespasses*, - to come to your assistance in the *temptations* and dangers which so thickly beset the path of this life, - and finally, to *deliver* you *from evil*, by removing from you every remnant of sin, which is the great *evil*, the *evil* that offends God, and entails the sovereign *evil* of man himself.

THE LORDS PRAYER

Pater noster, qui es in coelis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven. Give us this day our daily bread; and *forgive us our trespasses*, as we forgive them that trespass against us: and lead us not into temptation: but deliver us from evil. Amen.

Then address our Blessed Lady, using the words of the Angelical Salutation. Pray to her with confidence and love, for she is the *Refuge of Sinners*.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, *pray for us sinners*, now and at the hour of our death. Amen.

After this, you should recite the *Creed*, that is, the Symbol of Faith. It contains the dogmas we are to believe; and during this season, you should dwell with loving attention on that Article, which is so full of hope, - *the Forgiveness of sins*. Let us do our utmost to merit, by our sincere conversion and amendment of our lives, that our Saviour, after these penitential Forty days are over, may say to each of us these words,

which are so sweet to the penitent sinner: *Go, thy sins are forgiven!*

THE APOSTLES CREED.

Credo in Deum, Patrem omnipotentem, Creatorem coeli et terrae. Et in Jesum Christum Filium ejus unicum Dominum nostrum: qui conceptus est de Spiritu sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad coelos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

I believe in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost: the holy Catholic Church; the communion of saints, *the forgiveness of sins*, the resurrection of the body, and life everlasting. Amen.

Having thus made the Profession of your Faith, endeavour to excite yourself to sorrow for the sins you have committed. Ask our Lord to give you the graces appropriate to this holy Season; and, for this end, recite the following Hymn, which the Church uses in her Lauds for Lent:

HYMN

O sol salutis, intimis,
Jesu, refulge mentibus,
Dum nocte pulsa, gratior
Orbi dies renascitur.

Dans tempus acceptabile,
Da lacrimarum rivulis
Lavare cordis vñctimam,
Quam laeta adurat charitas.

Quo fonte manavit nefas,
Fluent perennes lacrimae,
Si virga poenitentiae
Cordis rigorem conterat.

Dies venit, dies tua,
In qua reflorent omnia:
Laetemur et nos, in viam
Tua reducti dextera.

Te prona mundi machina,
Clemens, adoret, Trinitas,
Et nos novi per gratiam
Novum canamus canticum.
Amen.

O Jesus! thou Sun of the worlds salvation! shine in the depths of our souls; for now is the hour of nights departure, and sweeter day-break dawns upon the earth.

O thou that givest us this *acceptable time*! give us to wash, with our tears, the victim we offer thee, - which is our heart; and grant that it may burn with joyous love.

If the rod of penance but strike these hearts of stone, a flood of ceaseless tears will flow from that same fount, whence came our many sins.

The day, thine own day, is at hand, when all things bloom afresh; oh! grant, that we, too, may rejoice, being brought once more to the path by thy right hand.

O merciful Trinity! may the World prostrate itself before thee, and adore; and we, made new by grace, sing a new canticle of praise.
Amen.

Then make a humble confession of your sins, reciting the general formula made use of by the Church.

THE CONFESSION OF SINS

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, et omnes sanctos, orare pro me ad Dominum Deum nostrum.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducatur nos ad vitam æternam. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May almighty God have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper place for making your meditation, as no doubt you practise this holy exercise. During Lent, the following should be the leading subjects of our Meditations:- The Justice of God which we have provoked by our sins, and his infinite Holiness which sin offends; the conversion of heart, the breaking with dangerous occasions, the necessity of doing penance for our sins; our Saviour's forty day's Fast in the desert, and, above all, his sacred Passion.

The next part of your morning prayer must be to ask of God, by the following prayers, grace to avoid every kind of sin during the day you are just beginning. Say, then, with the Church, whose prayers must always be preferred to all others:

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti, Deus, per omnia saecula saeculorum. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us Pray

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law. Through Jesus Christ our Lord. Amen.

Then beg the divine assistance for the actions of the day, that you may do them well, and say thrice:

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Oremus

Dirigere et sanctificare, regere et gubernare dignare, Domine Deus, Rex coeli et terrae, hodie corda et corpora nostra, sensus, sermones et actus nostros in lege tua, et in operibus mandatorum tuorum, ut hic et in aeternum, te auxiliando, salvi et liberi esse mereamur, Salvator mundi. Qui vivis et regnas in saecula saeculorum.

R. Amen.

V. Incline unto my aid, O God.

R. Lord, make haste to help me.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Let us pray

Lord God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions in conformity to thy law, and strict obedience to thy commands; that by the help of thy grace, O Saviour of the world, we may be fenced and freed from all evils. Who livest and reignest for ever and ever.

R. Amen.

During the day, you will do well to use the instructions and prayers which you will find in this volume for each day of the Season, both for the Proper of the Time, and the Proper of the Saints. In the Evening, you may use the following Prayers.

NIGHT PRAYERS

After having made the sign of the Cross, let us adore that Sovereign Lord, who has so mercifully preserved us during this day, and blessed us, every hour, with his grace and protection. For this end, let us recite the following Hymn, which the Church sings in her Vespers of Lent:

HYMN

Audi, benigne Conditor,
Nostras preces cum fletibus,
In hoc sacro jejunio
Fusas quadragenario.

Scrutator alme cordium,
Infirma tu scis virium:
Ad te reversis exhibe
Remissionis gratiam.

Multum quidem peccavimus,
Sed parce confitentibus:
Ad Nominis laudem tui
Confer medelam languidis.

Concede nostrum conteri
Corpus per abstinentiam;
Culpa ut relinquat pabulum
Jejuna corda criminum.

Praesta, beata Trinitas,
Concede, simplex Unitas;
Ut fructuosa sint tuis
Jejuniorum munera. Amen.

Hear, O merciful Creator! the tearful prayers we present to thee, during these forty days of Fast.

O loving Searcher of the heart! thou knowest that our strength is weak: grant us the grace of thy pardon, for we are converted unto thee.

Grievously have we sinned; yet, spare us, for we confess our sins to thee: and, for the glory of thy Name, heal our languid hearts.

Grant that we may subdue our flesh by abstinence; that thus our hearts may leave what nourishes sin, and fast from every crime.

O Blessed Trinity: O Undivided Unity! grant to us thy servants, that our fasts may produce abundant fruits. Amen.

After this hymn, say the *Our Father*, the *Hail Mary*, and the *Apostles Creed*, as in the morning.

Then make the Examination of Conscience, going over in your mind all

the faults you may have committed during the day. Think, how great is the obstacle put by sin to the merciful designs your God would work in you; and make a firm resolution to avoid it for the time to come, to do penance for it, and to shun the occasions which might again lead you into it.

The examination of conscience concluded, recite the *Confiteor* (or *I confess*) with heartfelt contrition, and then give expression to your sorrow by the following act, which we have taken from the Venerable Cardinal Bellarmine's Catechism:

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent of the sins I have committed: I hate and abhor them above every other evil, not only because, by so sinning, I have lost heaven and deserved hell, but still more because I have offended thee. O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the acts of Faith, Hope, and Charity, to the recitation of which Pope Benedict the Fourteenth has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the holy, Catholic, apostolic, Roman Church requires me to believe: I believe it because thou hast revealed it to her, thou who art the very truth.

ACT OF HOPE

O my God, knowing thy almighty power, and thy infinite goodness and mercy, I hope in thee that, by the merits of the Passion and death of our Saviour Jesus Christ, thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do with the help of thy grace.

ACT OF CHARITY

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather lose all things than

offend thee. For thy love also, I love, and desire to love, my neighbour as myself.

Then say to our blessed Lady the following Anthem, which the Church uses from the Feast of the Purification to Easter:

ANTHEM OF THE BLESSED VIRGIN

Ave Regina coelorum,
Ave Domina Angelorum:
Salve radix, salve porta,
Ex qua mundo lux est orta;
Gaude, Virgo gloriosa,
Super omnes speciosa:
Vale, O valde decora,
Et pro nobis Christum exora.

V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

OREMUS

Concede, misericors Deus, fragilitati nostrae praesidium: ut, qui sanctae Dei Genetricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum. Amen.

Hail, Queen of Heaven! Hail, Queen of Angels! Hail blest Root and Gate, from which came Light upon the world! Rejoice, O glorious Virgin, that surpasses all in beauty! Hail, most lovely Queen! and pray to Christ for us.

V. Vouchsafe, O Holy Virgin, that I may praise thee.

R. Give me power against thine enemies.

LET US PRAY

Grant, O merciful God, thy protection to us in our weakness; that we who celebrate the memory of the Holy Mother of God, may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord. Amen.

You would do well to add the litany of our Lady. An indulgence of three hundred days, for each time it is recited, has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
Christe, audi nos.
Christe, exaudi nos.
Pater de coelis, Deus, miserere nobis.
Fili, Redemptor mundi Deus, miserere nobis.
Spiritus sancte, Deus, miserere nobis.
Sancta Trinitas, unus Deus, miserere nobis.
Sancta Maria, ora pro nobis.
Sancta Dei Genitrix, ora, &c.
Sancta Virgo virginum,
Mater Christi,
Mater divinae gratiae,
Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,
Mater admirabilis,
Mater boni consilii,
Mater Creatoris,
Mater Salvatoris,
Virgo prudentissima,
Virgo veneranda,
Virgo praedicanda,
Virgo potens,
Virgo clemens.
Virgo fidelis,
Speculum justitiae,
Sedes sapientiae,
Causa nostrae laetitiae,
Vas spirituale,
Vas honorabile,
Vas insigne devotionis,
Rosa mystica,
Turris Davidica,
Turris eburnea,
Domus aurea,
Foederis area,
Janua coeli,
Stella matutina,
Salus infirmorum,
Refugium peccatorum,
Consolatrix afflictorum,

Auxilium Christianorum,
Regina angelorum,
Regina patriarcharum,
Regina prophetarum,
Regina apostolorum,
Regina martyrum,
Regina confessorum,
Regina virginum,
Regina sanctorum omnium,
Regina sine labe originali concepta,
Regina sacratissimi rosarii,
Regina pacis,
Agnus Dei, qui tollis peccata mundi, parce nobis, Do mine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Do mine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Christe, audi nos.
Christe, exaudi nos.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

Concede nos famulos tuos, quaesumus, Domine Deus, perpetua mentis et corporis sanitate gaudere; et gloriosa beatae Mariae semper Virginis intercessione, a praesenti liberari tristitia, et aeterna perfrui laetitia. Per Christum Dominum nostrum. Amen.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mother of God, pray,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

Mother most amiable,
Mother most admirable,
Mother of good counsel,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Singular vessel of devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,
Queen of the most holy rosary,
Queen of peace,
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us,
O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind, and by the glorious intercession of blessed Mary, ever a Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the holy angels, whose protection is indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church:

Sancti angeli, custodes nostri, defendite nos in praelio, ut non pereamus in tremendo iudicio.

V. Angelis suis Deus mandavit de te.

R. Ut custodiant te in omnibus viis tuis.

OREMUS.

Deus qui ineffabili providentia sanctos angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et aeterna societate gaudere. Per Christum Dominum nostrum. Amen.

Holy angels, our loving guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgement.

V. God hath given his angels charge of thee.

R. That they may guard thee in all thy ways.

LET US PRAY.

O God, who in thy wonderful providence hast been pleased to appoint thy holy angels for our guardians: mercifully hear our prayer, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the saints by the following antiphon and prayer of the Church:

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

ANT. All ye Saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

And here you may add a special mention of the Saints to whom you bear a particular devotion, either as your Patrons or otherwise; as also

of those whose feast is kept in the Church that day, or at least who have been commemorated in the Divine Office.

This done, remember the necessities of the Church Suffering, and beg of God that He will give to the souls in Purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

PSALM 129

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.
Fiant aures tuae intendentes: in vocem deprecationis meae.
Si iniquitates observaveris, Domine: Domine, quis sustinebit?
Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.
Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.
A custodia matutina usque ad noctem: speret Israel in Domino.
Quia apud Dominum misericordia: et copiosa apud eum redemptio.
Et ipse redimet Israel: ex omnibus iniquitatibus ejus.
Requiem aeternam dona eis, Domine.
Et lux perpetua luceat eis.
V. A porta inferi.
R. Erue, Domine, animas eorum.
V. Requiescant in pace.
R. Amen.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

Oremus.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum
famularumque tuarum, remissionem cunctorum tribue peccatorum: ut
indulgentiam, quam semper optaverunt, piis supplicationibus
consequantur. Qui vivis et regnas in saecula saeculorum. Amen.

From the depths I have cried to thee, O Lord; Lord, hear my voice.
Let thine ears be attentive to the voice of my supplication.
If thou wilt observe iniquities, O Lord: Lord, who shall endure it?
For with thee there is merciful forgiveness; and by reason of thy law I
have waited for thee, O Lord.
My soul hath relied on his word; my soul hath hoped In the Lord.
From the morning watch even until night, let Israel hope in the Lord.
Because with the Lord there is mercy, and with him plentiful
redemption.
And he shall redeem Israel from all his iniquities.
Eternal rest give to them, O Lord.
And let perpetual light shine upon them.
V. From the gate of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the Faithful departed as have a particular claim upon your charity; after which, ask of God to give you his assistance, whereby you may pass the night free from danger. Say, then, still keeping to the words of the Church:

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: Ut vigilemus cum Christo, et requiescamus in pace.

V. Dignare, Domine, nocte ista.

R. Sine peccato nos custo dire.

V. Miserere nostri, Domino.

R. Miserere nostri.

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Visita, quaesumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen

ANT. Save us, O Lord, while awake, and watch us as we sleep: that we may watch with Christ, and rest in peace.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be upon us.

R. As we have hoped in thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And that you may end the day in the same sentiments with which you began it, say once more to your God these words of the Royal Prophet:

Miserere mei Deus, secundum magnam misericordiam tuam.

Have mercy on me, O God, according to thy great mercy.

CHAPTER THE FIFTH

ON HEARING MASS DURING THE SEASON OF LENT

The Christian who enters into the spirit of the Church during this Season of Lent, will find an increase in his soul of that holy Fear of God, which the Psalmist tells us is *the beginning of wisdom* [Ps. cx. 10]. The remembrance of his sins, the practice of the holy penances of Lent, the example of a God expiating our sins by fasting in the desert, the Church's ceaseless prayer for her guilty children, - all combine to arouse him from the indifference which so easily fastens on the soul. He has need, therefore, of some refuge, some powerful and saving help, which may re-ignite within his heart that Christian Hope, without which he cannot be in the grace of God. Nay more, - he has need of a Victim of Propitiation, which may appease the divine anger; he has need of a Sacrifice, whereby to stay the arm of God, that he knows is raised to punish his sins.

This Victim is ready; this infinitely efficacious Sacrifice is prepared for us. We shall soon have to celebrate the sad anniversary of his being offered upon the Cross: meanwhile, he is daily offered to the Divine Majesty, and it is by assisting at this Holy Sacrifice that we shall be taking the most efficacious means for obtaining the regeneration of our souls. When, therefore, we would offer to our God the sacrifice of a *contrite and humble heart*, let us ensure its acceptance by going to the Altar, and supplicating the Victim, who there offers himself for our sakes, that he join His infinite merits with *our* feeble works. When we leave the House of God, the weight of our sins will be lessened, our confidence in divine mercy will be increased, and our love, renewed by compunction, will be firmer and truer.

We will now endeavour to embody these sentiments in our explanation of the Mysteries of the Holy Mass, and initiate the faithful into these divine secrets; not, indeed, by indiscreetly presuming to translate the sacred formulae, but by suggesting such Acts, as will enable those who hear Mass to enter into the ceremonies and sentiments of the Church and the Priest.

The purple Vestments, and the penitential rites already explained, give to the Holy Sacrifice, during Lent, an air of sadness, which harmonises with the mysteries of this Season. But if, on the week-days, there occur a Saint's feast, the Church keeps it, and laying aside her purple vestments, she celebrates the Holy Sacrifice in memory of the Saint.

On the Sundays, if the Mass at which the faithful assist be the *Parochial*, or as it is often called, the Public Mass, two solemn rites precede it, which are full of instruction and blessing;- the *Asperges*, or sprinkling of the Holy Water, and the *Procession*.

During the *Asperges*, let us ask with David, whose words are used by the Church in this ceremony, that our souls may be purified by the *hyssop* of humility, and become *whiter than snow*.

ANTIPHON OF THE ASPERGES

Asperges me, Domino, hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

V. Gloria Patri, &c.

Ant. Asperges me, &c.

V. Ostende nobis, Domino, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Ex clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Exaudi nos, Domine sancte, Pater omnipotens, aeterne Deus: et mittere digneris sanctum angelum tuum de coelis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

R. Amen.

Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Glory, &c.

Ant. Thou shalt sprinkle me, &c.

V. Show us, O Lord, thy mercy.

R. And grant us the Saviour, whom we expect from thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Graciously hear us, O holy Lord, Father almighty, eternal God: and

vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.

R. Amen.

The *Procession*, which immediately precedes the Mass, shows us the ardour wherewith the Church advances towards her God. Let us imitate her fervour, for it is written: *The Lord is good to them that hope in him, to the soul that seeketh him* [Lament. iii. 25].

But see, Christians, the sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the Priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

V. Introibo ad altare Dei.

R. Ad Deum qui laetificat juventutem meam.

Judica me Deus, et discerne causam meam de gente non sancta ab homine iniquo et doloso erue me.

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea? et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

V. Introibo ad altare Dei.

R. Ad Deum qui laetificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy Church, who comes to seek consolation in Jesus Christ thy Son, who is the true Altar.

Like her, I beseech thee to defend me against the malice of the enemies

of my salvation.

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Send me, then, him who is light and truth; it is he that will open to us the way to thy holy mount, to thy heavenly tabernacle.

He is the Mediator and the living Altar; I will draw nigh to him, and be filled with joy.

When he shall have come, I will sing in my gladness. Be not sad, O my soul! why wouldst thou be troubled?

Hope in his coming; he who is thy Saviour and thy God, will soon be with thee.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

I am to go to the altar of God, and feel the presence of him who consoles me!

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

The thought of his being about to appear before his God excites in the soul of the Priest a lively sentiment of compunction. He cannot go further in the holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen, with respect, to this confession of Gods Minister, and earnestly ask our Lord to show mercy to him; for the priest is your Father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the Servers, or the Sacred Ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam aeternam.

May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Johanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Johannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles

Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee, Father, to pray to our Lord God for me.

Receive with gratitude the paternal wish of the Priest, who says to you:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam. R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. R. Amen.

May Almighty God be merciful to you, and, forgiving your sins, hung you to life everlasting. R. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. R. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua laetabitur in te.

V. Ostende nobis, Domine misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. O God, it needs but one look of thine to give us life.

R. And thy people shall rejoice in thee.

V. Show us, O Lord, thy mercy.

R. And give us the Saviour whom thou hast prepared for us.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

The Priest here leaves you to ascend to the altar; but first he salutes you:

V. Dominus vobiscum.

V. The Lord be with you.

Answer him with reverence:

R. Et cum spiritu tuo.

Oremus.

R. And with thy spirit.

Let us pray.

He ascends the steps, and comes to the Holy of Holies. Ask, both for him and yourself, deliverance from sin:

Aufer a nobis, quaesumus Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence; we ask this of thee by thy divine Son, our Lord.

When the Priest kisses the altar, out of reverence for the relics of the Martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiae hic sunt, et omnium Sanctorum, ut indulgere digneris omnia peccata mea. Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven; that so we may like you, approach unto God. Amen.

If it be a High Mass at which you are assisting, the priest incenses the Altar in a most solemn manner; and this white cloud which you see ascending from every part of the Altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; which this Divine Mediator then causes to ascend, united with his own, to the throne of the majesty of his Father.

The Priest then says the Introit. It is a solemn opening anthem, in which the Church, at the very commencement of the Holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations which are even more earnest, - for they ask for mercy. In addressing them to God, the Church unites herself with the nine Choirs of angels, who are standing round the altar of Heaven, - one and the same with this before which you are kneeling.

To the Father:

Kyrie eleison.

Kyrie eleison.

Kyrie eleison.

Lord, have mercy on us!

Lord, have mercy on us!

Lord, have mercy on us!

To the Son:

Christe eleison.

Christe eleison.

Christe eleison.

Christ, have mercy on us!

Christ, have mercy on us!

Christ, have mercy on us!

To the Holy Ghost:

Kyrie eleison.

Kyrie eleison.

Kyrie eleison.

Lord, have mercy on us!

Lord, have mercy on us!

Lord, have mercy on us!

As we have already mentioned, the Church abstains, during the Season of Lent, from the heavenly Hymn which the Angels sang over the Crib of the Divine Babe. But, if she be keeping the Feast of a Saint, she recites this beautiful Cantic on that day. The beginning of the *Angelic Hymn* seems more suitable for heavenly than for earthly voices; but the second part is in no ways out of keeping with the sinner's wants and fears, for we there remind the Son of the Eternal Father that he is the *Lamb*, who came down from heaven that he might *take away the sins of the world*. We beseech him to *have mercy on us*, and *receive our humble prayer*. Let us foster these sentiments within us, for they are so appropriate to the present Season.

THE ANGELIC HYMN.

Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis.

Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam.

Domine Deus, Rex coelestis, Deus Pater omnipotens.

Domine, Fili unigenite, Jesu Christe.

Domine Deus, Agnus Dei, Filius Patris.

Qui tollis peccata mundi, miserere nobis.

Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad dexteram Patris miserere nobis.

Quoniam tu solus sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris.

Amen.

Glory be to God on high, and on earth peace to men of good will.

We praise thee: we bless thee: we adore thee: we glorify thee: we give

thee thanks for thy great glory.

O Lord God, heavenly King, God the Father Almighty.

O Lord Jesus Christ, the Only Begotten Son.

O Lord God, Lamb of God, Son of the Father.

Who takest away the sins of the world, have mercy on us.

Who takest away the sins of the world, receive our humble prayer.

Who sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father.

Amen.

The Priest then turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act, attention to the sublime act, for which all this is but the preparation.

Then follows the *Collect* or *Prayer*, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer by reciting with the Priest the Collects, which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen*.

Then follows the *Epistle*, which is generally a portion of one or other of the Epistles of the Apostles, or a passage from some Book of the Old Testament. Whilst it is being read, ask of God that you may profit of the instructions it conveys.

The *Gradual* is an intermediate formula of Prayer between the Epistle and Gospel. It again brings to our attention the sentiments already expressed in the Introit. Read it with devotion, that so you may enter more and more into the spirit of the mystery proposed to you by the Church.

During every other portion of her Year, the Church here repeats her joyous *Alleluia*; but now she denies herself this demonstration of gladness, until such time as her Divine Spouse has passed through that sea of bitterness, into which our sins have plunged him. Instead of the *Alleluia*, then, she sings in a plaintive tone some verses from the Psalms, appropriate to the rest of that day's Office. This is the *Tract*, of which we have already spoken.

If it be a *High Mass*, the Deacon, meanwhile, prepares to fulfil his noble office, that of announcing the *Good Tidings* of salvation. He prays God to cleanse his heart and lips. Then, kneeling before the Priest, he asks a blessing; and having received it, he at once goes to the place where he

is to sing the Gospel.

As a preparation for hearing it worthily, you may thus say, together with the Priest and Deacon:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Alas! these ears of mine are but too often defiled with the worlds vain words; cleanse them, O Lord, that so I may hear the words of Eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever, Amen.

You will stand during the Gospel, as though you were waiting the orders of your Lord; and at the commencement, make the sign of the Cross on your forehead, lips, and breast; and then listen to every word of the Priest or Deacon. Let your heart be ready and obedient. *While my beloved was speaking*, says the Bride in the Cantic, *my soul melted within me* [Cant. v. 6]. If you have not such love as this, have at least the humble submission of Samuel, and say: *Speak, Lord! thy servant heareth* [1 Kings iii. 10].

After the Gospel, if the Priest says the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please him. It is that makes us see *the Light which shineth in darkness*, and which the darkness of unbelief *did not comprehend*. It is Faith alone that teaches us what we are, whence we come, and the end for which we are made. It alone can point out to us the path whereby we may return to our God, when once we have separated ourselves from him. Let us love this admirable Faith, which, if we but make it fruitful by good works, will save us. Let us, then, say with the Catholic Church, our Mother:

THE NICENE CREED.

Credo in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilia omnium et invisibilia.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per

quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de coelis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in coelum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen. I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Only Begotten Son of God. And born of the Father before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial to the Father: by whom all things were made. Who for us men and for our salvation, came down from heaven. *And became Incarnate by the Holy Ghost, by the Virgin Mary;* and was made man. He was crucified also for us, under Pontius Pilate, suffered and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Priest and the people should now have their hearts ready: it is time to prepare the offering itself. And it is here that we come to the second part of the holy Mass; it is called the *Oblation*, and immediately follows that which was named the *Mass of the Catechumens*, on account of its being formerly the only part at which the candidates for Baptism had a right to be present.

See then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and yet that is but a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to

undergo a like transformation, when, as the Apostle expresses it, *that which to us is mortal shall put on immortality* [1 Cor. xv. 53]. Until that happy change shall be realized, let us offer ourselves to God as often as we see the Bread and Wine presented to him in the holy sacrifice; and let us prepare ourselves for the coming of Jesus, who will transform us, by making us *partakers of the divine nature* [2 St. Pet. i. 4].

The Priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him and say:

Suscipe, sancte Pater, omnipotens aeternae Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This Bread which we are offering to thee, is to give place in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts, which long to live by thee, and to cease to live their own life of self.

When the Priest puts the wine into the Chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation; and say:

Deus qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

O Lord Jesus, who art the true Vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the Cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh come, and make us partakers of thy divinity, by showing thyself to us by thy sweet and wondrous visit.

The Priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the Priest:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the worlds salvation.

After having thus held up the sacred gifts towards heaven, the Priest bows down: let us, also, humble ourselves, and say:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine; et sic fiat, sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni Sanctificator omnipotens aeterne Deus, et benedic hoc sacrificium tuo sancto nomini praeparatum.

Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts Him whom they desire.

If it be a High Mass, the priest, before proceeding any further with the Sacrifice, takes the thurible a second time. He first censens the bread and wine which have just been offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the fragrant incense, more and more fervent, the nearer the solemn moment approaches.

But the thought of his own unworthiness becomes more intense than ever in the heart of the Priest. The public confession which he made at the foot of the altar is not enough; he would now at the altar itself express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity, wherewith he should approach to God. He washes his *hands*. Our hands signify our *works*; and the priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your Father thus humble himself, do you also make an act of humility, and say with him these verses of the Psalm:

PSALM 25.

Lavabo inter innocentes manus meas et circumdabo altare tuum,
Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tua, et locum habitationis gloriae tuae.
Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum
vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est
muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere
mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.
Amen.

I, too, would wash my hands, O Lord, and become like unto those who
are innocent, that so I may be worthy to come near thy altar, and hear
thy sacred canticles, and then go and proclaim to the world the wonders
of thy goodness. I love the beauty of thy house, which thou art about to
make the dwelling-place of thy glory. Leave me not, O God, in the midst
of them that are enemies both to thee and me. Thy mercy having
separated me from them, I entered on the path of innocence, and was
restored to thy grace; but have pity on my weakness still: redeem me
yet more, thou who hast so mercifully brought me back to the right
path. In the midst of these thy faithful people, I give thee thanks. Glory
be to the Father, and to the Son, and to the Holy Ghost; as it was in the
beginning, is now and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just
made, returns to the middle of the altar, and bows down, full of
respectful awe, begging of God to receive graciously the sacrifice which
is about to be offered to Him, and expresses the intentions for which it
is offered. Let us do the same.

Suscipe sancta Trinitas, hanc oblationem, quam tibi offerimus ob
memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini
nostri: et in honore beatæ Mariae semper Virginis, et beati Johannis
Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et
omnium Sanctorum: Ut illis proficiat ad honorem, nobis autem ad
salutem: et illi pro nobis intercedere dignentur in coelis quorum
memoriam agimus in terris. Per eundem Christum Dominum nostrum.
Amen.

O Holy Trinity, graciously accept the Sacrifice we have begun. We offer
it in remembrance of the Passion, Resurrection, and Ascension of our
Lord Jesus Christ. Permit thy Church to join with this intention that of

honouring the ever glorious Virgin Mary, the blessed Baptist John, the Holy Apostles Peter and Paul, the Martyrs whose relics lie here under our altar awaiting their resurrection, and the Saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The Priest again turns to the people; it is for the last time before the sacred Mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our Almighty Father.

With this request he turns again to the altar, and you will see his face no more, until our Lord himself shall have come down from heaven upon that same altar. Assure the Priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiae suae sanctae.

May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the Priest recites the prayers called the *Secrets*, in which he presents the petition of the whole Church for Gods acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion, - *Thanksgiving*. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which, during this season, is the enabling us to satisfy his justice by our Lenten mortifications. The Priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all his gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia saecula saeculorum!
For ever and ever!

In the same feeling, answer your *Amen!* Then he continues:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda!

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts!

Let your response be sincere:

R. Habemus ad Dominum.

R. We have them fixed on God.

And when he adds:

V. Gratias agamus Domino Deo nostro.

V. Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul:

R. Dignum et justum est.

R. It is meet and just.

Then the Priest:

THE PREFACE

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeternus Deus. Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et praemia, per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Coeli, coelorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplicii confessione dicentes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father Almighty, Eternal God, Who by this bodily Fast extinguishest our vices, elevatest our understanding, bestowest on us virtue and its rewards, through Christ our Lord. By whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Here unite with the Priest, who on his part, unites himself with the blessed spirits, in giving thanks to God for the unspeakable gift: bow

down and say:

Sanctus, Sanctus, Sanctus, Dominus, Deus sabaoth!

Pleni sunt coeli et terra gloria tua.

Hosanna in excelsis!

Benedictus qui venit in nomine Domini.

Hosanna in excelsis!

Holy, Holy, Holy, Lord God of hosts!

Heaven and earth are full of thy glory.

Hosanna in the highest!

Blessed be the Saviour who is coming to us in the name of the Lord who sends him.

Hosanna be to him in the highest!

After these words commences the *Canon*, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the Priest is no longer heard; yea, even at the altar, all is silence. Let a profound respect stay all distractions, and keep our senses in submission to the soul. Let us fix our eyes on what the Priest does in the Holy Place.

THE CANON OF THE MASS.

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing Priest is for the Catholic Church, his and our Mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus, uti accepta habeas, et benedicas haec dona, haec munera, haec sancta sacrificia illibata, in primis quae tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque catholicae et apostolicae fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries, which thou hast intrusted to thy holy Church, our Mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our Holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic Apostolic Roman Church.

Here pray, together with the Priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio; pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suae; tibi que reddunt vota sua aeterno Deo, vivo et vero.

Permit me, O God, to intercede with thee in more earnest prayer for those for whom thou knowest that I have a special obligation to pray: * * * Pour down thy blessings upon them. Let them partake of the the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the Saints: they are that portion of the Body of Jesus Christ, which is called the *Church Triumphant*.

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Johannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Johannis et Pauli, Cosmae et Damiani, et omnium Sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also, who are already in possession of heaven. Therefore it is, that we wish to honour by it the memory of the glorious and ever Virgin Mary; of the Apostles, Confessors, Virgins, and of all the Saints; that so they may assist us, by their powerful intercession, to become worthy to contemplate thee, as they now do, in the mansions of thy glory.

The Priest, who up to this time, had been praying with his hands extended, now joins them, and holds them over the Bread and Wine, as the high Priest of the Old Law did over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we profess our *dependence*, and which, in a few instants, is to yield its place to the living Host, upon whom all our iniquities are to be laid .

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus Domine, ut placatus accipias: diesque nostros in tua pace

disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen. Quam oblationem tu Deus in omnibus quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Vouchsafe, O God to accept this offering which this thy assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath, and number us amongst thy elect, through Him who is coming to us, thy Son our Saviour.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but bring us into the presence of this divine Son our Saviour.

And here the Priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with all its power and efficacy. Prostrate yourself in profound adoration; for God himself is about to descend upon our Altar, coming down from heaven.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in coelum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. HOC EST ENIM CORPUS MEUM.

What, O God of heaven and earth, my Jesus, the long-expected Messiah, what else can I do at this solemn moment but adore thee, in silence, as my sovereign Master, and open my whole heart to thee, as to its dearest King! Come, then, Lord Jesus, come!

The Divine Lamb is now lying on our altar. Glory and love be to him for ever! But he has come that he may be immolated. Hence, the Priest, who is the minister of the will of the Most High, immediately pronounces over the Chalice those sacred words which will produce the great mystical immolation, by the separation of the Victims Body and Blood. The substances of the bread and wine have ceased to exist: the species alone are left, veiling, as it were, the Body and Blood, lest fear should keep us from a mystery, which God gives us in order to give us confidence. Let us associate ourselves to the angels, who tremblingly gaze upon this deepest wonder.

Simili modo postquam coenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo

omnes. HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Haec quotiescumque feceritis, in mei memoriam facietis.

O Precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and make me whiter than snow. Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come also and reign in me by thy power and by thy love.

The Priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation now on the altar is no longer an earthly offering, but the Body and Blood, the whole Person, of his divine Son.

Unde et memores Domine, nos, servi tui, sed et plebs tua sancta ejusdem Christi Filii tui Domini nostri tam beatae Passionis, nec non et ab inferis Resurrectionis, sed et in coelos gloriosae Ascensionis: offerimus praeclarae Majestati tuae de tuis donis ac datis: Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitae aeternae et Calicem salutis perpetuae.

Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justī Abel, et sacrificium Patriarchae nostri Abrahae, et quod tibi obtulit summus Sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Father of infinite holiness, the Host so long expected is here before thee! Behold this thine eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, - Host pure and spotless, - our Meat and Drink of everlasting life.

Heretofore thou didst accept the sacrifice of the innocent lambs offered to thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and lastly the sacrifice, which Melchisedech presented to thee, of bread and wine. Receive our Sacrifice, which is above all those others. It is the Lamb of whom all others could be but figures: it is the undying Victim: it is the Body of thy Son, who is the Bread of Life, and his Blood, which, whilst, a drink of immortality for us, is a tribute adequate to thy glory.

The Priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men.

Supplices te rogamus, omnipotens Deus: jube haec perferri per manus sancti Angeli tui in sublime Altare tuum, in conspectu divinae Majestatis tuae: ut quotquot ex hac altaris participatione, sacrosanctum

Filii tui Corpus et Sanguinem sumpserimus, omni benedictione coelesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen. But, O God of infinite power, these sacred gifts are not only on this altar here below; they are also on that sublime Altar in heaven, which is before the throne of thy divine Majesty. These two Altars are but one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for our making supplication for the Church suffering. Let us therefore ask the divine Liberator, who has come down among us, that he mercifully visit, by a ray of his consoling light, the dark abode of Purgatory, and permit his Blood to flow, as a stream of mercys dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them who have a claim on our suffrages.

Memento etiam Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy City: even our mortal eyes can see beneath the veil of our delighted faith; and hide not thyself from those brethren of ours, who are imprisoned in the place of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! and who profit so little by the visit which our Saviour pays us, let us together with the priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Johanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum. Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedixis, et praestas nobis: per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria. Alas! we are poor sinners, O God of all sanctity! yet do we hope that thy infinite mercy will grant us to share in thy kingdom, not, indeed, by

reason of our works, which deserve little else than punishment, but because of the merits of this Sacrifice, which we are offering to thee. Remember, too, the merits of thy holy Apostles, of thy holy Martyrs, of thy holy Virgins, and of all thy Saints. Grant us, by their intercession, grace in this world, and glory eternal in the next; which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying these last few words, the priest has taken up the sacred Host, which was on the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both Chalice and Host, he offers to God the most noble and perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the mysteries is broken. The Priest concludes his long prayers, by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia saecula saeculorum.
For ever and ever.

Answer him with faith, and in a sentiment of union with your holy mother the Church:

Amen.

Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is now time to recite the prayer which our Saviour Himself has taught us. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when he himself who made it for us is in our very hands now whilst we say it. As this Prayer belongs in common to all Gods children, the Priest recites it aloud, and begins by inviting us all to join in it.

Oremus.

Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Let us pray.

Having been taught by a saving precept, and following the form given us by a divine instruction, we thus presume to speak:

THE LORDS PRAYER.

Pater noster, qui es in caelis, santificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation.

Let us answer with deep feeling of our misery:

Sed libera nos a malo.

But deliver us from evil.

The Priest falls once more into the silence of the holy mysteries. His first word is an affectionate *Amen* to your last petition - *deliver us from evil* - on which he forms his own next prayer: and could he pray for anything more needed? *Evil* surrounds us everywhere, and the Lamb on our altar has been sent to expiate it and deliver us from it.

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus. How many, O Lord, are the evils which beset us! Evils *past*, which are the wounds left on the soul by our sins, and strengthen her wicked propensities. Evils *present*, that is, the sins now at this very time upon our soul; the weakness of this poor soul; and the temptations which molest her. There are, also, *future* evils, that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this host of our Salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy Apostles Peter and Paul, and Andrew. Liberate us, break our chains, give us peace; through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The Priest is anxious to announce the Peace which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia saecula saeculorum.

R. Amen.

World without end.

R. Amen.

Then he says:

Pax Domini sit semper vobiscum.

May the peace of the Lord be ever with you.

To this paternal wish reply:

R. Et cum spiritu tuo.

R. And with thy spirit.

The Mystery is drawing to a close: God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far the priest has announced the death of Jesus; it is time to proclaim his Resurrection. To this end, he reverently breaks the sacred Host, and having divided it into three parts, he puts one into the Chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore, and say:

Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam aeternam. Amen.

Glory be to thee, O Saviour of the world, who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St. John saw on the Altar of Heaven *standing, though slain*: - say to this your Lord and king, who has taken upon himself all our iniquities, in order to wash them away by his Blood:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us Peace.

Peace is the grand object of our Saviours coming into the world: he is the *Prince of Peace*. The divine Sacrament of the Eucharist ought therefore to be the Mystery of Peace, and the bond of Catholic Unity; for, as the Apostle says, *all we who partake of one bread, are all one Bread and one Body* [1 Cor. x. 17]. It is on this account that the priest, now that he is on the point of receiving, in Communion, the Sacred Host, prays that fraternal peace may be preserved in the Church, and more

especially in this portion of it which is assembled round the altar. Pray with him, and for the same blessing:

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare, et coadunare digneris. Qui vivis et regnas, Deus, per omnia saecula saeculorum. Amen.

Lord Jesus Christ, who saidst to thy Apostles, "my peace I leave with you, my peace I give unto you:" regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God for ever and ever. Amen.

If it be a High Mass, the Priest here gives the kiss of peace to the Deacon, who gives it to the Sub-deacon, and he to the Choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies if you have any. Then continue to pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most Sacred Body and Blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following prayer; otherwise prepare yourself to make a Spiritual Communion:

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Let not the participation of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through thy mercy may it be a safeguard and remedy both to my soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever.

Amen.

When the Priest takes the host into his hands, in order to his receiving it in Communion, say:

Panem caelestem accipiam, et nomen Domini invocabo.
Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same disposition as the centurion of the Gospel, who first used them:

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy thou shouldst enter under my roof; say it only with one word of thine, and my soul will be healed.

Whilst the Priest receives the Sacred Host, if you also are to communicate, adore profoundly your God, who is ready to take up his abode within you, and again say to him with the Bride: *Come, Lord Jesus, come!*

But should you not be going to receive sacramentally, make a Spiritual Communion. Adore Jesus Christ, who thus visits your soul by His grace, and say to him:

Corpus Domini nostri Jesu Christi, custodiat animam meam in vitam aeternam. Amen.

I give thee, O Jesus, this heart of mine, that thou mayest dwell in it, and do with me what thou wilt.

Then the priest takes the Chalice in thanksgiving and says:

Quid retribuam Domino pro omnibus, quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make to the Lord for all He hath given to me? I will take the Chalice of salvation, and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a Sacramental Communion, you should, at this moment of the Priests receiving the precious Blood, again adore the God who is coming to you, and keep to your Canticle: *Come, Lord Jesus, come!*

If on the contrary, you are going to communicate only spiritually, again adore your divine Master, and say to him:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

I unite myself to thee, my beloved Jesus! do thou unite thyself to me! and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for Holy Communion during this season of Lent are given in the [next chapter](#).

The Communion being finished, and whilst the Priest is purifying the Chalice the first time, say:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Thou hast visited me, O God, in these days of my pilgrimage; give me grace to treasure up the fruits of this visit for my future eternity.

Whilst the priest is purifying the chalice the second time, say:

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhaereat visceribus meis: et praesta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them, and I be thus rendered less unworthy of thy divine visit.

The priest, having read the antiphon called the *Communion*, which is the first part of his Thanksgiving for the favour just received from God, whereby he has renewed his divine presence among us, turns to the people with the usual salutation; after which, he recites the prayers, called the *Postcommunion*, which are the completion of the thanksgiving. You will join him here also, thanking God for the unspeakable gift he has just lavished on you, and asking him, with most earnest entreaty, that he will bestow upon you a lasting spirit of compunction.

These prayers having been recited, the priest again turns to the people, and, full of joy for the immense favour he and they have been receiving, he says:

Dominus vobiscum.

The Lord be with you.

Answer him:

Et cum spiritu tuo.

Ite, Missa est.

R. Deo gratias.

And with thy spirit.

Go, the Mass finished.

R. Thanks be God.

The priest makes a last Prayer, before giving you his blessing: pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meae, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihi que, et omnibus, pro quibus illud obtuli, sit te miserante, propitiabile. Per Christum Dominum nostrum.

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour, and, deign to confirm the Blessing, which thy Minister is about to give me in thy Name.

The Priest raises his hand, and thus blesses you:

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.

R. Amen.

May the Almighty God, Father, Son, and Holy Ghost, bless you!

R. Amen.

He then concludes the Mass by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led him to take upon himself our *flesh*, and to *dwell among us*. Pray that you may be of the number of those who, now he has come *unto his own*, *receive him*, and are made *the sons of God*.

Initium sancti Evangelii secundum Johannem.

Cap 1.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt et sine ipso factum est nihil, quod factum est, in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Johannes.

Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
R. Deo gratias.

The beginning of the holy Gospel according to John.

Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made, in him was life, and the life was the light of men and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.
R. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING LENT

Of all the works, whereby a Christian can sanctify the time of Lent, there is none so pleasing to God as the assisting at the Holy Sacrifice of the Mass, in which is offered the Victim of mans salvation. But now that his own unworthiness is more than ever-evident to him, ought he to abstain from partaking, by Holy Communion, of this life-giving and purifying Host? Such is not our Saviours will. He came down from heaven, *not to judge, but to save us* [St. John, iii. 17]. He knows how long and rugged is the road we have to traverse, before we reach that happy day, on which we shall rest with him, in the joy of his Resurrection. *He has compassion on us*; he fears *lest we faint in the way* [St. Matth. xv. 32]; and he, therefore, offers us the divine Food, which gives light and strength to our souls, and refreshes them in their toil. We feel that our hearts are not yet pure enough; let us, then, with an humble and contrite heart, go to him, who is come that he may restore to our souls their original beauty. Let us, at all times, remember the solemn injunction, which this Saviour so graciously deigned to give us: *Except ye eat the Flesh of the Son of Man, ye shall not have life in you* [St. John, vi. 54].

If, therefore, sin has no longer dominion over us; if we have destroyed it by true sorrow and sincere confession, made efficacious by the absolution of Gods Priest;- let us not deprive ourselves of the *Bread of Life* [St. John, vi. 35], no matter how great soever our infirmities may seem; for it is for us that our Jesus has prepared the Feast. If we feel that the chains of sin are still upon us; if by self-examination, made with the light of the Truth that is now granted to us, we discover in our souls certain stains, which the false principles of the world and too easy a conscience had hitherto made us wink at;- let us lose no time, let us make a good Confession: and when we have made our peace with the God of mercy, let us approach the holy Table and receive the pledge of our reconciliation.

Yes, let us go to Holy Communion, during this season of Lent, with a most heart-felt conviction of our unworthiness. It may be, that hitherto we have sometimes gone with too much familiarity, on account of our not sufficiently understanding our nothingness, our misery, and the infinite holiness of the God, who thus unites himself with his sinful creatures. Henceforth, our heart shall be more truthful; blending together the two sentiments of humility and confidence, we will say, with an honest conviction, those words of the Centurion of the Gospel,

which the Church puts upon our lips, when she is distributing to us the Bread of Life: *Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed* [St. Matth. viii. 8].

We will here give, as usual, Acts which may serve as a preparation for Holy Communion during these weeks of Lent. There are souls that feel the want of some such assistance as this; and, for the same reason, we will add a form of Thanksgiving for after Communion.

BEFORE COMMUNION

ACT OF FAITH

The signal grace which thou, O my God, hast granted to me, that I should know the wounds of my soul, has revealed to me the greatness of my misery. I have been taught how deep was the darkness that covered me, and how much I needed thy Divine Light. But, whilst the torch of Faith has thus shown me the abyss of my own poor nature, it has also taught me how wonderful are the works, which thy love of thy ungrateful creature has made thee undertake, in order that thou mightest raise him up mid save him. It was for me thou didst assume my human nature, and wast born at Bethlehem; it is for me that thou art soon to shed thy Blood on the Cross. Thou commandest me to believe these miracles of thy love. I do believe them, O my God, humbly and gratefully. I also believe, and with an equally lively Faith, that in a few moments, thou art to give thyself to me in this ineffable Mystery of Holy Communion. Thou sayest to me: *This is my Body - this is my Blood:-* thy word is enough in spite of my unworthiness seeming to forbid the possibility of such Communion, I believe, I consent, I bow me down before thine infinite Truth. Oh can there be Communion between the God of all holiness and a Sinner such as I? - And yet, thou assurest me, that thou art verily coming to me! I tremble, O Eternal Truth - but I believe. I confess that thy love of me is infinite, and that having resolved to give thyself to thy poor and sinful creature, thou wilt suffer no obstacle to stand in thy way

ACT OF HUMILITY

During the season just past, I have often contemplated, O my Jesus, thy coming from thy high throne into the bosom of Mary, thy inuting thy divine person to our weak mortal nature, and thy being born in the crib of a poor stable: and when I thought on these humiliations of my God,

they taught me not only to love *thee* tenderly, but to know also my own nothingness, for I saw more clearly what an infinite distance there is between the Creature and his Creator; and, seeing these prodigies of thy immense love, I gladly confessed my own vileness. But now, dearest Saviour, I am led to consider something far more humiliating than the lowliness of my nature. That *Nothingness* should be but nothingness, is not a sin. No, - it is my sins that appal me. Sin has so long tyrannised over me; its consequences are still upon me; it has given me such dangerous tendencies; and I am so weak in resisting its bidding. When my first Parent sinned, he hid himself, lest he should meet thee; and thou biddest *me come* unto thee, not to sentence me to the punishment I deserve but to give me, oh! such a mark of love, - union with thyself! Can this be? Art thou not the infinitely holy God? - I must needs yield, and come, for thou art my sovereign Master; and who is there that dares resist thy will? I come, then, humbling myself, even to my very nothingness, before thee, and beseeching thee to pardon my coming, for I come because thou wilt have it so.

ACT OF CONTRITION

And shall I, O my Jesus, confess thus the grievousness and multitude of my sins, without promising thee to sin no more? Thou wishest this sinner to be reconciled with thee, thou desirest to press him to thy Sacred Heart:- and could *he*, whilst thanking thee for this thy wonderful condescension, still love the accursed cause which made him thine enemy? - No, my infinitely merciful God, no! I will not, like my first Parent, seek to escape thy justice, but, like the Prodigal Son, I will arise and go to my Father; like Magdalene, I will take courage and enter the banquet-hall; and, though trembling at the sight of my sins, I will comply with thy loving invitation. My heart has no further attachment to sin, which I hate and detest as the enemy of thy honour and my own happiness. I am resolved to shun it from this time forward, and to spare no pains to free myself from its tyranny. There shall be no more of that easy life which chilled my love, nor of that studied indifference which dulled my conscience, nor of those dangerous habits which led me to stray from my loyalty to thee. Despise not, O God, this my humble and contrite heart.

ACT OF LOVE

Such is thy love for us in this world, O my Jesus, that as thyself sayest, thou art *come not to judge, but to save*. I should not satisfy thee, in this happy Communion hour, were I to offer thee but this salutary fear, which has led me to thy sacred feet, and this shame-stricken conscience,

which makes me tremble in thy holy presence. The visit thou art about to pay me, is a visit of Love. The Sacrament, which is going to unite me to thee, is the Sacrament of thy Love. Thou, my Good Shepherd, hast said, that he *loves* most, who has been *forgiven* most. *My* heart then must dare to love thee; it must love thee with all its warmth; the very recollection of its past disloyalty must make its loving thee doubly needed and doubly fervent. Ah! sweet Lord! - see this poor heart of mine; strengthen it, console it, drive away its fears, make it feel that thou art its Jesus! It has come back to thee, because it *feared* thee; if it *love* thee, it will never again leave thee.

And thou, O Mary, *Refuge of Sinners*, help me to love Him, who is thy Son, and our Brother. - Holy Angels! - ye who live eternally in that love, which has never ceased to glow in your mighty spirits, - remember, I reverently pray you, that this God created me, as he did you, that I might love him. - All ye holy Saints of God! I beseech you, by the love wherewith ye are inebriated in heaven, graciously give me a thought, and prepare now my heart to be united with him. Amen.

AFTER COMMUNION

ACT OF ADORATION

Thou art here within me, great God of heaven! Thou art, at this moment, residing in a sinners heart! I, yea, I, am thy temple, thy throne, thy resting-place! - How shall I worthily adore thee, thee that hast deigned to come down into this abyss of my lowliness and misery? The angels veil their faces in thy presence; thy Saints lay their crowns at thy feet; and I, that am but a sinful mortal, how shall I sufficiently honour thee, O Infinite Power, Infinite Wisdom, Infinite Goodness? - This soul wherein thou art now dwelling, has presumed so many times to set thee at defiance, and boldly disobey and break thy commands. And thou canst come to me after all this, and bring all thy beauty and greatness with thee! What else can I do, but give thee the homage of a heart, that knows not how to bear the immensity of the honour thou art now lavishing on me? Yes, my own wonderful and loving God, I adore thee, I acknowledge thee to be the Sovereign Being, the Creator and preserver of all creatures, and the undisputed Master of everything that belongs to me. I delightedly confess my dependence on thee, and offer thee, with all my heart, my humble service.

ACT OF THANKSGIVING

Thy greatness, O my God, is infinite; but thy goodness to me is

incomprehensible. Thy being now, present within this breast of mine is, I know, a proof of that immense power, which shows itself where and when it wills; but it is also a mark of thy love for me. Thou art come to my soul, that thou mayest be closely united with her, comfort her, give her a new life, and bring her all good things. Oh! who will teach me how to value this grace, and thank thee for it in a becoming way? But, how shall I hope to value it as I ought, when I am not able to understand either the love, that brings thee thus within me, nor my own need of having thee? And when I think of my inability to make thee a suitable return of thanks, I feel as though I can give thee nothing but my speechless gratitude. Yet thou willest that this my heart, poor as it is, should give thee its thanks; thou takest delight in receiving its worthless homage. Take it, then, my loving Jesus! I give it thee with all possible joy, and beseech thee to reveal unto me the immensity of thy gift, and to *enrich* me more that I may *give* thee more.

ACT OF LOVE

But nothing will satisfy thee, O my Infinite Treasure unless I give thee my *love*. Thou hast ever loved *me*, and thou art still loving me; I must love thee in return! Thou hast borne with me, thou hast forgiven me, thou art, at this moment, overpowering me with honour and riches; and all this out of love for me! The return thou askest of me, is my *love*. Gratitude will not content thee -thou wilt have my *love*! - But, Jesus, my dear Jesus - my past life - the long years I have spent in offending thee - rise up before me, and tell me to hide myself from thee! And yet, whither could I go without carrying thee within me, for thou hast taken up thine abode in my inmost soul? No, - I will not run from thee! I will summon all the energies of my heart, to tell thee, that I love thee; that thy love for me has emboldened me; that I belong to thee; that I love thee above all else that I love; and that henceforth, all my joy and happiness shall be in pleasing thee, and doing whatsoever thou askest of me.

ACT OF OBLATION

I know, dear Jesus, that what thou askest of me is not the passing sentiment of a heart excited by the thought of thy goodness towards it. Thou hast loved me from eternity; thou lovedst me, even when I was doing nothing for thee; thou hast given me light to know my miseries; thou hast shielded me against thine own angry justice; thou hast mercifully pardoned me a countless number of times; thou art even now embracing me with tenderest love; - and all these works of thy almighty hand have been but for one end, - to make me give myself to thee, and

live, at last, for thee. It is this thou wouldst obtain of me, by granting me this precious earnest of thy love, which I have just received. Thou hast said, speaking of this ineffable gift: *As I live by the Father; so he that eateth me, the same also shall live by me* [St. John vi. 58]. Henceforth, *O Bread, which came down from heaven!* [Ibid. 51] thou art the source of my life. Now, more than ever, my life belongs to thee. I give it unto thee. I dedicate unto thee my soul, my body, my faculties, my whole being. Do thou direct and govern me. I resign myself entirely into thy hands. I am blind, but thy light will guide me; I am weak, but thy power will uphold me; I am inconstant, but thy unchangeableness will give me stability. I trust unreservedly in thy mercy, which never abandons them that hope in thee.

O Mary! pray for me, that I lose not the fruit of this Visit. - Holy Angels! watch over this dwelling-place of your Lord, which he has so mercifully chosen: let nothing defile it. - Oh! all ye Saints of God! pray for the sinner, unto whom he has given this pledge of his Divine pardon.

CHAPTER THE SEVENTH

ON THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS DURING LENT

The Office of *Vespers*, or *Evensong*, consists firstly of the Five following Psalms and Antiphons. According to our custom, we preface each Psalm with a short explanation, in order to draw the attention to what is most in harmony with the spirit of Lent.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

V. Deus, in adiutorium meum intende.

R. Domine, ad adiuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto:

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.

Amen.

Laus tibi, Domine, Rex aeternae gloriae.

ANT. Dixit Dominus.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Praise be to thee, O Lord, King of eternal glory.

ANT. The Lord said.

The first psalm is a prophecy of the future glory of the Messiah. It shows us his triumph; after his humiliations and his Cross, the Man-God shall sit on the *right-hand* of his Father. Moreover, he is to come again into this world, - to *judge* it, and *crush* the proud *heads* of sinners. While thus celebrating his Glory, let us not forget his Justice.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuae emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuae in splendoribus sanctorum: * ex

utero ante luciferum genui te.

Juravit Dominus, et non poenitebit eum: * Tu es Sacerdos in aeternum secundum ordinem Melchisedech.

Dominus a dextris tuis: * confregit in die irae suae reges.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multo rum.

De torrente in via bibet: * propterea exaltabit caput.

ANT. Dixit Dominus Domino meo, sede a dextris meis.

ANT. Magna opera Domini.

The Lord said to my Lord, *his Son*: Sit thou at my right hand, *and reign with me*.

Until, *on the day of thy last coming*, I make thy enemies thy footstool. *O Christ!* the Lord thy *Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thine enemies.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee*: From the womb before the day-star I begot thee.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man*: Thou art a Priest for ever, according to the order of Melchisedech.

Therefore, O Father, the Lord *thy Son*, is at thy right hand: he hath broken kings in the day of his wrath.

He shall also judge among nations: *in that terrible coming*, he shall fill the ruins *of the world*: he shall crush the heads in the land of many. *He cometh now in humility*; he shall drink, in the way, of the torrent of sufferings: therefore shall he lift up the head.

ANT. The Lord said to my Lord, sit thou at my right hand.

ANT. Great are the works of the Lord.

The following psalm commemorates the mercies of God to his *people* - the promised *Covenant* - the *Redemption*, his *Fidelity* to his word. But it also tells us that the *Name* of the Lord is *terrible* because it is *holy*; and concludes by telling us, that *the fear of the Lord is the beginning of wisdom*.

PSALM 110

Confitebor tibi, Domine, in toto corde meo: * in consilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in

saeculum saeculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in seculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hereditatem Gentium: * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in saeculum saeculi: * facta in veritate et aequitate.

Redemptionem misit populo suo: * mandavit in aeternum testamentum suum

Sanctum et terribile nomen ejus; * initium sapientiae timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in saeculum saeculi.

ANT. Magna opera Domini: exquisita in omnes voluntates ejus.

ANT. Qui timet Dominum.

I will praise thee, O Lord, with my whole heart: in the counsel of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men*: he will show forth to his people the power of his works.

That he may give them, *his Church*, the inheritance of the Gentiles: the works of his hands are truth and judgement.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent Redemption to his people; he hath, *thereby*, commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

ANT. Great are the works of the Lord: sought out according to all his wills.

ANT. He that feareth the Lord.

The next Psalm sings the happiness of the *just man*, and his hopes on the day of his Lord's coming. It tells us, likewise, of the confusion and

despair which will torment the *sinner*, who, during life, was insensible to his own interests, and deaf to the invitations made him by the Church.

PSALM 111

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.
Potens in terra erit semen ejus: * generatio rectorum benedicetur.
Gloria et divitiae in domo ejus: * et justitia ejus manet in saeculum saeculi.

Exortum est in tenebris lumen rectis: * misericors et miserator, et justus.
Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: * quia in aeternum non commovebitur.

In memoria aeterna erit justus; * ab auditione mala non timebit.
Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperi bus, justitia ejus manet in saeculum saeculi: * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

ANT. Qui timet Dominum, in mandatis ejus volet nimis.

ANT. Sit nomen Domini.

Blessed is the man that feareth the Lord: he shall
delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous
shall be blessed.

Glorious and wealth shall be in his house: and his justice remaineth for
ever and ever.

To the righteous a light is risen up in darkness: he is merciful, and
compassionate, and just.

Acceptable is the man that sheweth mercy and lendeth: he shall order
his words with judgement: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil
hearing.

His heart is ready to hope in the Lord; his heart is strengthened; he shall
not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for
ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry: he shall gnash with his teeth,
and pine away: the desire of the wicked shall perish.

ANT. He that feareth the Lord delighteth exceedingly in his

commandments.

ANT. May the name of the Lord.

The Psalm *Laudate pueri* is a Canticle of praise to the Lord, who from His high heaven has taken pity on the fallen human race, and facilitated its return to its Maker.

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in saeculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * et super coelos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in coelo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut colloceat eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum laetantem.

ANT. Sit nomen Domini benedictum in saecula.

ANT. Deus autem noster.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high:

and looketh down on the low things in heaven and on earth?

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. May the name of the Lord be for ever blessed.

ANT. But our God.

The fifth Psalm, *In exitu*, recounts the prodigies witnessed under the ancient Covenant: they were *figures*, whose realities begin their accomplishment in us, if we but return to the Lord our God. He will deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who will consent to fear and love

the Lord.

PSALM 113

In exitu Israel de Aegypto: * domus Jacob de populo barbaro.

Facta est Judaea sanctificatio ejus: * Israel potestas ejus.

Mare vidit, et fugit: * Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: * et tu Jordanis, quia conversus es retrorsum?

Montes exsultastis sicut arietes: * et colles sicut agni ovium?

A facie Domini mota est terra: * a facie Dei Jacob.

Qui convertit petram in stagna aquarum; * et rupem in fontes aquarum.

Non nobis, Domino, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * nequando dicant gentes: Ubi est Deus eorum?

Deus autem noster in coelo: * omnia quaecumque voluit, fecit.

Simulacra Gentium argentum et aurum: * opera manuum hominum.

Os habent et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent, et non odorabunt.

Manus habent, et non palpabunt, pedes habent, et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum, et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Benedicti vos a Domino: * qui fecit coelum et terram.

Coelum coeli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in saeculum.

ANT. Deus autem noster in coelo: omnia quaecumque voluit fecit.

When Israel went out of Egypt: the house of Jacob from a barbarous people.

Judea was made his sanctuary: Israel his dominion.

The sea saw and fled: Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hill into fountains of waters.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy, and for thy truths sake: lest the Gentiles should say: Where is their God ?

But our God is in heaven: he hath done all things whatsoever he would. The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that fear the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lords: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. But our God is in heaven: he hath done all things whatsoever he would.

After these five psalms, a short lesson from the holy Scriptures is then read. It is called the *Capitulum*, because it is always very short. The ones for these Sundays are given in the *Proper* of each.

After the Capitulum, follows the Hymn, *Audi, benigne*, which was written by St. Gregory the Great.

HYMN *

Audi, benigne Conditor,
Nostras preces cum fletibus,
In hoc sacro jejunio
Fusas quadragenario.

Scrutator alme cordium,
Infirma tu scis virium:
Ad te reversis exhibe
Remissionis gratiam.

Multum quidem peccavimus,
Sed parce confitentibus:
Ad Nominis laudem tui
Confer medelam languidis.

Concede nostrum conteri
Corpus per abstinenciam;
Culpa ut relinquat pabulum
Jejuna corda criminum.

Praesta, beata Trinitas,
Concede, simplex Unitas;
Ut fructuosa sint tuis
Jejuniorum munera.
Amen.

Hear, O merciful Creator! the tearful prayers we present to thee, during these forty days of Fast.

O loving Searcher of the heart! thou knowest that our strength is weak: grant us the grace of thy pardon, for we are converted unto thee.

Grievously have we sinned; yet, spare us, for we confess our sins to thee : and, for the glory of thy Name, heal our languid hearts.

Grant that we may subdue our flesh by abstinence; that thus our hearts may leave what nourishes sin, and fast

from every crime.

O Blessed Trinity: O Un divided Unity! grant to us thy servants, that our fasts may produce abundant fruits. Amen.

V. Angelis suis Deus mandavit de te..

R. Ut custodiant te in omnibus viis tuis.

V. He hath given his Angels charge over thee.

R. To keep thee in all thy ways.

Then is said the *Magnificat* Antiphon, which is to be found in the *Proper*. After this, the Church sings the Canticle of Mary, the *Magnificat*, in which are celebrated the Divine Maternity and all its consequent blessings. This exquisite Canticle is an essential part of the Vespers throughout the year. Let us unite with *all generations*, and *call* her “*Blessed*,” but let us, also, enter into those sentiments of *Humility*, which she recommends to us both by her words and her example. Her inspired lips speak to us this promise: If the Great God, whose triumph is to gladden us on the glorious Day of Easter, find us humble and submissive, - he will *exalt* us, yea, raise us up even to himself; if we confess our misery and *poverty* to him, he will *enrich* us, even to the *full*, with every blessing.

OUR LADYS CANTICLE

(*St. Luke i.*)

Magnificat: * anima mea Dominum.

Et exsultavit spiritus meus: * in Deo salutari meo.

Quia respexit humilitatem ancillae suae: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes inplevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum: * recordatus misericordiae suae.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in saecula.

My soul doth magnify the Lord;

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for, behold, from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear

him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spake to our fathers, to Abraham and to his seed for ever.

The *Magnificat* antiphon is then repeated. The Prayer, or Collect, will be found in the Proper of each Sunday.

The Vespers end with the following Versicles:

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animae per misericordiam Dei requiescant in pace.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Audi, benigne Conditor,
Nostras preces cum fletibus,
In hoc sacro jejunio,
Fusas quadragenario.

* APPENDIX

HYMN

According to the Monastic Rite, it is as follows :-

R. breve. Scapulis suis, * Obumbrabit tibi.

Scapulis suis, * Obumbrabit tibi.

V. Et sub pennis ejus sperabis. * Obumbrabit tibi.

Gloria Patri, etc.

Scapulis suis, * Obumbrabit tibi.

Scrutator alme cordium,

Infirma tu scis virium:

Ad te reversis exhibe

Remissionis gratiam.

Multum quidem peccavimus,
Sed parce confitentibus:
Ad laudem tui Nominis
Confer medelam languidis.

Sic corpus extra conteri
Dona per abstinentiam;
Jejuna ut mens sobria
A labe prorsus criminum.

Praesta, beata Trinitas,
Concede, simplex Unitas;
Ut fructuosa sint tuis
Jejuniorum munera.
Amen.

CHAPTER THE EIGHTH

ON THE OFFICE OF COMPLINE DURING LENT

This Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public Confession of our sins, as a powerful means of propitiating the divine justice, and obtaining Gods help, now that we are going to spend so many hours in the unconscious, and therefore dangerous, state of sleep, which is also such an image of death.

The Lector, addressing the Priest, says to him:

V. Jube, domne, benedicere.

V. Pray, father, give thy blessing.

The priest answers:

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens. R. Amen.

May the almighty Lord grant us a quiet night and a perfect end. R. Amen.

The lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens, circuit quaerens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

Brethren, be sober and watch: because your adversary the devil, like a roaring lion, goeth about seeking whom he may devour: whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

The Choir answers:

R. Deo gratias.

R. Thanks be to God.

Then the Priest:

V. Adjutorium nostrum in nomine Domini.

V. Our help is in the name of the Lord.

The Choir:

R. Qui fecit coelum et terram.

R. Who hath made heaven and earth.

Then the Lords Prayer is recited in secret; after which the priest says the *Confiteor*, and, when he has finished, the Choir says:

Misereatur tui omnipotens Deus, et dimissis peccatis nostris, perducatur te ad vitam aeternam.

May Almighty God be merciful to thee, and forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, the Choir repeats the *Confiteor*, thus:

Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Johanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Johannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee, Father, to pray to our Lord God for me.

The Priest then says:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam. R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. R. Amen.

V. Converte nos, Deus, salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, &c.

Laus tibi, Domine, Rex æternæ gloriæ.

ANT. Miserere.

May Almighty God be merciful to you, and, forgiving your sins, hung

you to life everlasting. R. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. R. Amen.

V. Convert us, O God, our Saviour.

R. And turn away thine anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory, &c.

Praise be to thee, O Lord, King of eternal glory.

ANT. Have mercy.

The *first* psalm expresses the confidence with which the just man *sleeps in peace*; but it, also, rebukes those tepid Christians, whose *dull hearts* are but too often enslaved to *vanity* and *lies*, and exhorts them to examine, at the close of the day, the thoughts of their *hearts*, and be *sorry for them* at that time of stillness and repose.

PSALM 4

Cum invocarem exaudivit me Deus justitiae meae: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

Filii hominum, usquequo gravi corde? * ut quid diligitis vanitatem, et quaeritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quae dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiae, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui Domine: * dedisti laetitiam in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his Holy One wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry and sin not: the things you say in your hearts, be sorry for

them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord:

many say, Who sheweth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the selfsame, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The Church has introduced here the first six Verses of the thirtieth Psalm, because they contain the prayer which our Saviour made when dying: *Into thy hands, O Lord, O commend my spirit!* words so beautifully appropriate in this Office of the close of day.

[Note - these verses were omitted from the Pope St. Pius X revision of the Divine Office of 1911.]

PSALM 30.

In te, Domine, speravi, non confundar in aeternum: * in justitia tua libera me.

Incline ad me aurem tuam: * accelera ut eruas me.

Esto mihi in Deum protectorem, et in domum refugii: * ut salvum me facias.

Quoniam fortitudo mea, et refugium meum es tu: * et propter nomen tuum deduces me, et enutries me.

Educes me de laqueo hoc, quem absconderunt mihi: * quoniam tu es protector meus.

In manus tuas commendo spiritum meum: * redemisti me, Domine, Deus veritatis.

In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

Bow down thy ear to me: make haste to deliver me.

Be thou unto me a God, a protector, and a house of refuge, to save me.

For thou art my strength, and my refuge: and for thy name's sake thou wilt lead me, and nourish me.

Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

The *third* psalm gives the motives of the just mans confidence, even during the dangers of the night. The description here given of Peace of mind, should make the sinner long for a reconciliation with his God, that so he, too, may enjoy that divine protection, without which there

can be no security or happiness in this life of peril and misery.

PSALM 90

Qui habitat in adiutorio Altissimi: * in protectione Dei coeli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum: * Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero. Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu, et daemonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: * et retributionem peccatorum videbis

Quoniam tu es, Domine, spes mea: * Altissimum posuisti refugium tuum.

Non accedet ad te malum: * et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: * ut custodiant te in omnibus viis tuis.

In manibus portabunt te: * ne forte offendas ad lapidem pedem tuum. Super aspidem et basiliscum ambulabis: * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: * cum ipso sum in tribulatione, eripiam eum et glorificabo eum.

Longitudine dierum replebo eum: * et ostendam illi salutare meum.

He that dwelleth in the aid of the Most high, shall abide under the protection of the God of heaven.

He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noon day devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because *thou hast said*: Thou, O Lord, art my hope: Thou hast made the Most High thy refuge.

There shall no evil come to thee, nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He Will cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

The *fourth* psalm invites the *Servants* of God to persevere with fervour, in the prayers they offer during the *Night*. The faithful should say this psalm in a spirit of gratitude to God, for raising up, in the Church, adorers of his holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: * omnes servi Domini.

Qui statis in domo Domini: * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: * et benedicite Dominum.

Benedicat te Dominus ex Sion: * qui fecit coelum et terram.

ANT. Miserere mei, Domine, et exaudi orationem meam.

Behold now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN

[See [appendix](#) for version according to Monastic usage.]

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis praesul et custodia.

Procul recedant somnia,
Et noctium phantasmata:
Hostemque nostrum comprime,
Ne polluantur corpora.

Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne saeculum.
Amen.

Before the closing of the light, we beseech thee, Creator of all things!
that, in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us; and do thou
repress our enemy, lest our bodies be profaned.

Most merciful Father! and thou, his only-begotten Son, coequal with
him! reigning for ever with the holy Paraclete! grant this our prayer.
Amen.

CAPITULUM

(Jeremias xiv.)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est
super nos; ne derelinquas nos, Domine Deus noster.

R. In manus tuas, Domine: * commendo spiritum meum.

In manus tuas, Domine: * commendo spiritum meum.

V. Redemisti nos, Domine Deus veritatis. * Commendo spiritum meum.
Gloria Patri.

In manus tuas, Domine: * commendo spiritum meum.

V. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

ANT. Salva nos.

But thou art in us, O Lord, and thy holy name has been invoked upon us: forsake us not, O Lord our God.

R. Into thy hands, O Lord: * I commend my spirit.

Into thy hands, O Lord: * I commend my spirit.

V. Thou hast redeemed us, O Lord God of truth. * I commend my spirit. Glory be.

Into thy hands, O Lord: * I commend my spirit.

V. Preserve us, O Lord, as the apple of thine eye.

R. Protect us under the shadow of thy wings.

ANT. Save us.

The canticle of the venerable Simeon - who, while holding the divine Infant in his arms, proclaimed Him to be the *Light of the Gentiles*, and then slept the sleep of the just - admirably expresses the repose of heart which the soul, that is in the Grace of God, will experience in her Jesus; for, as the Apostle says, *we may live together with Jesus, whether we are awake or asleep* [1 Thess. v. 10].

CANTICLE OF SIMEON

(*St. Luke ii.*)

Nunc dimittis servum tuum, Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei: * salutare tuum.

Quod parasti: * ante faciem omnium populorum.

Lumen ad revelationem Gentium: * et gloriam plebis tuae Israel.

Gloria Patri, et Filio, etc.

ANT. Salva nos, Domino, vigilantes: custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, etc.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

PRAYERS

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Credo in Deum, &c.

V. Carnis resurrectionem.

R. Vitam aeternam. Amen.

V. Benedictus es, Domine Deus Patrum nostrorum.

R. Et laudabilis et gloriosus in saecula.

V. Benedicamus Patrem et Filium cum Sancto Spiritu.

R. Laudemus, et superexaltemus eum in saecula.

V. Benedictus es, Domine, in firmamento caeli.

R. Et laudabilis, et gloriosus, et superexaltatus in saecula.

V. Benedicat et custodiat nos omnipotens et misericors Dominus.

R. Amen.

V. Dignare Domine, nocte ista.

R. Sine peccato nos custodire.

V. Miserere nostri, Domine.

R. Miserere nostri.

V. Fiat misericordia tua Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

I believe in God, &c.

V. The resurrection of the body.

R. And life everlasting. Amen.

V. Blessed art thou, O Lord God of our fathers.

R. And praiseworthy and glorious for ever.

V. Let us bless the Father and the Son, with the Holy Ghost

R. Let us praise, and magnify him for ever.

V. Thou art blessed, O Lord, in the firmament of heaven.

R. And praiseworthy, and glorious, and magnified for ever.

V. May the Almighty and merciful Lord bless us and keep us.

R. Amen.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.
V. Have mercy on us, O Lord.
R. Have mercy on us.
V. Let thy mercy be upon us, O Lord.
R. As we have hoped in thee.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

After these *Prayers*, (which are omitted if the Office be of a *double* rite,) the Priest says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS

Visita, quaesumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Benedicamus Domino.
R. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.
R. Amen.

V. The Lord be with you.
R. And with thy spirit.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

V. The Lord be with you.
R. And with thy spirit.
V. Let us bless the Lord.
R. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless

and preserve us.
R. Amen.

ANTHEM TO THE BLESSED VIRGIN

Ave Regina coelorum,
Ave Domina Angelorum:
Salve radix, salve porta,
Ex qua mundo lux est orta;
Gaude, Virgo gloriosa,
Super omnes speciosa:
Vale, O valde decora,
Et pro nobis Christum exora.

V. Dignare me laudare te, Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.

OREMUS

Concede, misericors Deus, fragilitati nostrae praesidium: ut, qui sanctae Dei Genetricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum. R. Amen.

V. Divinum auxilium maneat semper nobiscum.
R. Amen. *

Hail, Queen of Heaven! Hail, Queen of Angels! Hail blest Root and Gate, from which came Light upon the world! Rejoice, O glorious Virgin, that surpassest all in beauty! Hail, most lovely Queen! and pray to Christ for us.

V. Vouchsafe, O Holy Virgin, that I may praise thee.
R. Give me power against thine enemies.

LET US PRAY

Grant, O merciful God, thy protection to us in our weakness; that we who celebrate the memory of the Holy Mother of God, may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord. R. Amen.

V. May the divine assistance remain always with us.
R. Amen. *

* In the Monastic Rite, this Response is as follows:

R. Et cum fratribus nostris absentibus. Amen.

R. And with our absent Brethren. Amen.

Then, in secret, *Pater*, *Ave*, and *Credo*.

APPENDIX

HYMN

According to the Monastic Rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis praesul ad custodiam.

Procul recedant somnia
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Praesta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum Sancto Spiritu.

THE FIRST SUNDAY OF LENT

This Sunday, the first of the six which come during Lent, is one of the most solemn throughout the year. It has the same privilege as Passion and Palm Sundays, - that is, it never gives place to any Feast, not even to that of the Patron, Titular Saint, or Dedication of the Church. In the ancient Calendars, it is called *Invocabit*, from the first word of the Introit of the Mass. In the Middle-Ages [More especially in France. Translator.], it was called *Brand Sunday*, because the young people, who had misconducted themselves during the carnival, were obliged to show themselves to-day, at the Church, with a torch in their hands, as a kind of public satisfaction for their riot and excess.

Lent solemnly opens to-day. We have already noticed, that the four preceding days were added since the time of St. Gregory the Great, in order to make up Forty days of fasting. Neither can we look upon Ash Wednesday as the solemn opening of the Season, for the Faithful are not bound to hear Mass on that day. The Holy Church, seeing her children now assembled together, speaks to them, in her Office of Matins, these eloquent and noble words of St. Leo the Great: Having to announce to you, dearly beloved, the most sacred and chief Fast, how can I more appropriately begin, than with the words of the Apostle, (in whom Christ himself spoke,) and by saying to you what has just been read: *Behold! now is the acceptable time; behold! now is the day of salvation.* For although there be no time, which is not replete with divine gifts, and we may always, by Gods grace, have access to his mercy, - yet ought we all to redouble our efforts to make spiritual progress and be animated with unusual confidence, *now* that the anniversary of the day of our Redemption is approaching, inviting us to devote ourselves to every good work, that so we may celebrate, with purity of body and mind, the incomparable Mystery of our Lords Passion.

It is true, that our devotion and reverence towards so great a Mystery should be kept up during the whole year, and we ourselves be, at all times, in the eyes of God, the same as we are bound to be at the Easter Solemnity. But this is an effort which only few among us have the courage to sustain. The weakness of the flesh induces us to relent our austerities; the various occupations of every-day life take up our thoughts; and thus, even the virtuous find their hearts clogged by this worlds dust. Hence it is, that our Lord has most providentially given us these Forty Days, whose holy exercises should be to us a remedy, whereby to regain our purity of soul. The good works and the holy fastings of this Season were instituted as an atonement and obliteration of the sins we commit during the rest of the Year.

Now, therefore, that we are about to enter upon these days, which are so full of mystery, and were instituted for the holy purpose of purifying both our soul and body, let us, dearly beloved, be careful to do as the Apostle bids us, and cleanse ourselves from all defilement of the flesh and the spirit: that thus the combat between the two substances being made less fierce, the soul, which, when she herself is subject to God, ought to be the ruler of the body, will recover her own dignity and position. Let us also avoid giving offence to any man, so that there be none to blame or speak evil things of us. For we deserve the harsh remarks of infidels, and we provoke the tongues of the wicked to blaspheme religion, when we, who fast, lead unholy lives. For our Fast does not consist in the mere abstaining from food; nor is it of much use to deny food to our body, unless we restrain the soul from sin. [Fourth Sermon for Lent]

Each Sunday of Lent offers to our consideration a passage from the Gospel, which is in keeping with the sentiments wherewith the Church would have us be filled. To-day she brings before us the Temptation of our Lord in the Desert. What light and encouragement there is for us in this instruction!

We acknowledge ourselves to be sinners; we are engaged, at this very time, in doing penance for the sins we have committed;- but, how was it that we fell into sin? The devil tempted us; we did not reject the temptation; then, we yielded to the suggestion, and the sin was committed. This is the history of our past; and such it would, also, be for the future, were we not to profit by the lesson given us, to-day, by our Redeemer.

When the Apostle speaks of the wonderful mercy shown us by our Divine Saviour, who vouchsafed to make himself like to us in all things, save in sin, he justly lays stress on his *temptations* [Heb. iv. 15]. He, who was very God, humbled himself even so low as this, to prove how tenderly he compassionated us. Here, then, we have the Saint of Saints allowing the wicked spirit to approach him, in order that we might learn, from His example, how are to gain victory under temptation.

Satan has had his eye upon Jesus; he is troubled at beholding such matchless virtue. The wonderful circumstances of his Birth, - the Shepherds called by Angels to his Crib, and the Magi guided by the Star; the Infants escape from Herods plot; the testimony rendered to this new Prophet by John the Baptist;- all these things which seem so out of keeping with the thirty years spent in obscurity at Nazareth, are a mystery to the infernal serpent, and fill him with apprehension. The ineffable mystery of the Incarnation has been accomplished unknown to

him; he never once suspects that the humble Virgin, Mary, is she who was foretold by the Prophet Isaias, as having to bring forth the Emmanuel [Is. viii. 14]; but he is aware that the time is come, that the last Week spoken of to Daniel has begun its course, and that the very Pagans are looking towards Judea for a Deliverer. He is afraid of this Jesus; he resolves to speak with him, and elicit from him some expression which will show him whether he be or not the Son of God; he will tempt him to some imperfection, or sin, which, should he commit, will prove that the object of so much fear is, after all, but a mortal Man.

The enemy of God and men was, of course, disappointed. He approached Jesus; but all his efforts only turn to his own confusion. Our Redeemer, with all the self-possession and easy majesty of a God-Man, repels the attacks of Satan; but he reveals not his heavenly origin. The wicked spirit retires, without having made any discovery beyond this, - that Jesus is a prophet, faithful to God. Later on, when he sees the Son of God treated with contempt, calumniated, and persecuted; when he finds, that his own attempts to have him put to death, are so successful; - his pride and his blindness will be at their height: and not till Jesus expires on the Cross, will he learn, that his victim was not merely Man, but Man and God. Then will he discover, how all his plots against Jesus have but served to manifest, in all their beauty, the Mercy and Justice of God; - his *Mercy*, because he saved mankind: and his *Justice*, because he broke the power of hell for ever.

These were the designs of Divine Providence in permitting the wicked spirit to defile, by his presence, the retreat of Jesus, and speak to him, and lay his hands upon him. But, let us attentively consider the triple temptation in all its circumstances; for our Redeemer only suffered it, in order that he might instruct and encourage us.

We have three enemies to fight against; our soul has three dangers; for, as the Beloved Disciple says: *All that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life!* [1 St. John, ii. 16].

By the *concupiscence of the flesh*, is meant the love of sensual things, which covets whatever is agreeable to the flesh, and, when not curbed, draws the soul into unlawful pleasures. *Concupiscence of the eyes* expresses the love of the goods of this world, such as riches, and possessions; these dazzle the eye, and then seduce the heart. *Pride of life* is that confidence in ourselves, which leads us to be vain and presumptuous, and makes us forget that all we have, - our life and every good gift, - we have from God.

Not one of our sins but what comes from one of these three sources; not one of our temptations but what aims at making us accept *the concupiscence of the flesh, or the concupiscence of the eyes, or the pride of life*. Our Saviour, then, who would be our model in all things, deigned to subject himself to these three temptations.

First of all, Satan tempts him in what regards the Flesh:- he suggests to him to satisfy the cravings of hunger, by working a miracle, and changing the *stones into bread*. If Jesus consent, and show an eagerness in giving this indulgence to his body, the tempter will conclude that he is but a frail mortal, subject to concupiscence like other men. When he tempts us, who have inherited evil concupiscence from Adam, his suggestions go further than this; he endeavours to defile the soul by the body. But the sovereign holiness of the Incarnate Word could never permit Satan to use upon Him the power which he has received of tempting man in his outward senses. The lesson, therefore, which the Son of God here gives us, is one of temperance: but we know, that, for us, temperance is the mother of purity, and that intemperance excites our senses to rebel.

The second temptation is to pride; *Cast thyself down; the Angels shall bear thee up in their hands*. The enemy is anxious to see if the favours of heaven have produced in Jesus soul that haughtiness, that ungrateful self-confidence, which makes the creature arrogate Gods gifts to itself, and forget its benefactor. Here, also, he is foiled; our Redeemers humility confounds the pride of the rebel angel.

He then makes a last effort: he hopes to gain over by ambition Him who has given such proofs of temperance and humility. He shows him all the *kingdoms of the world, and the glory of them*; and says to him: *All these will I give thee, if falling down, thou wilt adore me*. Jesus rejects the wretched offer, and drives from him the seducer, *the prince of this world* [St. John, xiv. 30]; hereby teaching us, that we must despise the riches of this world, as often as our keeping or getting them is to be on the condition of our violating the law of God and paying homage to Satan.

But, let us observe how it is, that our Divine Model, our Redeemer, overcomes the tempter. Does he hearken to his words? Does he allow the temptation time? and give it strength by delay? *We* did so, when we were tempted, and we fell. But our Lord immediately meets each temptation with the shield of Gods word. He says: *It is written: Not on bread alone doth man live. - It is written: Thou shalt not tempt the Lord thy God. - It is written: The Lord thy God shalt thou adore, and Him only shalt thou serve.* - This, then, must be our practice for the time to come. Eve brought perdition on herself, and on the whole human race, because she

listened to the serpent. He that dallies with temptation, is sure to fall. We are now in a Season of extraordinary grace; our hearts are on the watch, dangerous occasions are removed, everything that savours of worldliness is laid aside; our souls, purified by prayer, fasting, and almsdeeds, are to rise with Christ, to a new life;- but, shall we persevere? All depends upon how we behave under temptation. Here, at the very opening of Lent, the Church gives us this passage of the Holy Gospel, that we may have, not only precept, but example. If we be attentive and faithful, the lesson she gives us will produce its fruit; and when we come to the Easter Solemnity, we shall have those sure pledges of perseverance, - vigilance, self-diffidence, prayer, and the never-failing help of Divine Grace.

The Greek Church, in spite of her principle of never admitting a Feast during Lent, celebrates to-day one of her greatest solemnities. It is called *Orthodoxia*, and was instituted in memory of the restoration of sacred Images in Constantinople and the Eastern Empire, in the year 842, when the Empress Theodora, aided by the holy Patriarch Methodius, put a stop to the Iconoclast persecution, and restored to the Churches the holy Images, which the fury of the heretics had taken away.

MASS

The Station, at Rome, is in the patriarchal Basilica of Saint John Lateran. It was but right, that a Sunday, of such solemnity as this, should be celebrated in the Church which is *the Mother and Mistress of all Churches*, not only of the Holy City itself, but of the whole world. It was here that the public Penitents were reconciled on Maundy Thursday; it was here, also, in the Baptistry of Constantine, that the Catechumens received Baptism on the night preceding Easter Sunday. No other Basilica could have had such a claim for the *Station* of a day like this; for it was there that the Lenten Fast had been so often proclaimed by Leo and Gregory.

The Introit, as likewise the Gradual, Tract, Offertory, and Communion, are all taken from the 90th Psalm. We have, elsewhere, spoken of the appropriateness of this beautiful Psalm to the spirit of the Church during the Season of Lent. It bids the Christian soul confide in the divine *aid*. She is now devoting her whole energies to prayer; she is engaged in battle with her own and Gods enemies. She has need of support. Let her not be afraid God tells her, in these words of the Introit, that her confidence in him shall not be in vain.

INTROIT

Invocabit me, et ego exaudiam eum: eripiam eum et glorificabo eum: longitudine dierum adimplebo eum.

Ps. Qui habitat in adjutorio Altissimi; in protectione Dei coeli commorabitur. V. Gloria Patri. Invocabit me.

He shall cry to me, and I will hear him: I will deliver him, and I will glorify him: I will fill him with length of days.

Ps. He that dwelleth in the aid of the Most high, shall abide under the protection of the God of Heaven. V. Glory, &c. He shall cry.

In the Collect, the Church prays for her children, that their fast may not only *purify* them, but may also obtain for them that divine assistance, which will secure their salvation, by enabling them to abound in *good works*.

COLLECT

Deus, qui Ecclesiam tuam annua quadragesimali observatione purificas: praesta familiae tuae, ut quod a te obtinere abstinendo nititur, hoc bonis operibus exsequatur. Per Dominum.

O God, who purifiest thy Church by the yearly observation of Lent: grant that what thy children endeavour to obtain of thee by abstinence, they may put in execution by good works. Through, &c.

The two following Collects, for the general wants of the Church, are then added.

SECOND COLLECT

A cunctis nos, quaesumus, Domine, mentis et corporis defende periculis: et intercedente beata et gloriosa semper virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque beato N. et omnibus Sanctis, salutem nobis tribue benignus et pacem: ut, destructis adversitatibus et erroribus universis, Ecclesia tua secura tibi serviat libertate.

Preserve us, O Lord, we beseech thee, from all dangers of soul and body: and by the intercession of the glorious and blessed Mary, the ever Virgin-Mother of God, of thy blessed Apostles Peter and Paul, of blessed N. (*here is mentioned the Titular Saint of the Church*), and of all the Saints, grant us, in thy mercy, health and peace; that all adversities and errors being removed, thy Church may serve thee with undisturbed liberty.

THIRD COLLECT

Omnipotens sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris quos tuos fide et opere futuros esse praenoscis: te supplices exoramus, ut pro quibus effundere preces decrevimus, quosque vel praesens saeculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuae clementia, omnium delictorum suorum veniam consequantur. Per Dominum.

O Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou knowest will be thine by faith and good works: we humbly beseech thee, that they, for whom we have proposed to offer our prayers, whether this world still retains them in the flesh, or the next world hath already received them divested of their bodies, may, by the clemency of thine own goodness, and the intercession of thy Saints, obtain pardon and full remission of their sins. Through, &c.

EPISTLE

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

II. Cap. VI.

Fratres, exhortamur vos, ne in vacuum gratiam Dei recipiatis. Ait enim: Tempore accepto exaudivi te, et in die salutis adjuvi te. Ecce nunc tempus acceptabile, ecce nunc dies salutis. Nemini dantes ullam offensionem, ut non vituperetur ministerium nostrum: sed in omnibus exhibeamus nosmetipsos sicut Dei ministros, in multa patientia, in tribulationibus, in necessitatibus, in angustiis, in plagis, in carceribus, in seditionibus, in laboribus, in vigiliis, in jejuniis, in castitate, in scientia, in longanimitate, in suavitate, in Spiritu Sancto, in charitate non ficta, in verbo veritatis, in virtute Dei, per arma justitiae a dextris et a sinistris, per gloriam et ignobilitatem, per infamiam et bonam famam; ut seductores, et veraces; sicut qui ignoti, et cogniti; quasi morientes, et ecce vivimus: ut castigati, et non mortificati: quasi tristes, semper autem gaudentes: sicut egentes, multos autem locupletantes: tamquam nihil habentes, et omnia possidentes.

Lesson of the Epistle of Saint Paul the Apostle to the Corinthians.

II. Ch. VI

Brethren, we exhort you, that you receive not the grace of God in vain. For he saith: In an acceptable time have I heard thee, and in the day of salvation have I helped thee. Behold, now is the acceptable time: behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prison, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of justice on the right hand, and on the left: by honour and dishonour: by evil report and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

These words of the Apostle give us a very different idea of the Christian Life from that which our own tepidity suggests. We dare not say that he is wrong, and we right; but we put a strange interpretation upon his words, and we tell both ourselves and those around us, that the advice he here gives is not to be taken literally now-a-days, and that it was written for those special difficulties of the first age of the Church, when the Faithful stood in need of unusual detachment and almost heroism, because they were always in danger of persecution and death. The interpretation is full of that *discretion* which meets with the applause of our cowardice, and it easily persuades us to be at rest, just as though we had no battle to fight; whereas, we have both: for there is the devil, the

world, flesh and blood. The Church never forgets it; and hence, at the opening of this great Season, she sends us into the desert, that there we may learn from our Jesus how we are to fight. Let us go; let us learn, from the Temptations of our Divine Master, that *the life of man upon earth is a warfare* [Job, vii. 1], and that, unless our fighting be truceless and brave, our *life*, which we would fain pass in peace, will witness our defeat. That such a misfortune may not befall us, the Church cries out to us, in the words of St. Paul: *Behold! now is the acceptable time. Behold! now is the day of salvation. Let us, in all things comport ourselves* as the servants of God, and keep our ground unflinchingly to the end of our holy campaign. God is watching over us, as he did over his Beloved Son in the Desert.

The Gradual tells us, that we are under the protection of the Angels, and that these blessed Spirits leave us not, either day or night. During Lent, they redouble their efforts against our enemies, and rejoice at seeing us sinners accept the penance, which is to bring us to salvation.

The Tract, too, inspires us with confidence: it speaks to us of the goodness of God, and of his fatherly watchfulness over us his ungrateful children, whom he wishes to make his faithful friends and co-heirs of his kingdom.

GRADUAL

Angelis suis Deus mandavit de te, ut custodiant te in omnibus viis tuis.

V. In manibus portabunt te, ne unquam offendas ad lapidem pedem tuum.

God hath given his Angels charge over thee, to keep thee in all thy ways.

V. In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

TRACT

V. Qui habitat in adjutorio Altissimi: in protectione Dei coeli commorabitur.

V. Dicet Domino: Susceptor meus es tu, et refugium meum: Deus meus, sperabo in eum.

V. Quoniam ipse liberavit me de laqueo venantium: et a verbo aspero.

V. Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

V. Scuto circumdabit te veritas ejus: non timebis a timore nocturno.

V. A sagitta volante per diem, a negotio perambulante in tenebris, a ruina et a daemonio meridiano.

V. Cadent a latere tuo mille, et decem millia a dextris tuis: tibi autem

non appropinquabit.

V. Quoniam Angels suis mandavit de te, ut custodiant te in omnibus viis tuis.

V. In manibus portabunt te, ne unquam offendas ad lapidem pedem tuum.

V. Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem.

V. Quoniam in me speravit, liberabo eum : protegam eum, quoniam cognovit Nomen meum.

V. Invocabit me, et ego exaudiam eum: cum ipso sum in tribulatione.

V. Eripiam eum et glorificabo eum: longitudine dierum adimplebo eum, et ostendam illi Salutare meum.

V. He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

V. He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

V. For he hath delivered me from the snare of the hunters: and from the sharp word.

V. He will overshadow thee with his shoulders: and under his wings thou shalt trust.

V. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

V. Of the arrow that flieth in the day; of the business that walketh in the dark, of ruin, or of the noon-day devil.

V. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

V. For he hath given his Angels charge over thee, to keep thee in all thy ways.

V. In their hands they shall bear thee up, lest thou dash thy foot against a stone.

V. Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon.

V. Because he hath hoped in me, I will deliver him: I will protect him, because he hath known my name.

V. He shall cry to me, and I will hear him: I am with him in his trouble.

V. I will deliver him and I will glorify him: I will fill him with length of days, and I will show him my salvation.

GOSPEL

Sequentia sancti Evangelii secundum Matthaeum.

Cap. IV.

In illo tempore, Ductus est Jesus in desertum a Spiritu, ut tentaretur a diabolo. Et, cum jejunasset quadraginta diebus et quadraginta noctibus,

postea esuriit. Et accedens tentator, dixit ei: Si Filius Dei es, dic ut lapides isti panes fiant. Qui respondens, dixit: Scriptum est: Non in solo pane vivit homo, sed in omni verbo, quod procedit de ore Dei. Tunc assumpsit eum diabolus in sanctam civitatem, et statuit eum super pinnaculum templi, et dixit ei: Si Filius Dei es, mitte te deorsum. Scriptum est enim: Quia Angelis suis mandavit de te, et in manibus tollent te, ne forte offendas ad lapidem pedem tuum. Ait illi Jesus: Rursum scriptum est: Non tentabis Dominum Deum tuum. Iterum assumpsit eum diabolus in montem excelsum valde et ostendit ei omnia regna mundi, et gloriam eorum, et dixit ei: Haec omnia tibi dabo, si cadens adoraveris me. Tunc dicit ei Jesus: Vade Satana: scriptum est enim: Dominum Deum tuum adorabis, et illi soli servies. Tunc reliquit eum diabolus: et ecce Angeli accesserunt, et ministrabant ei.

Sequel of the Holy Gospel according to Matthew.

Ch. IV.

At that time, Jesus was led by the Spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, he was afterwards hungry. And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread. But he answered and said: It is written, Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God. Then the devil took him into the holy city, and set him upon a pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down: for it is written, He hath given his Angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him: It is written again, Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain, and showed him all the kingdoms of the world, and the glory of them, and said to him: All these will I give thee, if falling down thou wilt! adore me. Then Jesus saith to him: Begone, Satan, for it is written: The Lord thy God shalt thou adore, and him only shalt thou serve. Then the devil left him; and behold Angels came and ministered to him.

Let us admire the exceeding goodness of the Son of God, who, not satisfied with atoning for all our sins by dying on the Cross, deigns to suffer a fast of forty days and forty nights, in order to encourage us to do penance. He would not that the justice of his heavenly Father should exact any punishment from us, unless he himself first suffered it, and that, too, in a thousand times severer way than we could. What are all our penances, - even were they done thoroughly, - when we compare them with the severity of this fast of Jesus in the desert? Can we have the face, to be ever seeking for dispensations from the little which our Lord asks of us in atonement for our sins, - sins, alas! which deserve

such rigorous penance? Instead of complaining at our feeling a slight inconvenience of a few days duration, let us compassionate our innocent Jesus, who subjects himself to a forty days of most rigorous privation of food and drink.

What was it that supported him? Prayer, devotedness to us, and the knowledge of the exigencies of his Fathers justice. And when the Forty Days were over, and his Human Nature was faint from exhaustion, he is assailed by Temptation; but here again he thinks upon us, and sets us an example;- he triumphs over the temptation, calmly and resolutely, and thereby teaches us how to conquer. How blasphemous the boldness of Satan, who dares to tempt Him, who is *the Just* by excellence! But, how divine is the patience of Jesus, who permits the hellish monster to lay his hand upon him, and carry him from place to place! The Christian soul is oftentimes exposed to the vilest insults from this same enemy; nay, at times, she is on the point of complaining to her God, for his permitting her to have such humiliations. Let her, on these occasions, think upon Jesus, the Saint of Saints, who was given over, so to speak, to the wicked spirit; and yet, he is not the less the Son of God, the Conqueror of hell; and all that Satan gains by his attack, is utter defeat. In the same way, if the soul, when under the violence of temptation, resist with all her energy, - she is not one jot less dear to God, and Satan retires with one more eternal shame and chastisement upon him. Let us take part with the Holy Angels, who, as soon as the tempter is gone, *come* to our Redeemer, and respectfully *administer* food to him. How affectionately do they not compassionate his hunger and thirst! How zealously they make amends, by their adorations, for the frightful outrage offered to their King! How fervently they extol the charity of their God, who, out of his love for man, seems to have been forgetting his own dignity, in order to provide for the wants of the children of Adam.

In the Offertory, the Church borrows, once more, the words of David, and shows us our Lord *overahadowing* his faithful people with the wings of his tenderest care, and *shielding* us, with the *truth* of holy Faith, from every attack [Eph. vi. 16].

OFFERTORY

Scapulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis:
scuto circumdabit te veritas ejus.

The Lord will overshadow thee with his shoulders: and under his wings thou shalt trust: his truth shall compass thee with a shield.

Lent consists in something more than mere fasting. Fasting will not

produce our conversion, unless we join with it the avoiding dangerous occasions; for these would lead us into sin, and rob us at once of Gods grace. Hence it is, that the Church, in her Secret, beseeches our Lord to bless us with the special grace of keeping from *noxious pleasures*.

SECRET

Sacrificium quadragesimalis initii solemniter immolamus, te, Domine, deprecantes: ut cum epularum restrictione carnalium, a noxiis quoque voluptatibus temperemus. Per Dominum.

We offer thee, O Lord, in the most solemn manner, this sacrifice at the beginning of Lent, humbly beseeching thee, that as we retrench from the food of our bodies, we may also refrain from all noxious pleasures. Through, &c.

SECOND SECRET

Exaudi nos, Deus salutaris noster: ut per hujus Sacramenti virtutem, a cunctis nos mentis et corporis hostibus tuearis, gratiam tribuens in praesenti, et gloriam in futuro.

Graciously grant us, O God our Saviour, that by virtue of this Sacrament, thou mayest defend us from all enemies, both of soul and body, giving us grace in this life, and glory in the next.

THIRD SECRET

Deus, qui soli cognitus est numerus electorum in superna felicitate locandus: tribue quaesumus, ut intercedentibus omnibus Sanctis tuis, universorum quos in oratione commendatos suscepimus, et omnium fidelium nomina, beatae praedestinationis liber adscripta retineat. Per Dominum.

O God, to whom alone is known the number of thine elect to be placed in eternal bliss: grant we beseech thee, by the intercession of all thy Saints, that the book of predestination may contain the names of all those whom we have undertaken to pray for, as well as those of all the faithful. Through, &c.

In order to impress our minds with more and more confidence, the Church repeats, in her Communion Antiphon, the encouraging words already spoken to us in the Offertory. The Sacrifice which has just been offered for us, is a fresh earnest of how much God loves us.

COMMUNION

Scapulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis:
scuto circumdabit te veritas ejus.

The Lord will overshadow thee with his shoulders: and under his wings thou shalt trust: his truth shall compass thee with a shield.

In the Postcommunion, the Church reminds us that the holy Eucharist is our richest source of strength because it purifies us. Let the sinner, therefore, lose no time in making his peace with his God; let him not wait for Easter, but receive, as soon as may be, that heavenly food, which saves us from the anger of God, because it makes us one with the very Author of Salvation.

POSTCOMMUNION

Tui nos, Domine, Sacramenti libatio sancta restauret: et a vetustate purgatos, in mysterii salutaris faciat transire consortium. Per Dominum. May the holy oblation, O Lord, of thy sacrament, give us a new life, that, by laying aside the old man, it may bring us to the participation of this saving mystery. Through, &c.

SECOND POSTCOMMUNION

Mundet et muniat nos, quaesumus, Domine, divini sacramenti munus oblatum: et intercedente beata Virgine Dei Genitrice Maria, cum beatis Apostolis Petro et Paulo, atque beato N., et omnibus Sanctis, a cunctis nos reddat et perversitatibus expiatis, et adversitatibus expeditos. May the oblation of this divine Sacrament, we beseech thee, O Lord, both cleanse and defend us, and by the intercession of Blessed Mary, the Virgin-Mother of God, together with that of thy blessed Apostles, Peter and Paul, as likewise of blessed N., and of all the Saints, free us from all sin, and deliver us from all adversity.

THIRD POSTCOMMUNION

Purificent nos quaesumus omnipotens et misericors Deus, Sacramenta quae sumpsimus: et intercedentibus omnibus Sanctis tuis, praesta ut hoc tuum Sacramentum non sit nobis reatus ad poenam, sed intercessio salutaris ad veniam: sit ablutio scelerum, sit fortitudo fragilium, sit contra omnia mundi pericula firmamentum: sit vivorum atque mortuorum fidelium remissio omnium delictorum. Per Dominum. May the Mysteries we have received, purify us, we beseech thee, O Almighty and merciful God, and grant by the intercession of all thy Saints, that this thy Sacrament may not increase our guilt to punishment, but be a means of obtaining pardon in order to salvation:

may it wash away sin, strengthen our frailty, secure us against the dangers of the world: and procure forgiveness for all the Faithful, both living and dead. Through, &c.

VESPERS

The Psalms and Antiphons are given [above](#).

For the Hymn and Versicle, see [above](#).

CAPITULUM

(II. Cor. vi.)

Fratres, hortamur vos non in vacuum gratiam Dei recipiatis. Ait enim: Tempore accepto exaudivi te, et in die salutis adjuvi te.

Brethren, we exhort you, that you receive not the grace of God in vain. For he saith: In an acceptable time have I heard thee, and in the day of salvation have I helped thee.

ANTIPHON OF THE MAGNIFICAT

ANT. Ecce nunc tempus acceptabile, ecce nunc dies salutis: in his ergo diebus exhibeamus nosmetipsos sicut Dei ministros, in multa patientia, in jejuniis, in vigiliis, et in charitate non ficta.

ANT. Behold now is the acceptable time, behold now is the day of salvation: in these days, therefore, let us exhibit ourselves as the ministers of God, in much patience, in fastings, in watchings, and in charity unfeigned.

OREMUS.

Deus, qui Ecclesiam tuam annua quadragesimali observatione purificas: praesta familiam tuam, ut quod a te obtinere abstinendo nititur, hoc bonis operibus exsequatur. Per Dominum.

LET US PRAY.

O God, who purifiest thy Church by the yearly observation of Lent: grant, that what thy children endeavour to obtain of thee by abstinence, they may put in execution by good works. Through, &c.

It sometimes happens, during Lent, that a Feast of a *double* class is kept on the Monday; in which case, the Sundays Vespers are of the following Feast, and only a *commemoration* is made of the Sunday.

We will finish our Sunday with the following two fine Prefaces; the first is from the Mozarabic, the second from the Ambrosian, Missal. The truths proposed to-day by the Church for our instruction, are here

expressed with much unction and eloquence.

PRAYER FROM THE MOZARABIC MISSAL

(*Illatio. Feria VI. Hebdom. IV. Quadragesimae*)

Dignum et justum est: nos tibi gratias agere, aeterne omnipotens Deus, per Jesum Christum Filium tuum Dominum nostrum. Qui gloriosum de diabolo triumphum jejunos obtinuit: et certandi formulam militibus propriis suo exemplo monstravit. Quadraginta igitur diebus et quadraginta noctibus Deus et Dominus omnium jejunavit: ut et verum Deum et hominem suscepisse monstraret: et quod Adam per escam perdiderat, suo jejunio repararet. Aggreditur itaque diabolus Virginis illum: Dei quoque nesciens unigenitum. Et licet veternosa calliditate eisdem machinis quibus Adam primum dejecerat, etiam secundum seducere obtineret: nec fortissimum bellatorem in ulla potuit omnino fraude subripere. Ille etenim quadraginta diebus vel noctibus jejunavit et postea esuriit qui quadraginta dudum annorum temporibus, innumeras pane coelesti multitudines saginavit. Hic est qui virtute propria fretus, cum diabolo tenebrarum principio dimicavit: et prostrato victoriae trophaeum ad coelos magnifice portavit.

It is meet and just, that we give thanks to thee, O Eternal and Almighty God, through Jesus Christ thy Son, our Lord: who, by fasting, obtained a glorious victory over the devil, and, by his own example, taught his soldiers how to fight. For forty days and forty nights did the God and Lord of all fast, that he might both show that he, the true God, had assumed human nature, and make good, by his fast, that which Adam had forfeited by intemperance. The devil attacks the Virgins Son, not knowing that he was, moreover, the Only Begotten Son of God. And although, with his ancient craft, he used the same artifices to seduce the second Adam, wherewith he had vanquished the first; yet did all his cunning fail with the most brave combatant. He who fasted forty days and forty nights, and afterwards was hungry, is the same that, of old, for the space of forty years, fed countless multitudes with bread from heaven. This is He that, by his own power, entered into battle with the devil, the prince of darkness; and having cast him down, gloriously bore up to heaven the trophy of his victory.

PRAYER FROM THE AMBROSIAN MISSAL.

(*Praefatio. Dominica I. in Quadrag.*)

Vere quia dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus, per Christum Dominum nostrum, in quo jejunantium fides alitur, spes

provehitur, charitas roberatur. Ipse enim est panis verus et vivus, qui est substantia aeternitatis, et esca virtutis. Verbum enim tuum, per quod facta sunt omnia, non solum humanarum mentium, sed ipsorum quoque panis est Angelorum. Hujus panis alimento Moyses famulus tuus quadraginta diebus, et noctibus, legem suscipiens, jejunavit: et a carnalibus cibis, ut tuae suavitatis capacior esset, abstinuit. Unde nec famem corporis sensit, et terrenarum est oblitus escarum: quia illum et gloriae tuae clarificabat aspectus, et, influente Spiritu, Dei sermo pascebat. Hunc panem etiam nobis ministrare non desinas, quem ut indesinenter esuriamus hortaris.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O Holy Lord, Almighty Father, Eternal God, through Christ our Lord, in whom, they that fast, find the nourishment of their faith, the advancement of their hope, the strengthening of their charity. For he is the true and living Bread, who is the nourishment of eternity, and the food of virtue. For thy Word, whereby all things were made, is the Bread, not only of the souls of men, but likewise of the very Angels. With this Bread was thy servant Moses fed, when receiving thy Law, he fasted forty days and forty nights, and abstained from bodily food, that he might be the better able to partake of thy sweetness. Hence, he felt not corporal hunger; and forgot all earthly food; for the sight of thy glory shone upon him, and, through the infusion of thy Spirit, his meat was the word of God. To us, likewise, thou ceaseest not to administer this Bread, and biddest us unceasingly hunger after it

THE SECOND SUNDAY OF LENT

The subject offered to our consideration, on this Second Sunday, is one of the utmost importance for the holy Season. The Church applies to us the lesson which our Saviour gave to three of his Apostles. Let us endeavour to be more attentive to it than they were.

Jesus was about to pass from Galilee into Judea, that he might go up to Jerusalem, and be present at the Feast of the Pasch. It was that last Pasch, which was to begin with the immolation of the figurative lamb, and end with the sacrifice of the Lamb of God, who taketh away the sins of the world. Jesus would have his disciples know him. His works had borne testimony to him, even to those who were, in a manner, strangers to him; but as for his Disciples, had they not every reason to be faithful to him, even to death? Had they not listened to his words, which had such power with them, that they forced conviction? Had they not experienced his love, which it was impossible to resist? and had they not seen how patiently he had borne with their strange and untoward ways? - Yes, they must have known him. They had heard one of their company, Peter, declare that he was the *Christ, the Son of the Living God* [St. Matth. xvi. 16]. Notwithstanding this, the trial to which their faith was soon to be put, was to be of such a terrible kind, that Jesus would mercifully arm them against temptation by an extraordinary grace.

The Cross was to be a *scandal and stumbling block* [1 Cor. i. 23] to the Synagogue, and, alas! to more than it. Jesus said to his Apostles, at the Last Supper: *All of you shall be scandalized in me this night* [St. Matth. xxvi. 32]. Carnal-minded as they then were, what would they think, when they should see him seized by armed men, handcuffed, hurried from one tribunal to another, and he doing nothing to defend himself! And when they found, that the High Priests and Pharisees, who had hitherto been so often foiled by the wisdom and miracles of Jesus, had now succeeded in their conspiracy against him, - what a shock to their confidence! But, there was to be something more trying still: the people, who, but a few days before, greeted him so enthusiastically with their *hosannas*, would demand his execution, and he would have to die, between two thieves, on the Cross, amidst the insults of his triumphant enemies.

Is it not to be feared that these Disciples of his, when they witness his humiliations and sufferings, will lose their courage? They have lived in his company for three years; but when they see, that the things be foretold would happen to him are really fulfilled, - with the remembrance of all they have seen and heard, keep them loyal to him?

or will they turn towards and flee from him? - Jesus selects three out of the number, who are especially dear to him: Peter, whom he has made the Rock, on which his Church is to be built, and to whom he has promised the Keys of the kingdom of heaven; James, *the son of Thunder*, who is to be the first Martyr of the Apostolic College; and John, James brother, and his own Beloved Disciple. Jesus has resolved to take them aside, and show them a glimpse of that glory, which until the day fixed for its manifestation, he conceals from the eyes of mortals.

He therefore leaves the rest of his Disciples in the plain near Nazareth, and goes in company with the three privileged ones, towards a high hill, called Thabor, which is a continuation of Libanus, and which the Psalmist tells us was to *rejoice in the Name* of the Lord [Ps. lxxxviii. 13]. No sooner has he reached the summit of the mountain, than the three Apostles observe a sudden change come over him; his Face shines as the sun, and his humble garments become white as snow. They observe two venerable men approach, and speak with him upon what he was about to suffer in Jerusalem. One is Moses, the lawgiver; the other is Elias, the Prophet, who was taken up from earth on a fiery chariot, without having passed through the gates of death. These two great representatives of the Jewish Religion, the Law and the Prophets, humbly adore Jesus of Nazareth. The three Apostles are not only dazzled by the brightness which comes from their Divine Master; but they are filled with such a rapture of delight, that they cannot bear the thought of leaving the place. Peter proposes to remain there for ever and build three tabernacles, for Jesus, Moses, and Elias. And whilst they are admiring the glorious sight, and gazing on the beauty of their Jesus human Nature, a bright cloud overshadows them, and a voice is heard speaking to them: it is the voice of the Eternal Father, proclaiming the Divinity of Jesus, and saying: *This my beloved Son!*

This transfiguration of the Son of Man, this manifestation of his glory, lasted but a few moments; his mission was not on Thabor; it was humiliation and suffering in Jerusalem. He therefore withdrew into himself the brightness he had allowed to transpire; and when he came to the three Apostles, who, on hearing the voice from the cloud, had fallen on their faces with fear, - they could see no one save only Jesus. The bright cloud was gone; Moses and Elias had disappeared. What a favour they have had bestowed upon them! Will they remember what they have seen and heard? They have had such a revelation of the Divinity of their dear Master! - is it possible, that when the hour of trial comes, they will forget it, and doubt his being God? and, when they see him suffer and die, be ashamed of him and deny him? Alas! the Gospel has told us what happened to them.

A short time after this, our Lord celebrated his Last Supper with his Disciples. When the Supper was over, he took them to another mount, Mount Olivet, which lies to the east of Jerusalem. Leaving the rest at the entrance of the Garden, he advances with Peter, James, and John, and then says to them: *My soul is sorrowful even unto death: stay you here, and watch with me* [St. Matth. xxvi. 38]. He then retires some little distance from them, and prays to his Eternal Father. The Heart of our Redeemer is weighed down with anguish. When he returns to his three Disciples, he is enfeebled by the Agony he has suffered, and his garments are saturated with Blood. The Apostles are aware that he is sad even unto death, and that the hour is close at hand when he is to be attacked: are they keeping watch? are they ready to defend him? No: they seem to have forgotten him; they are fast asleep, for their eyes are heavy [*Ibid.* 43]. Yet a few moments, and all will have fled from him; and Peter, the bravest of them all, will be taking his oath that he never knew the Man.

After the Resurrection, our three Apostles made ample atonement for this cowardly and sinful conduct, and acknowledged the mercy wherewith Jesus had sought to fortify them against temptation, by showing them his glory on Thabor, a few days before his Passion. Let us not wait till we have betrayed him: let us at once acknowledge that he is our Lord and our God. We are soon to be keeping the anniversary of his Sacrifice; like the Apostles, we are to see him humbled by his enemies and bearing, in our stead, the chastisements of Divine Justice. We must not allow our faith to be weakened, when we behold the fulfilment of those prophecies of David and Isaías, that the Messiah is to be treated as *a worm of the earth* [Ps. xxi. 7], and be covered with wounds, so as to become like a *leper, the most abject of men*, and the *Man of sorrows* [Is. liii. 3,4]. We must remember the grand things of Thabor, and the adorations paid him by Moses and Elias, and the bright cloud, and the voice of the Eternal Father. The more we see him humbled, the more must we proclaim his glory and divinity; we must join our acclamations with those of the Angels and the Four-and-Twenty Elders, whom St. John, (one of the witnesses of the Transfiguration,) heard crying out with a loud voice: *The Lamb that was slain, is worthy to receive power and divinity, and wisdom, and strength, and honour, and glory, and benediction!* [Apoc. v. 12].

The Second Sunday of Lent is called, from the first word of the Introit, *Reminiscere*; and also *Transfiguration-Sunday*, on account of the Gospel which is read in the Mass.

The Station at Rome is in the Church of St. Mary *in Dominica*, on Monte Celio. Tradition tells us that in this Basilica was the *Diaconium* of which

St. Laurence had charge, and from which he distributed to the poor the alms of the Church.

MASS

The Church, in the Introit, encourages us to confidence in God, who will deliver us from our *enemies*, if we ask it of him with fervent prayer. There are two favours which, during Lent, we ought to beseech him to grant us: the pardon of our sins, and his help to avoid a relapse.

INTROIT

Reminiscere miserationum tuarum, Domine, et misericordiae tuae, quae a saeculo sunt: ne unquam dominantur nobis inimici nostri: libera nos, Deus Israel, ex omnibus angustiis nostris.

Ps. Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam. V. Gloria Patri. Reminiscere.

Remember, O Lord, thy bowels of compassion, and thy mercies that are from the beginning of the world. Let not our enemies ever rule over us: deliver us, O God of Israel, from all our distress.

Ps. To thee, O Lord, have I lifted up my soul; in thee, O my God, I put my trust, let me not be ashamed. V. Glory. Remember.

In the Collect, we beg of God to watch over us in all our necessities, both of body and soul. If our prayer be humble and earnest, it will be granted. God will provide for us in our corporal necessities, and will defend our souls against the suggestions of our enemy, who strives to sully even our *thoughts*.

COLLECT

Deus qui conspicias omni nos virtute destitui, interius exteriusque custodi: ut ab omnibus adversitatibus muniamur in corpore, et a pravis cogitationibus mundemur in mente. Per Dominum.

O God, who seest how destitute we are of all strength, preserve us both within and without, that our bodies may be free from all adversity, and our souls purified from all evil thoughts. Through, &c.

The first and second Collects are given on the First Sunday of Lent, [above](#).

EPISTLE

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

I. *Cap.* IV.

Fratres: Rogamus vos et obsecramus in Domino Jesu, ut quemadmodum accepistis a nobis, quomodo oporteat vos ambulare, et placere Deo, sic et ambuletis ut abundetis magis. Scitis enim quae praecepta dederim vobis per Dominum Jesum. Haec est enim voluntas Dei sanctificatio vestra: ut abstineatis vos a fornicatione, ut sciat unusquisque vestrum vas suum possidere in sanctificatione et honore: non in passione desiderii, sicut et Gentes quae ignorant Deum: et ne quis supergrediatur, neque circumveniat in negotio fratrem suum: quoniam vindex est Dominus de his omnibus, sicut praediximus vobis, et testificati sumus. Non enim vocavit nos Deus in immunditiam, sed in sanctificationem: in Christo Jesu Domino nostro.

Lesson of the Epistle of St. Paul the Apostle to the Thessalonians.

I. Ch. IV.

Brethren; We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour, not in the passion of lust, like the Gentiles, that know not God; and that no man over-reach, nor circumvent his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification: in Christ Jesus our Lord.

Here the Apostle shows what manner of life should be followed by Christians; and the Church, by repeating his words, exhorts the Faithful to profit of the present Season of grace, and regain all the beauty of the image of God, which the grace of Baptism first gave them. A Christian is a vessel of honour, formed and enriched by the hand of God; let him, therefore, shun whatsoever would degrade his noble origin, and turn him into a vessel of dishonour, fit only to be broken and cast with the unclean into the sink of hell. The Christian Religion has so far ennobled man, that even his very body may share in the souls sanctity; on the other hand, she teaches us, that this sanctity of the soul is impaired, yea altogether effaced, by the loss of the bodys purity The whole man, therefore, both body and soul, is to be reformed by the practices of this holy Season. Let us purify the soul by the confession of our sins, by compunction of heart, by the love of God; and let us give back its dignity to the Body, by making it bear the yoke of penance, that so it may be, henceforth, subservient and docile to the Soul, and, on the day of the general Resurrection, partake in her endless bliss.

In the Gradual, man cries out to his God to deliver him from the *evils* that threaten him, and give him victory over the invisible enemy, who so cruelly humbles and insults him.

The Tract is both a canticle of confidence in the divine mercy, and a prayer addressed by the Church to her Saviour, beseeching him to *visit* and *save* her faithful children on the great Feast, which is still so far off, but towards which each day brings us nearer.

GRADUAL

Tribulationes cordis mei dilatatae sunt ;de necessitatibus meis eripe me, Domine.

V. Vide humilitatem meam et laborem meum: et dimitte omnia peccata mea.

The distress of my soul is increased: deliver me, O Lord, from my necessities.

V. See to what I am reduced, see what I suffer: and forgive me all my sins.

TRACT

Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia ejus.

V. Quis loquetur potentias Domini, auditas faciet omnes laudes ejus?

V. Beati qui custodiunt iudicium et faciunt justitiam in omni tempore.

V. Memento nostri, Domine, in beneplacito populi tui: visita nos in salutari tuo.

V. Give glory to the Lord, for he is good: for his mercy endureth for ever.

V. Who shall declare the powers of the Lord? who shall set forth all his praises.

V. Blessed are they that keep judgment, and do justice at all times.

V. Remember us, O Lord, in favour of thy people: visit us with thy salvation.

GOSPEL

Sequentia sancti Evangelii secundum Matthaeum.

Cap. XVII.

In illo tempore: Assumpsit Jesus Petrum, et Jacobum, et Joannem fratrem ejus, et duxit eos in montem excelsum seorsum: et transfiguratus est ante eos. Et resplenduit facies ejus sicut sol:

vestimenta autem ejus facta sunt alba sicut nix. Et ecce apparuerunt illis Moyses et Elias cum eo loquentes. Respondens autem Petrus, dixit ad Jesum: Domine, bonum est nos hic esse: si vis, faciamus hic tria tabernacula, tibi unum, Moysi unum, et Eliae unum. Adhuc eo loquente ecce nubes lucida obumbravit eos. Et ecce vox de nube, dicens: Hic est Filius meus dilectus, in quo mihi bene contplacui: ipsum audite. Et audientes discipuli, ceciderunt in faciem suam, et timuerunt valde. Et accessit Jesus, et tetigit eis, dixitque eis: Surgite et nolite timere. Levantes autem oculos suos, neminem viderunt nisi solum Jesum. Et descendentibus illis de monte, praecepit eis Jesus, dicens: Nemini dixeritis visionem, donec Filius hominis a mortuis resurgat.

Sequel of the Holy Gospel according to Matthew.

Ch. XVII.

At that time: Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. Then Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them, and said to them: Arise and be not afraid. And when they lifted up their eyes, they saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of Man shall be risen from the dead.

Thus did Jesus encourage his Apostles, when the time of temptation was near; he sought to impress them with his glory, that it might keep up their faith in that trying time, when the outward eye would see nothing in his person but weakness and humiliation. Oh! the loving considerateness of divine grace, which is never wanting, and shows us, in so strong a light, the goodness and the justice of our God! Like the Apostles, we, also, have sinned like them, we have neglected to profit of the help that was sent us from heaven; we have shut our eyes against the light; we have forgotten the fair vision that was granted us, and which made us so fervent and happy;- and we fell. We have not, then, been tempted above our strength [1 Cor. x. 13], and it is indeed our own fault that we committed sin. The three Apostles were exposed to a terrible temptation, when they beheld their Divine Master robbed of all his majesty; but how easy for them to resist the temptation. By thinking

of what they had seen, but a few days before:- Instead of that, they lost their courage, and forgot prayer, which would have brought their courage back; and thus the favoured witnesses of Thabor became cowards and deserters in the Garden of Mount Olivet. There was but one thing left them to do, - throw themselves upon the loving mercy of their Jesus, as soon as he had triumphed over his enemies; they did so, and his generous Heart pardoned them.

Let us imitate them here too. We have abused the grace of God and rendered it fruitless, by our want of correspondence. The fountain of this Grace, is not yet dried up; as long as we are in this world, we may always draw from this source, which comes from the Blood and merits of our Redeemer. It is Grace that is now urging us to the amendment of our lives. It is given to us in abundance during the present time, and it is given mainly by the holy exercises of Lent. Let us go up the mountain with Jesus; there, we shall not be disturbed by the noise of earthly things. Let us there spend our forty days with Moses and Elias, who, long before us, sanctified this number by their fasts. Thus, when *the Son of Man shall have risen from the dead* we will proclaim the favours he has mercifully granted us on Thabor.

In the Offertory, the Church, bids us *meditate* on the *commandments* of God. Would that we might *love* them as fervently as the Royal Prophet, whose words these are!

OFFERTORY

Meditabor in mandatis tuis, qua dilexi valde: et levabo manus meas ad mandata tua, quae dilexi.

I will meditate on thy law, which I have loved exceedingly: and I will practise thy commandments, which I have loved.

The holy sacrifice of the Mass is a source of *devotion*; let us, as the Church, in the Secret, prays we may, profit by our to-days assistance at it. It contains the pledge and price of our *Salvation*, and, if we put no obstacle in the way, will complete our reconciliation with our Lord.

SECRET

Sacrificiis praesentibus, Domine, quaesumus, intende placatus: ut et devotioni nostrae proficiant, et saluti. Per Dominum.

Look down, O Lord, we beseech thee, on this our sacrifice, that it may increase our devotion and procure our salvation. Through, &c.

The second and third Secrets are given on the First Sunday of Lent,

[above.](#)

The penitent soul, having seen how this ineffable Mystery has given her to enjoy the presence of Him who is her Saviour and her Judge, offers to him her prayers with all the fervour of confidence. She says to him these words of the Psalmist, which form the Communion-Antiphon:

COMMUNION

Intellige clamorem meum: intende voci orationis meae. Rex meus et Deus meus: quoniam ad te orabo, Domine.

Understand my cry, hearken to the voice of my prayer, O my King and my God! for to thee will I pray, O Lord!

In the Postcommunion, the Church prays especially for those of her children, who have partaken of the Victim she has just been offering. Jesus has nourished them with his own Flesh; it behoves them to prove themselves worthy of him by the renewal of their lives.

POSTCOMMUNION

Supplices te rogamus, omnipotens Deus, ut quos tuis reficis Sacramentis, tibi etiam placitis moribus dignanter deservire concedas. Per Dominum. Grant, we humbly beseech thee, O Almighty God, that those whom thou hast refreshed with thy sacraments, may worthily serve thee in the conduct of their lives. Through, &c.

The second and third Postcommunions are given on the First Sunday of Lent, [above.](#)

VESPERS

The Psalms and Antiphons are given [above](#).

CAPITULUM

(1 *Thess.* iv.)

Fratres: Rogamus vos et obsecramus in Domino Jesu, ut quemadmodum accepistis a nobis, quomodo oporteat vos ambulare, et placere Deo, sic et ambuletis ut abundetis magis.

Brethren, We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk and to please God, so also you would walk, that you may abound the more.

For the Hymn and Versicle, see [above](#).

ANTIPHON OF THE MAGNIFICAT

Visionem quam vidistis, nemini dixeritis, donec a mortuis resurgat Filius hominis.

Tell the vision ye have seen to no man, till the Son of Man be risen from the dead.

OREMUS.

Deus qui conspicias omni nos virtute destitui, interius exteriusque custodi: ut ab omnibus adversitatibus muniamur in corpore, et a pravis cogitationibus mundemur in mente. Per Dominum.

LET US PRAY.

O God, who seest how destitute we are of all strength, preserve us both within and without, that our bodies may be free from all adversity, and our souls purified from all evil thoughts. Through, &c.

We may close our Sunday by reciting the following beautiful prayer taken from the Mozarabic Breviary.

CAPITULUM

(In II. *Dominica Quadragesimae*.)

Christe Deus, luminis perenne principium, qui septimum diei curriculum sanctificatione potius, quam operatione voluisti esse

confitentium; quaerimus ecce faciem tuam, sed impedimur conscientiae nostrae tenebra consueta: conamur adsurgere, sed relabimur in moerorum; non ergo abjicias te quaerentes, qui non quaerentibus apparere dignatus es. Ecce dierum nostrorum decimas sancto tuo Nomini annuis recursibus persolventes, septimum nunc ex ipsis decimis peregrimus diem; da ergo nobis adjutorium iu hujus laboriosi itineris via, quo inlibata tibi nostra dedicentur obsequia: ut labores nostros amoris tui desiderio releves, et socordiam sensus nostri fervida dilectionis tuae ubertate exsuscites: ut in te vita nostra non habeat casum, sed fides inveniatur praemium.

O Jesus, our God! Eternal first beginning of light! who willedst that thy servants should devote the seventh day to sanctification, rather than to work: lo we come, seeking how we may find thee, but we are prevented by the habitual darkness of our conscience; we make efforts to arise, but we fall back again, and are dejected. Therefore, we beseech thee, cast not away from thy face them that seek thee, for thou didst deign to show thyself to them that did not seek thee. Now is the season of the year, when we are offering to thy holy Name a tithe of our days; and of these days, seven are passed: grant us thine assistance in the path of this fatiguing journey, that so our proffered homage may be without blemish. Sweeten our toil by filling us with an ardent love of thy Majesty, and awaken us from the sluggishness of the body, by the fervent abundance of thy charity. May our life, being thus in thee, know no faltering, and our faith find its reward.

THIRD SUNDAY OF LENT

The holy Church gave us, as the subject of our meditation for the first Sunday of Lent, the Temptation which our Lord Jesus Christ deigned to suffer in the Desert. Her object was to enlighten us with regard to our own temptations, and teach us how to conquer them. To-day, she wishes to complete her instruction on the power and stratagems of our invisible enemies; and for this she reads to us a passage from the Gospel of St. Luke. During Lent, the Christian ought to repair the past, and provide for the future; but he can neither understand how it was he fell, nor defend himself against a relapse, unless he have correct ideas as to the nature of the dangers which have hitherto proved fatal, and are again threatening him. Hence, the ancient Liturgists would have us consider it as a proof of the maternal watchfulness of the Church, that she should have again proposed such a subject to us. As we shall find, it is the basis of all to-days instructions.

Assuredly, we should be the blindest and most unhappy of men, if, - surrounded as we are by enemies, who unceasingly seek to destroy us, and are so superior to us both in power and knowledge, - we were seldom or never to think of the existence of these wicked spirits. And yet, such is really the case with innumerable Christians now-a-days; for, *truths are diminished from among the children of men* [Ps. xi. 2].

So common, indeed, is this heedlessness and forgetfulness of truth, which the Holy Scriptures put before us in almost every page, that it is no rare thing to meet with persons who ridicule the idea of Devils being permitted to be on this earth of ours! They call it a prejudice, a popular superstition, of the Middle-Ages! Of course they deny that it is a dogma of Faith. When we read the History of the Church or the Lives of the Saints, they have their own way of explaining whatever is there related on this subject. To hear them talk, one would suppose that they look upon Satan as a mere *abstract idea*, to be taken as the personification of evil.

When they would account for the origin of their own or others sins, they explain all by the *evil inclination* of mans heart, and by the bad use we make of our *free-will*. They never think of what we are taught by Christian doctrine; namely, that we are also instigated to sin by a wicked being, whose power is as great as is the hatred he bears us. And yet, they know, they believe, with a firm faith, that Satan conversed with our First Parents, and persuaded them to commit sin, and showed himself to them under the form of a serpent. They believe, that this same Satan dared to tempt the Incarnate Son of God, and that he

carried him through the air, and set him first upon a pinnacle of the Temple, and then upon a very high mountain. Again; they read in the Gospel, and they believe, that one of the Possessed, who were delivered by our Saviour, was tormented by a whole legion of devils, who, upon being driven out of the man, *went*, by Jesus permission, *into a herd of swine, and the whole herd ran violently into the sea of Genesareth, and perished in the waters.* These, and many other such like facts, are believed, by the persons of whom we speak, with all the earnestness of faith; yet, notwithstanding, they treat as a figure of speech, or a fiction, all they hear or read about the existence, the actions, or the craft of these wicked spirits. Are such people Christians, or have they lost their senses? One would scarcely have expected that this species of incredulity could have found its way into an age like this, when sacrilegious consultations of the devil have been, we might almost say, - fashionable. Means, which were used in the days of paganism, have been resorted to for such consultations; and they who employed them seemed to forget, or ignore, that they were committing what God in the Old Law, punished with death, and which, for many centuries, was considered by all Christian nations as a capital crime.

But if there be one Season of the Year more than another in which the Faithful ought to reflect upon what is taught us both by faith and experience, as to the existence and workings of the wicked spirits, - it is undoubtedly this of Lent, when it is our duty to consider what have been the causes of our last sins, what are the spiritual dangers we have to fear for the future, and what means we should have recourse to for preventing a relapse. Let us, then, hearken to the Holy Gospel. Firstly, we are told, that the devil had *possessed* a man, and that the effect produced by this *possession* was *dumbness*. Our Saviour casts out the devil, and, immediately, the dumb man spoke. So that, the being possessed by the devil is not only a fact which testifies to Gods impenetrable justice; it is one which may produce physical effects upon them that are thus tried or punished. The *casting out the devil* restores the use of speech to him that had been possessed. We say nothing about the obstinate malice of Jesus enemies, who would have it, that his power over the devils, came from his being in league with the *prince of devils*:- all we would now do is, to show that the wicked spirits are sometimes permitted to have power over the body, and to refute, by this passage from the Gospel, the *rationalism* of certain Christians. Let these learn, then, that the power of our spiritual enemies is an awful reality; and let them take heed not to lay themselves open to their worst attacks, by persisting in the disdainful haughtiness of their *Reason*.

Ever since the promulgation of the Gospel, the power of Satan over the human body has been restricted by the virtue of the Cross, at least in

Christian countries; but this power resumes its sway as often as faith and the practice of Christian piety lose their influence. And here we have the origin of all those diabolical practices, which, under certain scientific names, are attempted first in secret, and then are countenanced by being assisted at by well-meaning Christians. Were it not that God and his Church intervene, such practices as these would subvert society. Christians! remember baptismal vow! you have renounced Satan: take care, then, that by a culpable ignorance you are not dragged into apostacy. It is not a phantom that you renounced at the Font; he is a real and formidable being, who, as our Lord tells us, *was a murderer from the beginning* [St. John, viii. 44].

But, if we ought to dread the power he may be permitted to have over our bodies; if we ought to shun all intercourse with him, and take no share in practices over which he presides, and which are the *worship* he would have men give him; - we ought, also, to fear the influence he is ever striving to exercise over our souls. See, what Gods grace has had to do in order to drive him from our soul! During this holy season, the Church is putting within your reach those grand means of victory, - Fasting, Prayer, and Almsdeeds. Tue sweets of peace will soon be yours, and, once more, you will become Gods temple, for both soul and body will have regained their purity. But be not deceived; your enemy is not slain. He is irritated; penance has driven him from you; but he has sworn to *return*. Therefore, fear a relapse into mortal sin; and in order to nourish within you this wholesome fear, meditate upon the concluding part of our Gospel.

Our Saviour tells its, that *when the unclean spirit is gone out of a man, he walketh through places without water*. There he writhes under his humiliation; it has added to the tortures of the hell he carries everywhere with him and to which he fain would give some alleviation, by destroying souls that have been redeemed by Christ. We read in the Old Testament that, sometimes, when the devils have been conquered, they have been forced to flee into some far-off wilderness: for example. the holy Archangel Raphael *took the devil*, that had killed Saras husbands, *and bound him in the desert of Upper Egypt* [Tob. viii. 3]. But the enemy of mankind never despairs of regaining his prey. His hatred is as active now, as it was at the very beginning of the world, and he says: *I will return into my house, whence I came out*. Nor will he come alone. He is determined to conquer; and therefore he will, if he think it needed, *take with him seven other spirits, even more wicked than himself*. What a terrible assault is this that is being prepared for the poor soul, unless she be on the watch, and unless the peace, which God has granted her, be one that is well armed for war! Alas! with many souls the very contrary is the case and our Saviour describes the situation in

which the devils find them on his return: they are *swept and garnished*, and that is all! No precautions, no defence, no arms. One would suppose that they were waiting to give the enemy admission. Then Satan, to make his re-possession sure, comes with a seven-fold force. The attack is made;- but, there is no resistance, and straightways the wicked spirits *entering in, dwell there*; so that, *the last state becometh worse than the first*; for before, there was but *one* enemy, - and now there are *many*.

In order that we may understand the full force of the warning conveyed to us by the Church in this Gospel, we must keep before us the great reality, that this is *the acceptable time*. In every part of the world, there are *conversions* being wrought; millions are being reconciled with God; divine Mercy is lavish of pardon to all that seek it. But, will all persevere? They that are now being delivered from the power of Satan, - will they all be free from his yoke, when next years Lent comes round? A sad experience tells the Church, that she may not hope so grand a result. Many will return to their sins, and that too before many weeks are over. And if the Justice of God overtake them in that state - what an awful thing it is to say it, yet it is true, - some, perhaps many, of these sinners will be eternally lost! Let us, then, be on our guard against a relapse; and in order that we may ensure our Perseverance, without which it would have been to little purpose to have been for a few days in Gods grace, - let us watch, and pray; let us keep ourselves under arms; let us ever remember that our whole life is to be a warfare. Our soldier-like attitude will disconcert the enemy, and he will try to gain victory elsewhere.

Tue Third Sunday of Lent is called *Oculi*, from the first word of the Introit. In the primitive Church, it was called *Scrutiny-Sunday*, because it was on this day that they began to examine the Catechumens, who were to be admitted to Baptism on Easter night. All the Faithful were invited to assemble in the Church, in order that they might bear testimony to the good life and morals of the candidates. At Rome, these examinations, which were called the *Scrutinies*, were made on seven different occasions, on account of the great number of the aspirants to Baptism; but the principal *Scrutiny* was that held on the Wednesday of the Fourth Week We will speak of it later on.

The Roman Sacramentary of St. Gelasius gives us the form, in which the Faithful were convoked to these assemblies. It is as follows. Dearly beloved Brethren: you know that the day of Scrutiny, when our elect are to receive the holy instruction, is at hand. We invite you, therefore, to be zealous and assemble on N., (*here, the day was mentioned,*) at the hour of Sext; that so we may be able, by the divine aid, to achieve without error, the heavenly mystery, whereby is opened the gate of the

kingdom of heaven, and the devil is excluded with all his pomps. The invitation was repeated, if needed, on each of the following Sundays. The *Scrutiny* of this Sunday ended in the admission of a certain number of candidates: their names were written down, and put on the *Diptychs* of the Altar, that they might be mentioned in the Canon of the Mass. The same also was done with the names of their Sponsors.

The Station was, and still is, in the Basilica of Saint Laurence *outside the walls*. The name of this, the most celebrated of the Martyrs of Rome, would remind the Catechumens, that the Faith they were about to profess, would require them to be ready for many sacrifices,

MASS

The Catechumen that is now promised the grace of Baptism, and the Penitent who is looking forward to the day of his Reconciliation, express, in the Introit, the ardour of their longings. They humbly confess their present misery; but they are full of hope in him, who is soon to set them free from the *snare*.

INTROIT

Oculi mei semper ad Dominum, quia ipse evellet de laqueo pedes meos: respice in me, et miserere mei; quoniam unicus et pauper sum ego.

Ps. Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam. V. Gloria Patri. Oculi.

My eyes turn ever towards the Lord, for he shall pluck my feet out of the snare: look thou upon me, and have mercy on me, for I am alone and poor.

Ps. To thee, O Lord, have I lifted up my soul; in thee, O my God, I put my trust, let me not be ashamed. V. Glory, &c. My eyes.

The great battle with the enemy of mankind is now fiercely raging: the Church beseeches her God to stretch forth his *right hand* in her defence. Such is the petition she makes in to-day's Collect.

COLLECT

Quaesumus, omnipotens Deus, vota humilium respice: atque ad defensionem nostram, dexteram tuae majestatis extende. Per Dominum.

Be attentive, we beseech thee, O Almighty God, to the prayers of thy servants, and stretch forth the arm of thy divine Majesty in our defence. Through, &c.

The second and third Collects are given on the First Sunday of Lent, [above](#).

EPISTLE

Lectio Epistolae Beati Pauli Apostoli ad Ephesios.

Cap. I.

Fratres: Estote imitatores Dei, sicut filii charissimi: et ambulate in dilectione, sicut et Christus dilexit nos, et tradidit semetipsum pro nobis

oblationem et hostiam Deo in odorem suavitatis. Fornicatio autem, et omnis immunditia, aut avaritia, nec nominetur in vobis, sicut decet sanctos: aut turpitude, aut stultiloquium, aut scurrilitas, quae ad rem non pertinet; sed magis gratiarum actio. Hoc enim scitote intelligentes, quod omnis fornicator, aut immundus, aut avarus, quod est idolorum servitus, non habet haereditatem in regno Christi et Dei. Nemo vos seducat inanibus verbis; propter haec enim venit ira Dei in filios diffidentiae. Nolite urge effici participes eorum. Eratis enim aliquando tenebrae; nunc autem lux in Domino. Ut filii lucis ambulate: fructus enim lucis est in omni bonitate, et justitia et veritate.

Lesson of the Epistle of Saint Paul the Apostle to the Ephesians.

Ch. I.

Brethren: Be ye therefore followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know ye this and understand, that no fornicator or unclean, or covetous person, which is serving of idols, hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

The Apostle, speaking to the Faithful of Ephesus, reminds them how they once were *darkness*; but now, he says, *ye Light in the Lord*. What joy for our Catechumens to think that the same change is to be their happy lot! Up to this time, they have spent their lives in all the abominations of paganism; and now, they have the pledge of a holy life, for they have been received as candidates for Baptism. Hitherto, they have been serving those false gods, whose worship was the encouragement to vice; and now, they hear the Church exhorting her children to be *followers of God*, that is to say, to imitate Infinite Holiness. Grace, - that divine element which is to enable even *them* to be *perfect as their Heavenly Father is perfect* [St. Matth. v. 48], - is about to be bestowed upon them. But they will have to fight hard in order to maintain so elevated a position; and of their old enemies, two, in particular, will strive to re-enslave them: impurity and avarice. The Apostle would not have these vices so much as named among them, from this time forward; for they, he says that commit such sins are *Idolaters*, and by your vocation to

Baptism you have abandoned all your *idols*.

Such are the instructions given by the Church to her future children. Let us apply them to ourselves, for they are also intended for us. *We* were sanctified almost as soon as we came into the world; have we been faithful to our Baptism? We, *heretofore, were Light*; how comes it that we are now *darkness*? The beautiful likeness to our Heavenly Father, which was once upon us, is perhaps quite gone! But, thanks to Divine Mercy, we may recover it. Let us do so, by again renouncing Satan and his *idols*. Let our repentance and penance restore within us that *Light*, whose *fruit* consists in *all goodness, justice, and truth*.

The Gradual expresses the sentiments of a soul that sees herself surrounded by enemies, and begs her God to deliver her.

The Tract is taken from the 122nd Psalm, which is a canticle of confidence and humility. The sincere avowal of our misery always draws down the mercy of God upon us.

GRADUAL

Exsurge, Domine, non praevalcat homo: judicentur gentes in conspectu tuo.

V. In convertendo inimicum meum retrorsum, infirmabuntur, et peribunt a facie tua.

Arise, O Lord, let not man prevail; let the Gentiles be judged in thy sight.

V. When my enemy shall be turned back, they shall be weakened and perish before thy face.

TRACT

Ad te levavi oculos meos, qui habitas in coelis.

V. Ecce sicut oculi servo rum, in manibus dominorum suorum.

V. Et sicut oculi ancillae in manibus dominae suae: ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.

V. Miserere nobis, Domine, miserere nobis.

To thee have I lifted up my eyes, who dwellest in heaven.

V. Behold as the eyes of servants are on the hands of their masters:

V. And as the eyes of the handmaid are on the hands of her mistress, so are our eyes unto the Lord our God, until he have mercy on us.

V. Have mercy on us, O Lord, have mercy on us.

GOSPEL

Sequentia Sancti Evangelii secundum Lucam.

Cap. XI.

In illo tempore: Erunt Jesus ejiciens daemonium, et illud erat mutum. Et cum ejecisset daemonium, locutas est mutus, et admiratae sunt turbae. Quidam autem ex eis dixerunt: in Beelzebub principe daemoniorum, ejicit daemonia. Et alii tentantes, signum de coelo quaerebant ab eo. Ipse autem ut vidit cogitationes eorum, dixit eis: Omne regnum in seipsum divisum desolabitur, et domus supra domum cadet. Si autem et Satan in seipsum divisus est, quomodo stabit regnum ejus? Quia dicitis in Beelzebub me ejicere daemonia. Si autem ego in Beelzebub ejicio daemonia, filii vestri in quo ejiciunt? Ideo ipsi judices vestri erunt. Porro si in digito Dei ejicio daemonia, profecto pervenit in vos regnum Dei. Cum fortis armatus custodit atrium suum, in pace sunt ea quae possidet. Si autem fortior eo superveniens vicerit eum, universa arma ejus auferet, in quibus confidebat, et spolia ejus distribuet. Qui non est mecum, contra me est; et qui non colligit mecum, dispergit. Cum immundus spiritus exierit de homine, ambulat per loca inaquosa, quaerens requiem: et non inveniens, dicit: Revertar in domum meam unde exit. Et cum venerit, invenit eam scopis mundatam et ornatam. Tunc vadit et assumit septem alios spiritus secum, nequiores se, et ingressi habitant ibi. Et fiunt novissima hominis illius pejora prioribus. Factum est autem, cum haec diceret, extollens vocem quaedam mulier de turba, dixit illi: Beatus venter qui te portavit. et ubera quae suxisti. At ille dixit: Quinimo beati qui audiunt verbum Dei, et custodiunt illud.

Sequel of the holy Gospel according to Luke.

Ch. XI.

At that time: Jesus was casting out a devil, and the same was dumb. And when he had cast out the devil, the dumb spoke, and the multitude were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of him a sign from heaven. But he, seeing their thoughts, said to them: Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with me is against me; and he that gathereth not with me,

scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man becometh worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea rather, blessed are they who hear the word of God, and keep it.

As soon as Jesus had cast out the devil, the man recovered his speech, for the possession had made him dumb. It is an image of what happens to a sinner, who will not, or dare not, confess his sin. If he confessed it, and asked pardon, he would be delivered from the tyranny which now oppresses him. Alas! how many there are who are kept back, by a *dumb devil*, from making the Confession that would save them! The holy Season of Lent is advancing; these days of grace are passing away; let us profit by them; and if we ourselves be in the state of grace, let us offer up our earnest prayers for sinners, that they may *speak*, that is, may accuse themselves in Confession and obtain pardon.

Let us also listen, with holy fear, to what our Saviour tells us with regard to our invisible enemies. They are so powerful and crafty, that our resistance would be useless, unless we had God on our side, and his holy Angels, who watch over us and join us in the great combat. It was to these unclean and hateful spirits of hell that we delivered ourselves when we sinned: we preferred their tyrannical sway to the sweet and light yoke of our compassionate Redeemer. Now we are set free, or are hoping to be so; let us thank our Divine Liberator; but let us take care not to re-admit our enemies. Our Saviour warns us of our danger. They will return to the attack; they will endeavour to force their entrance into our soul, after it has been sanctified by the Lamb of the Passover. If we be watchful and faithful, they will be confounded, and leave us: but if we be tepid and careless, if we lose our appreciation of the grace we have received, and forget our obligations to Him who has saved us, our defeat is inevitable; and as our Lord says, our *last state is to be worse than the first*.

Would we avoid such a misfortune? Let us meditate upon those other words of our Lord, in to-days Gospel; *He that is not with me is against me*. What makes us fall back into the power of Satan, and forget our duty to our God, is that we do not frankly declare ourselves for Jesus, when occasions require us to do so. We try to be on both sides, we have recourse to subterfuge, we temporise: this takes away our energy; God

no longer gives us the abundant graces we received when we were loyal and generous; our relapse is all but certain. Therefore, let us be boldly and unmistakeably *with* Christ. He that is a soldier of Jesus, should be proud of his title!

The Offertory describes the consolation that a soul rescued from Satans grasp, feels in doing the will of her Divine Master.

OFFERTORY

Justitiae Domini rectae, laetificantes corda, et judicia ejus dulciora super mel et favum; nam et servus tuus custodit ea.

The justices of the Lord are right, rejoicing hearts, his observances are sweeter than honey and the honey-comb: therefore thy servant observeth them.

In the Secret, the Church expresses her confidence in the Sacrifice she is about to offer to God; it is the Sacrifice of Calvary, which redeemed the whole world.

SECRET

Haec hostia, Domine, quaesumus, emundet nostra delicta: et ad sacrificium celebrandum, subditorum tibi corpora mentesque sanctificet. Per Dominum.

May this offering, O Lord, we beseech thee, cleanse us from our sins, and sanctify the bodies and souls of thy servants for the celebrating of this sacrifice. Through, &c.

The second and third Secrets are given on the First Sunday of Lent, [above](#).

Borrowing the words of David, the Church, in her Communion-Anthem, describes the happiness of a soul that is united to her God in the Sacrament of love. It is the lot that is reserved for the Catechumens, who have just been received as candidates for Baptism; it is to be also that of the Penitents, who shall have washed away their sins in the tears of repentance.

COMMUNION

Passer invenit sibi domum, et turtur nidum, ubi reponat pullos suos: altaria tua, Domine virtutum, Rex meus et Deus meus: beati qui habitant in domo tua; in saeculum saeculi laudabunt te.

The sparrow hath found herself a house, and the turtle a nest where she

may lay her young ones; in like manner, O Lord of armies, my King and my God, let my abode be near thy altar: blessed are they that dwell in thy house, they shall praise thee for ever and ever.

In the Postcommunion, the Church beseeches her Lord to grant through the merits of the *Mystery* just partaken of by her Children, that Sinners may be loosened from the fetters of their sins, and delivered from the danger they have incurred, - the danger of eternal perdition.

POSTCOMMUNION

A cunctis nos, quaesumus Domine, reatibus et periculis propitiatus absolve: quos tanti mysterii tribuis esse participes. Per Dominum. Mercifully, O Lord, we beseech thee, deliver us from all guilt and from all danger, since thou admittest us to be partakers of this great mystery. Through, &c.

The second and third Postcommunions are given on the First Sunday of Lent, [above](#).

VESPERS

The Psalms and Antiphons are given [above](#).

CAPITULUM

Fratres: Estote imitatorios Dei, sicut filii charissimi: et ambulate in dilectione, sicut et Christus dilexit nos, et tradidit semetipsum pro nobis, oblationem et hostiam Deo in odorem suavitatis.

Brethren: Be ye followers of God, as most dear children and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness.

For the hymn and Versicle, see [above](#).

ANTIPHON OF THE MAGNIFICAT

Extollens vocem quaedam mulier de turba, dixit: Beatus venter qui te portavit, et ubera quae suxisti. At Jesus ait illi: Quinimo beati qui audiunt verbum Dei, et custodiunt illud.

A certain woman from the crowd, lifting up her voice, said: Blessed is the womb that bore thee, and the paps that gave thee suck. But Jesus said to her: Yea rather, blessed are they who hear the word of God and keep it.

OREMUS.

Quaesumus, omnipotens Deus, vota humilium respice: atque ad defensionem nostram, dexteram tuae majestatis extende. Per Dominum.

LET US PRAY.

Be attentive, we beseech thee, O Almighty God, to the prayers of thy servants, and stretch forth the arm of thy divine Majesty in our defence. Through, &c.

The Mozarabic Breviary offers its this beautiful Prayer for the commencement of the third week of Lent.

PRAYER

(In Dominica III. Quadragesimae.)

Quarti nunc et decimi diei de nostrorum dierum decimis curriculo jam

peracto, ad te levamus oculos nostros, Domine, qui habitas in coelis; impende jam et misericordiam miseris, et medelam porrige vulneratis; tu nobis adgressum iter placidum effice: tu cor nostrum in mandatorum tuorum semitis dirige: per te lucis inveniamus viam: per te luminosa amoris tui capiamus incendia; tu laboribus requiem, tu laborantibus tribue mansionem; ut horum dierum observatione tibi placentes, gloriae tuae mereamur esse participes.

Having now passed the fourteenth day of this Season, which forms the tithe of one year, we lift up our eyes to thee, O Lord, who dwellest in heaven. Show mercy to the miserable, and heal them that are wounded. Grant that the journey we have begun, may be prosperous. Direct our hearts in the way of thy commandments. Through thee may we find the way of light; through thee may we be inflamed with the bright burning of thy love. Grant rest to our labours, and a home to us that labour; that having gained thy good-pleasure by our observance of these days, we may deserve to be partakers of thy glory.

THE FOURTH SUNDAY OF LENT

This Sunday, called, from the first word of the Introit, *Laetare* Sunday, is one of the most solemn of the year. The Church interrupts her Lenten mournfulness; the chants of the Mass speak of nothing but joy and consolation; the Organ, which has been silent during the preceding three Sundays, now gives forth its melodious voice; the Deacon resumes his Dalmatic, and the Subdeacon his Tunic; and instead of purple, Rose-coloured Vestments are allowed to be used. These same rites were practised in Advent, on the third Sunday, called *Gaudete*. The Church's motive for introducing this expression of joy in to-days Liturgy, is to encourage her Children to persevere fervently to the end of this holy Season. The real *Mid-Lent* was last Thursday, as we have already observed; but the Church, fearing lest the joy might lead to some infringement on the spirit of penance, has deferred her own notice of it to this Sunday, when she not only permits, but even bids, her children to *rejoice!*

The Station at Rome, is in the Basilica of *Holy Cross in Jerusalem*, one of the *seven* principal Churches of the Holy City. It was built in the fourth century, by the Emperor Constantine, in one of his villas, called Sessorius, on which account it goes also under the name of the *Sessorian Basilica*. The Emperor's mother, St. Helen, enriched it with most precious relics, and wished to make it the *Jerusalem* of Rome. It was with this intention that she ordered a great quantity of earth, taken from Mount Calvary, to be put on the site. Among the other Relics of the Instruments of the Passion which she gave to this Church, was the *Inscription* which was fastened to the Cross; it is still kept there, and is called the *Title of the Cross*. The name of *Jerusalem*, - which has been given to this Basilica, and which recalls to our minds the heavenly Jerusalem, towards which we are tending, - suggested the choosing it as to-days Station. Up to the fourteenth century, (when Avignon became, for a time, the City of the Popes,) the ceremony of the *Golden Rose* took place in this Church; at present, it is blessed in the Palace where the Sovereign Pontiff happens to be residing at this Season.

The blessing of the *Golden Rose* is one of the ceremonies peculiar to the Fourth Sunday of Lent, which is called on this account *Rose Sunday*. The thoughts suggested by this flower harmonise with the sentiments wherewith the Church would now inspire her Children. The joyous time of Easter is soon to give them a spiritual Spring, of which that of nature is but a feeble image. Hence, we cannot be surprised that the institution of this ceremony is of a very ancient date. We find it observed under the Pontificate of St. Leo the Ninth (eleventh century); and we have a

Sermon on the Golden Rose preached by the glorious Pope Innocent the Third, on this Sunday, and in the Basilica of Holy Cross in Jerusalem. In the Middle Ages, when the Pope resided in the Lateran Palace, having first blessed the Rose, he went on horseback to the Church of the Station. He wore the mitre, was accompanied by all the Cardinals, and held the blessed Flower in his hand. Having reached the Basilica, he made a discourse on the mysteries symbolised by the beauty, the colour, and the fragrance of the Rose. Mass was then celebrated. After the Mass, the Pope returned to the Lateran Palace. Surrounded by the sacred College, he rode across the immense plain which separates the two Basilicas, with the mystic Flower still in his hand. We may imagine the joy of the people as they gazed upon the holy symbol. When the procession had got to the Palace gates, if there were a Prince present, it was his privilege to hold the stirrup, and assist the Pontiff to dismount; for which filial courtesy he received the Rose, which had received so much honour and caused such joy.

At present, the ceremony is not quite so solemn; still the principal rites are observed. The Pope blesses the Golden Rose in the *Vestuary*; he anoints it with Holy Chrism, over which he sprinkles a scented powder, as formerly; and when the hour for Mass is come, he goes to the Palace Chapel, holding the Flower in his hand. During the Holy Sacrifice, it is fastened to a golden rose-branch prepared for it on the Altar. After the Mass, it is brought to the Pontiff, who holds it in his hand as he returns from the Chapel to the *Vestuary*. It is usual for the Pope to send the Rose to some Prince or Princess, as a mark of honour; sometimes, it is a City or a Church that receives the Flower.

We subjoin a free translation of the beautiful Prayer used by the Sovereign Pontiff when blessing the Golden Rose. It will give our readers a clearer appreciation of this ceremony, which adds so much solemnity to the Fourth Sunday of Lent. O God! by whose word and power all things were created, and by whose will they are all governed! O thou, that art the joy and gladness of all thy Faithful people! we beseech thy Divine Majesty, that thou vouchsafe to bless and sanctify this Rose, so lovely in its beauty and fragrance. We are to bear it, this day, in our hands, as a symbol of spiritual joy; that thus, the people that is devoted to thy service, being set free from the captivity of Babylon, by the grace of thine Only Begotten Son, who is the glory and the joy of Israel, may show forth, with a sin cere heart, the joys of that Jerusalem, which is above, and is our Mother. And whereas thy Church seeing this symbol, exults with joy, for the glory of thy Name;- do thou, O Lord! give her true and perfect happiness. Accept her devotion, forgive us our sins, increase our faith; heal us by thy word, protect us by thy mercy; remove all obstacles; grant us all blessings; that thus, this same thy

Church may offer unto thee the fruit of good works; and walking in the odour of the fragrance of that Flower, which sprang from the Root of Jesse, and is called the *Flower of the Field, and the Lily of the Valley*, may she deserve to enjoy an endless joy in the bosom of heavenly glory, in the society of all the Saints, together with that Divine Flower, who liveth and reigneth with thee in the unity of the Holy Ghost, world without end. Amen.

We now come to the explanation of another name given to the Fourth Sunday of Lent, which was suggested by the Gospel of the day. We find this Sunday called in several ancient documents, the *Sunday of the Five Loaves*. The miracle alluded to in this title not only forms an essential portion of the Church's *instructions* during Lent, but it is also an additional element of to-days joy. We forget for an instant the coming Passion of the Son of God, to give our attention to the greatest of the benefits he has bestowed on us; for under the figure of these Loaves multiplied by the power of Jesus, our Faith sees that *Bread which came down from heaven, and given life to the world* [St. John, vi. 33]. *The Pasch*, says our Evangelist, *was near at hand*; and, in a few days, our Lord will say to us: *With desire I have desired to eat this Pasch with you* [St. Luke, xxii. 15]. Before leaving this world to go to his Father, Jesus desires to feed the multitude that follows him; and in order to this, he displays his omnipotence. Well may we admire that creative power, which feeds five thousand men with five loaves and two fishes, and in such wise, that even after all have partaken of the feast *as much as they would*, there remain fragments enough to fill twelve baskets. Such a miracle is, indeed, an evident proof of Jesus mission; but he intends it as a preparation for something far more wonderful; he intends it as a figure and a pledge of what he is soon to do, not merely once or twice, but every day, even to the end of time; not only for five thousand men, but for the countless multitudes of believers. Think of the millions, who, this very year, are to partake of the banquet of the Pasch; and yet, He whom we have seen born in Bethlehem, (*the House of Bread*,) He is to be the nourishment of all these guests; neither will the Divine Bread fail. We are to feast as did our fathers before us; and the generations that are to follow us, shall be invited as we now are, to come and taste how sweet is the Lord [Ps. xxxiii. 9].

But observe, it is in a *desert place*, (as we learn from St. Matthew, [St. Matth, xiv. 13]) that Jesus feeds these men, who represent us Christians. They have quitted the bustle and noise of cities in order to follow him. So anxious are they to hear his words, that they fear neither hunger nor fatigue; and their courage is rewarded. A like recompense will crown our labours, - our fasting and abstinence, - which are now more than half over. Let us, then, *rejoice*, and spend this day with the

light-heartedness of pilgrims, who are near the end of their journey. The happy moment is advancing, when our soul, united and filled with her God, will look back with pleasure on the fatigues of the body, which, together with our hearts compunction, have merited for her a place at the Divine Banquet.

The primitive Church proposed this miracle of the multiplication of the loaves as a symbol of the Eucharist, the Bread that never fails. We find it frequently represented in the paintings of the Catacombs and on the bas-reliefs of the ancient Christian tombs. The Fishes, too, that were given together with the Loaves, are represented on these venerable monuments of our faith; for the early Christians considered the Fish to be the symbol of Christ, because the word Fish in Greek, is made up of five letters, each of which is the initial of these words: *Jesus Christ, Son (of) God, Saviour*.

The Greek Church, too, keeps this Sunday with much solemnity. According to her manner of counting the days of Lent, this is the great day of the week called, as we have already noticed, *Mesonestios*. The solemn adoration of the Cross takes place to-day; and breaking through her rule of never admitting a Saints Feast during Lent, this mid-Lent Sunday is kept in honour of the celebrated Abbot of the Monastery of Mount Sinai, St. John Climacus, who lived in the 6th century.

MASS

The seventy-years captivity will soon be over. Yet a little while, and the captives shall return to Jerusalem. This is the idea expressed by the Church in all the chants of to-days Mass. She ventures not to pronounce the heavenly *Alleluia*; but all her canticles bespeak jubilation; for, in a few days hence, the *House of the Lord* will lay aside her mourning, and will be keeping the gladdest of her Feasts.

INTROIT

Laetare, Jerusalem; et conventum facite omnes, qui diligitis eam: gaudete cum laetitia, qui in tristitia fuistis: at exsultetis et satiemini ab uberibus consolationis vestrae.

Ps. Laetatus sum in his quae dicta sunt mihi: in domum Domini ibimus. V. Gloria Patri. Laetare.

Rejoice, O Jerusalem, and meet together all you who love her; rejoice exceedingly, you who have been in sorrow, that you may leap for joy, and be satiated with comfort from her breasts.

Ps. I rejoiced at the things that were said to me: we shall go into the house of the Lord. V. Glory. Rejoice.

In the Collect, the Church acknowledges that her Children deserve the penance they are going through; but she begs that, to-day, the hope of the coming divine consolations may refresh their spirits. The full force of the closing word of her prayer, is that they may *breathe awhile*.

COLLECT

Concede, quaesumus, omnipotens Deus; ut qui ex merito nostrae actionis affligimur, tuae gratiae consolatione respiremus. Per Dominum. Grant, we beseech thee, O Almighty God, that we, who are justly afflicted according to our demerits, may be relieved by thy comforting grace. Through, &c.

The second and third Collects are given on the First Sunday of Lent, [above](#).

EPISTLE

Lectio Epistolae beati Pauli Apostoli ad Galatas.

Cap. IV.

Fratres, scriptum est: Quoniam Abraham duos filios habuit: unum de ancilla, et unum de libera. Sed qui de ancilla, secundum carnem natus est: qui autem de libera, per repromissionem: quae sunt per allegoriam dicta. Haec enim sunt duo testamenta. Unum quidem in monte Sina, in servitutem gencrans: quae est Agar: Sina enim mons est in Arabia, qui conjunctus est ei quae nunc est Jerusalem, et servit cum filiis suis. Illa autem, quae sursum est Jerusalem, libera est, quae est mater nostra. Scriptum est enim: Laetare, sterilis, quae non paris: erumpe et clama, quae non parturis: quia multi filii desertae, magis quam ejus quae habet virum. Nos autem, fratres, secundum Isaac promissionis filii sumus. Sed quomodo tunc is, qui secundum carnem natus fuerat, persequabatur eum, qui secundum spiritum: ita et nunc. Sed quid dicit Scriptura? Ejice ancillam et filium ejus: non enim haeres erit filius ancillae cum filio liberae. Itaque, fratres, non sumus ancillae filii, sed liberae: quia libertate Christus nos liberavit.

Lesson of the Epistle of St. Paul the Apostle to the Galatians.

Ch. IV

Brethren It is written that Abraham had two sons; the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman, was born according to the flesh; but he by the free-woman, was by promise. Which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering unto bondage, which is Agar; for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem, which is above, is free; which is our mother. For it is written: Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born according to the flesh, persecuted him that was after the spirit, so also is it now. But what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

Let us, then, *rejoice!* - we are children, not of *Sina*, but of *Jerusalem*. Our mother, the holy Church is not a *bond-woman*, but *free*; and it is unto freedom that she has brought us up. Israel served God in fear; his heart was ever tending to idolatry, and could only be kept to duty by the heavy yoke of chastisement. More happy than he, *we* serve God through love; *our* yoke is sweet, and *our* burden is light [St. Matth. xi. 30]. We are not citizens of the earth; we are but pilgrims passing through it to our true country, *the Jerusalem which is above*. We leave the earthly

Jerusalem to the Jew, who minds only terrestrial things, is disappointed with Jesus, and is plotting how to crucify him. We also have too long been grovelling in the goods of this world; we have been slaves to sin; and the more the chains of our bondage weighed upon us, the more we talked of our being free. Now is the favourable time; now are the days of salvation: we have obeyed the Church's call, and have entered into the practice and spirit of Lent. Sin seems to us, now, to be the heaviest of yokes; the Flesh, a dangerous burden; the World, a merciless tyrant. We begin to breathe the fresh air of holy liberty, and the hope of our speedy deliverance fills us with transports of joy. Let us, with all possible affection, thank our Divine Liberator, who delivers us from the bondage of Agar, emancipates us from the law of fear, and making us his new People, opens to us the gates of the heavenly Jerusalem, at the price of his Blood.

The Gradual expresses the joy felt by the Gentiles, when invited to enter the *House of the Lord*, which is now become their own. The Tract shows God protecting his Church, the new *Jerusalem*, which is not to be conquered and destroyed as was that first one. This holy City communicates her own stability and security to them that are in her, for the Lord watches over both the Mother and her children.

GRADUAL

Laetatus sum in his quae dicta sunt mihi: in domum Domini ibimus.

V. Fiat pax in virtute tua: et abundantia in turribus tuis.

I rejoiced at the things that were said to me; we shall go into the house of the Lord.

V. Let peace be in thy strength, and abundance in thy towers.

TRACT

Qui confidunt in Domino, sicut mons Sion : non commovebitur in aeternum, qui habitat in Jerusalem.

V. Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc nunc, at usque in saeculum.

They that trust in the Lord, shall be as Mount Sion; he shall not be moved for ever that dwelleth in Jerusalem.

V. Mountains are round about it; so the Lord is round about his people from henceforth now and for ever.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. VI.

In illo tempore: Abiit Jesus trans mare Galilaeae, quot est Tiberiadis: et sequebatur eum multitudo magna, quia videbant signa quae faciebat super his qui infirmabantur. Subiit ergo in montem Jesus: et ibi sedebat cum discipulis suis. Erat autem proximum Pas cha, dies festus Judaeorum. Cum sublevasset ergo oculos Jesus, et vidisset quia multitudo maxima venit ad eum, dixit ad Philippum: Unde ememus panes, ut manducent hi? Hoc autem dicebat tentans eum: ipse enim sciebat quid esset factururus. Respondit ei Philippus: Ducentorum denariorum panes non sufficiunt eis, ut unusquisque modicum quid accipiat. Dicit ei unus ex discipulis ejus, Andreas, frater Simonis Petri: Est puer unus hic, qui habet quinque panes hordeaceos, et duos pisces: sed haec quid sunt inter tantos? Dixit ergo Jesus: Facite homines discumbere. Erat autem foenum multum in loco. Discubuerunt ergo viri, numero quasi quinque millia. Accepit ergo Jesus panes et cum gratias egisset, distribuit discumbentibus: similiter et ex piscibus quantum volebant. Ut autem impleti sunt, dixit discipulis suis: Colligite quae superaverunt fragmenta, ne pereant. Collegerunt ergo, et impleverunt duodecim cophinos fragmentorum ex quinque panibus hordeaceis, quae superfuerunt his qui manducaverant. Illi ergo homines cum vidissent quod Jesus fecerat signum, dicebant: Quia hic est vere Propheta, qui venturus est in mundum. Jesus ergo cum cognovisset quia venturi essent ut raperent eum, et facerent eum regem, fugit iterum in montem ipse solus.

Sequel of the holy Gospel according to John.

Ch. VI.

At that time: Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the Pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat? And this he said to try him, for he himself knew what he would do. Philip answered him: Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves, and two fishes; but what are they among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were sat down. In like manner also of the fishes, as much as they would; and when they were filled, he said to his

disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now these men, when they had seen what a miracle Jesus had done, said: This is of a truth the Prophet that is to come into the world. Jesus therefore, when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

These men, whom Jesus has been feeding by a miracle of love and power, are resolved to make Him their *King*. They have no hesitation in proclaiming him worthy to reign over them; for where can they find one worthier? What, then, shall we Christians do, who know the goodness and the power of Jesus incomparably better than these poor Jews:- We must beseech him to reign over us, from this day forward. We have just been reading in the Epistle, that it is He who has made us free, by delivering us from our enemies. O glorious Liberty! But the only way to maintain it, is to live under his Law. Jesus is not a tyrant, as are the world and the flesh; his rule is sweet and peaceful, and we are his Children rather than his Servants. In the court of such a King to serve is to reign. What, then, have we to do with our old slavery? If some of its chains be still upon us, let us lose no time, - let us break them, for *the Pasch is near at hand*; the great Feast-Day begins to dawn. Onwards, then, courageously to the end of our journey! Jesus will refresh us ; he will make us *sit down* as he did the men of the Gospel; and the Bread he has in store for us will make us forget all our past fatigues.

In the Offertory, the Church again borrows the words of David, wherewith to praise the Lord; but, to-day, it is mainly his goodness and power that she celebrates.

OFFERTORY

Laudate Dominum, quia benignus est; psallite Nomini ejus, quoniam suavis est: omnia quaecumque voluit, fecit in coelo et in terra. Praise ye the Lord, for he is good, sing ye to his Name, for it is sweet: what he pleased he hath done, in heaven and on earth.

The Secret is a prayer for the *increase of devotion*. We ask it by the merits of the Sacrifice at which we are assisting, for it is the source of our *Salvation*.

SECRET

Sacrificiis praesentibus, Domine, quaesumus, intende placatus: ut et devotioni nostrae proficiant et saluti. Per Dominum.

We beseech thee, O Lord, mercifully regard this present Sacrifice that it may both increase our devotion, and advance our salvation. Through, &c.

The second and third Secrets are given on the First Sunday of Lent, [above](#).

In the Communion-Anthem, the Church sings the praise of the Heavenly Jerusalem, which is figured by the Basilica of *Holy Cross*, as we have already explained. She speaks of the joy *of the tribes of the Lord*, who are assembled in this venerable Temple, and are contemplating, under the graceful symbol of the *Rose*, the Divine Spouse, Jesus. The fragrance of his perfections draws our hearts after him.

COMMUNION

Jerusalem quae aedificatur ut civitas, cujus participatio ejus in idipsum: illuc enim ascenderunt tribus, tribus Domini, ad confitendum Nomini tuo, Domine.

Jerusalem, which is built as a city, which is compact together; for thither did the tribes go up, the tribes of the Lord, to praise thy Name, O Lord.

The divine Mystery of the Bread of Life has been brought before us, that we might believe and love it. The Church, therefore, in the Postcommunion, prays that we may have the grace to receive this august Mystery with becoming respect and careful preparation.

POSTCOMMUNION

Da nobis, quaesumus, misericors Deus: ut sancta tua, quibus incessanter explemur, sinceris tractemus obsequiis, et fideli semper mente sumamus. Per Dominum.

Grant, we beseech thee, O merciful God, that we may sincerely respect, and receive with faith thy holy mysteries, with which thou daily feedest us. Through, &c.

The second and third Postcommunions are given on the First Sunday of Lent, [above](#).

VESPERS

The Psalms and Antiphons are given [above](#).

CAPITULUM.

(*Gal. iv.*)

Fratres: Scriptum est, quoniam Abraham duos filios habuit: unum de ancilla, et unum de libera. Sed qui de ancilla, secundum carnem natus est; qui autem de libera, per repromissionem: quae sunt per allegoriam dicta.

Brethren: It is written that Abraham had two sons: the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman, was born according to the flesh: but he of the free-woman, was by promise: which things are said by an allegory.

For the Hymn and Versicle, see [above](#).

ANTIPHON OF THE MAGNIFICAT

Subiit ergo in montem Jesus, et ibi sedebat cum discipulis suis. Jesus therefore went up into a mountain, and there he sat with his disciples.

OREMUS.

Concede, quaesumus, omnipotens Deus; ut qui ex merito nostrae actionis affligimur, tuae gratiae consolatione respiremus. Per Dominum. LET US PRAY.

Grant, we beseech thee, O Almighty God, that we, who are justly afflicted according to our demerits, may be relieved by thy comforting grace. Through, &c.

We borrow the following stanzas from the *Triodion* of the Greek Church. They are in keeping with to- days Office, and with the sentiments we should have on Mid-Lent Sunday.

(*Dominica IV. Jejuniarum.*)

Sacro jejunii stadio jam dimidio superemenso, ad futurum in laetitia recte curramus, bonorum operum oleo animos ungentes, ut Christi Dei nostri divinas passiones adorare, et ad ejus venerandam et sanctam

resurrectionem pervenire mereamur.

Qui vitem plantavit et operarios vocavit, prope adest Salvator; venite, jejunii athletae, mercedem capiamus, quia dives est dispensator et misericors; parum laborantes, animae misericordiam recipiemus.

O Deus qui das vitam, aperi mihi portas poenitentiae; vigilat enim ad templum sanctum tuum spiritus meus, templum corporis ferens penitus maculatum: sed tu miserans, purifica me propitiabili misericordia tua.

Venite, faciamus in mystica vite fructus poenitentiae in illa laborantes, non epulemur in escis et potibus, sed in precibus et jejuniis, actiones virtutis operantes his complacens Dominus operis denarium praebet, per quod ab iniquitatis debito animas liberat solus multum Deus misericors.

We have passed one half of our journey through the holy Fast; let us, then, as it behoves us, joyfully complete what remains. Let us anoint our souls with the oil of good works, that we may be made worthy to celebrate the divine sufferings of Christ our Lord, and to be brought to his venerable and holy Resurrection.

Jesus, he that planted the vine and hired the labourers, is near at hand. Come, ye brave Fasters! let us receive the reward; for he that pays us is rich and merciful. After our short labours, he will requite our souls with his mercy.

O God, thou Giver of Life! open to me the gate of penance. My spirit keepeth watch in thy holy temple; but the temple of the flesh, which I have to carry with me, is defiled with many sins. Have pity on me, notwithstanding; and in thy tender mercy, cleanse me.

Come, let us, who are in the mystic Vine, produce fruits of penance. Here labouring, let our feasting be, not in meat and drink, but in prayer and fasting and good works. Our Lord, being pleased with our labour, will pay us with that, whereby he, the one God, rich in mercy, will forgive us the debt of our sins.

PASSIONTIDE AND HOLY WEEK

CONTENTS

CHAPTER I. - The History of Passiontide and Holy Week

CHAP. II. - The Mystery of Passiontide and Holy Week

CHAP. III. - Practice during Passiontide and Holy Week

CHAP. IV. - Morning and Night Prayers for Passiontide and Holy Week

CHAP. V. - On hearing Mass, during Passiontide and Holy Week

CHAP. VI. - On Holy Communion, during Passiontide and Holy Week

CHAP. VII. - Of the Office of Vespers for Sundays and Feasts, during Passiontide and Holy Week

CHAP. VIII. - On the Office of Compline, during Passiontide and Holy Week

PROPER OF THE TIME

PASSION SUNDAY

Mass

Vespers

Monday in Passion Week

Tuesday

Wednesday

Thursday

Friday in Passion Week. - The Seven Dolours of the Blessed Virgin

Saturday

PALM SUNDAY

History of Palm Sunday

The Blessing of the Palms

The Procession

Mass

Vespers

Monday in Holy Week

Tuesday in Holy Week

Wednesday in Holy Week

Office of Tenebrae

MAUNDY THURSDAY

The Night Office

The Morning

The Reconciliation of Penitents

The Blessing of the Holy Oils
The Mass of Maundy Thursday
The Mass
Vespers
The Stripping of the Altars
The Washing of the Feet
The Office of Tenebrae
The Evening

GOOD FRIDAY

The Night Office
The Morning
The Morning Service
The Lessons
The Prayers
The Veneration of the Cross
The Improperia or Reproaches
Mass of the Presanctified
Vespers
Afternoon
The Office of Tenebrae
The Evening

HOLY SATURDAY

The Night Office
The Morning
The Morning Service
The Blessing of the new Fire and Incense
The Paschal Candle
The Prophecies
The Blessing of the Font
Baptism
Confirmation
The Litany
Mass
Vespers
The Evening

For the saints feasts which occur during Passionweek see our [Lent volume](#).

PASSIONTIDE AND HOLY WEEK

CHAPTER THE FIRST

THE HISTORY OF PASSIONTIDE AND HOLY WEEK

After having proposed the forty-days fast of Jesus in the desert to the meditation of the faithful during the first four weeks of Lent, the holy Church gives the two weeks which still remain before Easter to the commemoration of the Passion. She would not have her children come to that great day of the immolation of the Lamb, without having prepared for it by compassionating with Him in the sufferings He endured in their stead.

The most ancient sacramentaries and antiphonaries of the several Churches attest, by the prayers, the lessons, and the whole liturgy of these two weeks, that the Passion of our Lord is now the one sole thought of the Christian world. During Passion-week, a saints feast, if it occur, will be kept; but Passion Sunday admits no feast, however solemn it may be; and even on those which are kept during the days intervening between Passion and Palm Sunday, there is always made a commemoration of the Passion, and the holy images are not allowed to be uncovered.

We cannot give any historical details upon the first of these two weeks; its ceremonies and rites have always been the same as those of the four preceding ones. [It would be out of place to enter here on a discussion with regard to the name *Mediana* under which title we find Passion Sunday mentioned both in ancient liturgies and in Canon Law.] We, therefore, refer the reader to the following chapter, in which we treat of the mysteries peculiar to Passiontide. The second week, on the contrary, furnishes us with abundant historical details; for there is no portion of the liturgical year which has interested the Christian world so much as this, or which has given rise to such fervent manifestations of piety.

This week was held in great veneration even as early as the third century, as we learn from St. Denis, bishop of Alexandria, who lived at that time [*Epist. ad Basilidem*, Canon i]. In the following century, we find St. John Chrysostom, calling it the *great week* [*Hom. xxx in Genes.*]:- Not, says the holy doctor, that it has more days in it than other weeks, or that its days are made up of more hours than other days; but we call it *great*, because of the great mysteries which are then celebrated. We find it called also by other names: the *painful week* (*hebdomada poenosa*), on account of the sufferings of our Lord Jesus Christ, and of the fatigue required from us in celebrating them; the *week of indulgence*,

because sinners are then received to penance; and, lastly, *Holy Week*, in allusion to the holiness of the mysteries which are commemorated during these seven days. This last name is the one under which it most generally goes with us; and the very days themselves are, in many countries, called by the same name, *Holy Monday*, *Holy Tuesday*, *Good Friday*, *Holy Saturday*.

The severity of the lenten fast is increased during these its last days; the whole energy of the spirit of penance is now brought out. Even with us, the dispensation which allows the use of eggs ceases towards the middle of this week. The eastern Churches, faithful to their ancient traditions, have kept up a most rigorous abstinence ever since the Monday of Quinquagesima week. During the whole of this long period, which they call *Xerophagia*, they have been allowed nothing but dry food. In the early ages, fasting during Holy Week was carried to the utmost limits that human nature could endure. We learn from St. Epiphanius [*Expositio fidei*, ix *Haeres.* xxii.], that there were some of the Christians who observed a strict fast from Monday morning to cock-crow of Easter Sunday. Of course it must have been very few of the faithful who could go so far as this. Many passed two, three, and even four consecutive days, without tasting any food; but the general practice was to fast from Maundy Thursday evening to Easter morning. Many Christians in the east, and in Russia, observe this fast even in these times. Would that such severe penance were always accompanied by a firm faith and union with the Church, out of which the merit of such penitential works is of no avail for salvation!

Another of the ancient practices of Holy Week were the long hours spent, during the night, in the churches. On Maundy Thursday, after having celebrated the divine mysteries in remembrance of the Last Supper, the faithful continued a long time in prayer [St. John Chrysostom, *Hom.* xxx in *Genes.*]. The night between Friday and Saturday was spent in almost uninterrupted vigil, in honour of our Lords burial [St. Cyril of Jerusalem, *Catech.* xviii.]. But the longest of all these vigils was that of Saturday, which was kept up till Easter Sunday morning. The whole congregation joined in it: they assisted at the final preparation of the catechumens, as also at the administration of Baptism; nor did they leave the church until after the celebration of the holy Sacrifice, which was not over till sunrise [*Const. Apost.* lib. 1. cap. xviii.].

Cessation from servile work was, for a long time, an obligation during Holy Week. The civil law united with that of the Church in order to bring about this solemn rest from toil and business, which so eloquently expresses the state of mourning of the Christian world. The thought of

the sufferings and death of Jesus was the one pervading thought: the Divine Offices and prayer were the sole occupation of the people: and, indeed, all the strength of the body was needed for the support of the austerities of fasting and abstinence. We can readily understand what an impression was made upon mens minds, during the whole of the rest of the year, by this universal suspension of the ordinary routine of life. Moreover, when we call to mind how, for five full weeks, the severity of Lent had waged war on the sensual appetites, we can imagine the simple and honest joy wherewith was welcomed the feast of Easter, which brought both the regeneration of the soul, and respite to the body.

In the preceding volume, we mentioned the laws of the Theodosian Code, which forbade all law business during the forty days preceding Easter. This law of Gratian and Theodosius, which was published in 380, was extended by Theodosius in 389; this new decree forbade all pleadings during the seven days before, and the seven days after, Easter. We meet with several allusions to this then recent law, in the homilies of St. John Chrysostom, and in the sermons of St. Augustine. In virtue of this decree, each of these fifteen days was considered, as far as the courts of law were concerned, as a Sunday.

But Christian princes were not satisfied with the mere suspension of human justice during these days, which are so emphatically days of mercy: they would, moreover, pay homage, by an external act, to the fatherly goodness of God, who has deigned to pardon a guilty world, through the merits of the death of His Son. The Church was on the point of giving reconciliation to repentant sinners, who had broken the chains of sin whereby they were held captives; Christian princes were ambitious to imitate this their mother, and they ordered that prisoners should be loosened from their chains, that the prisons should be thrown open, and that freedom should be restored to those who had fallen under the sentence of human tribunals. The only exception made was that of criminals whose freedom would have exposed their families or society to great danger. The name of Theodosius stands prominent in these acts of mercy. We are told by St John Chrysostom [*Homil. in magn. Hebdom.* Homil. xxx. in *Genes.* Homil. vi *ad popul. Antioch.*] that this emperor sent letters of pardon to the several cities, ordering the release of prisoners, and granting life to those that had been condemned to death, and all this in order to sanctify the days preceding the Easter feast. The last emperors made a law of this custom, as we find in one of St. Leos sermons, where he thus speaks of their clemency: The Roman emperors have long observed this holy practice. In honour of our Lords Passion and Resurrection, they humbly withhold the exercise of their sovereign justice, and, laying aside the severity of their laws, they grant

pardon to a great number of criminals. Their intention in this is to imitate the divine goodness by their own exercise of clemency during these days, when the world owes its salvation to the divine mercy. Let, then, the Christian people imitate their princes, and let the example of kings induce subjects to forgive each other their private wrongs; for, surely it is absurd that private laws should be less unrelenting than those which are public. Let trespasses be forgiven, let bonds be taken off, let offences be forgotten, let revenge be stifled; that thus the sacred feast may, by both divine and human favours, find us all happy and innocent. [Sermon xl. *de Quadragesima*, ii].

This Christian amnesty was not confined to the Theodosian Code; we find traces of it in the laws of several of our western countries. We may mention France as an example. Under the first race of its kings, St. Eligius bishop of Noyon, in a sermon for Maundy Thursday, thus expresses himself: On this day, when the Church grants indulgence to penitents and absolution to sinners, magistrates, also, relent in their severity and grant pardon to the guilty. Throughout the whole world prisons are thrown open; princes show clemency to criminals; masters forgive their slaves. [Sermon x]. Under the second race, we learn from the Capitularia of Charlemagne, that bishops had a right to exact from the judges, for the love of Jesus Christ (as it is expressed), that prisoners should be set free on the days preceding Easter [We learn from the same capitularia, that this privilege was also extended to Christmas and Pentecost]; and should the magistrates refuse to obey, the bishops could refuse them admission into the church [*Capitular*. lib. vi.]. And lastly, under the third race, we find Charles VI, after quelling the rebellion at Rouen, giving orders, later on, that the prisoners should be set at liberty, because it was *Painful Week*, and very near to the Easter feast [Joan Juvénal des Ursins, year 1382].

A last vestige of this merciful legislation was a custom observed by the parliament of Paris. The ancient Christian practice of suspending its sessions during the whole of Lent, had long been abolished: it was not till the Wednesday of Holy Week that the house was closed, which it continued to be from that day until after Low Sunday. On the Tuesday of Holy Week, which was the last day granted for audiences, the parliament repaired to the palace prisons, and there one of the grand presidents, generally the last installed, held a session of the house. The prisoners were questioned; but, without any formal judgment, all those whose case seemed favourable, or who were not guilty of some capital offence, were set at liberty.

The revolutions of the last eighty years have produced in every country in Europe the secularization of society, that is to say, the effacing from

our national customs and legislation of everything which had been introduced by the supernatural element of Christianity. The favourite theory of the last half century or more, has been that all men are equal. The people of the ages of faith had something far more convincing than theory, of the sacredness of their rights. At the approach of those solemn anniversaries which so forcibly remind us of the justice and mercy of God, they beheld princes abdicating, as it were, their sceptre, leaving in Gods hands the punishment of the guilty, and assisting at the holy Table of Paschal Communion side by side with those very men, whom, a few days before, they had been keeping chained in prison for the good of society. There was one thought, which, during these days, was strongly brought before all nations: it was the thought of God, in whose eyes all men are sinners; of God, from whom alone proceed justice and pardon. It was in consequence of this deep Christian feeling, that we find so many diplomas and charts of the ages of faith speaking of the days of Holy Week as being the *reign of Christ*: such an event, they say, happened on such a day, under the reign of our Lord Jesus Christ: *regnante Domino nostro Jesu Christo*.

When these days of holy and Christian equality were over, did subjects refuse submission to their sovereigns? Did they abuse the humility of their princes, and take occasion for drawing up what modern times call the *rights of man*? No: that same thought which had inspired human justice to humble itself before the cross of Jesus, taught the people their duty of obeying the powers established by God. The exercise of power, and submission to that power, both had God for their motive. They who wielded the sceptre might be of various dynasties: the respect for authority was ever the same. Now-a-days, the liturgy has none of her ancient influence on society; religion has been driven from the world at large, and her only life and power is now with the consciences of individuals; and as to political institutions, they are but the expression of human pride, seeking to command, or refusing to obey.

And yet the fourth century, which, in virtue of the Christian spirit, produced the laws we have been alluding to, was still rife with the pagan element. How comes it that we, who live in the full light of Christianity, can give the name of progress to a system which tends to separate society from every thing that is supernatural? Men may talk as they please, there is but one way to secure order, peace, morality, and security to the world; and that is Gods way, the way of faith, of living in accordance with the teachings and the spirit of faith. All other systems can, at best, but flatter those human passions, which are so strongly at variance with the mysteries of our Lord Jesus Christ, which we are now celebrating.

We must mention another law made by the Christian emperors in reference to Holy Week. If the spirit of charity, and a desire to imitate divine mercy, led them to decree the liberation of prisoners; it was but acting consistently with these principles, that, during these days when our Saviour shed His Blood for the emancipation of the human race, they should interest themselves in what regards slaves. Slavery, a consequence of sin, and the fundamental institution of the pagan world, had received its death-blow by the preaching of the Gospel; but its gradual abolition was left to individuals, and to their practical exercise of the principle of Christian fraternity. As our Lord and His apostles had not exacted the immediate abolition of slavery, so, in like manner, the Christian emperors limited themselves to passing such laws as would give encouragement to its gradual abolition. We have an example of this in the Justinian Code, where this prince, after having forbidden all law-proceedings during Holy Week and the week following, lays down the following exception: It shall, nevertheless, be permitted to give slaves their liberty; in such manner, that the legal acts necessary for their emancipation shall not be counted as contravening this present enactment. [*Cod. lib. iii. tit. xii. de feriis. Leg. 8.*]. This charitable law of Justinian was but applying to the fifteen days of Easter the decree passed by Constantine, which forbade all legal proceedings on the Sundays throughout the year, excepting only such acts as had for their object the emancipation of slaves.

But long before the peace given her by Constantine, the Church had made provision for slaves, during these days when the mysteries of the worlds redemption were accomplished. Christian masters were obliged to grant them total rest from labour during this holy fortnight. Such is the law laid down in the apostolic constitutions, which were compiled previously to the fourth century. During the great week preceding the day of Easter, and during the week that follows, slaves rest from labour, inasmuch as the first is the week of our Lords Passion, and the second is that of His Resurrection; and the slaves require to be instructed upon these mysteries. [*Constit. Apost. lib. viii. cap. xxxiii*].

Another characteristic of the two weeks, upon which we are now entering, is that of giving more abundant alms, and of greater fervour in the exercise of works of mercy. St. John Chrysostom assures us that such was the practice of his times; he passes an encomium on the faithful, many of whom redoubled, at this period, their charities to the poor, which they did out of this motive: that they might, in some slight measure, imitate the divine generosity, which is now so unreservedly pouring out its graces on sinners.

PASSIONTIDE AND HOLY WEEK

CHAPTER THE SECOND

THE MYSTERY OF PASSIONTIDE AND HOLY WEEK

The holy liturgy is rich in mystery during these days of the Church celebrating the anniversaries of so many wonderful events; but as the principal part of these mysteries is embodied in the rites and ceremonies of the respective days, we shall give our explanations according as the occasion presents itself. Our object in the present chapter, is to say a few words respecting the general character of the mysteries of these two weeks.

We have nothing to add to the explanation, already given in our Lent, on the mystery of forty. The holy season of expiation continues its course until the fast of sinful man has imitated, in its duration, that observed by the Man-God in the desert. The army of Christs faithful children is still fighting against the invisible enemies of mans salvation; they are still vested in their spiritual armour, and, aided by the angels of light, they are struggling hand to hand with the spirits of darkness, by compunction of heart and by mortification of the flesh.

As we have already observed, there are three objects which principally engage the thoughts of the Church during Lent. The Passion of our Redeemer, which we have felt to be coming nearer to us each week; the preparation of the catechumens for Baptism, which is to be administered to them on Easter eve; the reconciliation of the public penitents, who are to be readmitted into the Church on the Thursday, the day of the Last Supper. Each of these three object engages more and more the attention of the Church, the nearer she approaches the time of their celebration.

The miracle performed by our Saviour almost at the very gates of Jerusalem, by which He restored Lazarus to life, has roused the fury of His enemies to the highest pitch of phrensy. The peoples enthusiasm has been excited by seeing him, who had been four days in the grave, walking in the streets of their city. They ask each other if the Messias, when He comes, can work greater wonders than these done by Jesus, and whether they ought not at once to receive this Jesus as the Messias, and sing their Hosanna to Him, for He is the Son of David. They cannot contain their feelings: Jesus enters Jerusalem, and they welcome Him as their King. The high priests and princes of the people are alarmed at this demonstration of feeling; they have no time to lose; they are resolved to destroy Jesus. We are going to assist at their impious

conspiracy: the Blood of the just Man is to be sold, and the price put on it is thirty silver pieces. The divine Victim, betrayed by one of His disciples, is to be judged, condemned, and crucified. Every circumstance of this awful tragedy is to be put before us by the liturgy, not merely in words, but with all the expressiveness of a sublime ceremonial.

The catechumens have but a few more days to wait for the fount that is to give them life. Each day their instruction becomes fuller; the figures of the old Law are being explained to them; and very little now remains for them to learn with regard to the mysteries of salvation. The Symbol of faith is soon to be delivered to them. Initiated into the glories and the humiliations of the Redeemer, they will await with the faithful the moment of His glorious Resurrection; and we shall accompany them with our prayers and hymns at that solemn hour, when, leaving the defilements of sin in the life-giving waters of the font, they shall come forth pure and radiant with innocence, be enriched with the gifts of the holy Spirit, and be fed with the divine flesh of the Lamb that liveth for ever.

The reconciliation of the penitents, too, is close at hand. Clothed in sackcloth and ashes, they are continuing their work of expiation. The Church has still several passages from the sacred Scriptures to read to them, which, like those we have already heard during the last few weeks, will breathe consolation and refreshment to their souls. The near approach of the day when the Lamb is to be slain increases their hope, for they know that the Blood of this Lamb is of infinite worth, and can take away the sins of the whole world. Before the day of Jesus Resurrection, they will have recovered their lost innocence; their pardon will come in time to enable them, like the penitent prodigal, to join in the great Banquet of that Thursday, when Jesus will say to His guests: With desire have I desired to eat this Pasch with you before I suffer. [St. Luke xxii. 15.]

Such are the sublime subjects which are about to be brought before us: but, at the same time, we shall see our holy mother the Church mourning, like a disconsolate widow, and sad beyond all human grief. Hitherto she has been weeping over the sins of her children; now she bewails the death of her divine Spouse. The joyous *Alleluia* has long since been hushed in her canticles; she is now going to suppress another expression, which seems too glad for a time like the present. Partially, at first [Unless it be the feast of a saint, as frequently happens during the first of these two weeks. The same exception is to be made in what follows.], but entirely during the last three days, she is about to deny herself the use of that formula, which is so dear to her: Glory be to the Father, and to the Son, and to the Holy Ghost. There is an accent of

jubilation in these words, which would ill suit her grief and the mournfulness of the rest of her chants.

Her lessons, for the night Office, are taken from Jeremias, the prophet of lamentation above all others. The colour of her vestments is the one she had on when she assembled us at the commencement of Lent to sprinkle us with ashes; but when the dreaded day of Good Friday comes, purple would not sufficiently express the depth of her grief; she will clothe herself in black, as men do when mourning the death of a fellow-mortal; for Jesus, her Spouse, is to be put to death on that day: the sins of mankind and the rigours of the divine justice are then to weigh him down, and in all the realities of a last agony, He is to yield up His Soul to His Father.

The presentiment of that awful hour leads the afflicted mother to veil the image of her Jesus: the cross is hidden from the eyes of the faithful. The statues of the saints, too, are covered; for it is but just that, if the glory of the Master be eclipsed, the servant should not appear. The interpreters of the liturgy tell us that this ceremony of veiling the crucifix during Passiontide, expresses the humiliation to which our Saviour subjected Himself, of hiding Himself when the Jews threatened to stone Him, as is related in the Gospel of Passion Sunday. The Church begins this solemn rite with the Vespers of the Saturday before Passion Sunday. Thus it is that, in those years when the feast of our Ladys Annunciation falls in Passion-week, the statue of Mary, the Mother of God, remains veiled, even on that very day when the Archangel greets her as being full of grace, and blessed among women.

PASSIONTIDE AND HOLY WEEK

CHAPTER THE THIRD

PRACTICE DURING PASSIONTIDE AND HOLY WEEK

The past four weeks seems to have been but a preparation for the intense grief of the Church during these two. She knows that men are in search of her Jesus, and that they are bent on His death. Before twelve days are over, she will see them lay their sacrilegious hands upon Him. She will have to follow Him up the hill of Calvary; she will have to receive His last breath; she must witness the stone placed against the sepulchre where His lifeless Body is laid. We cannot, therefore, be surprised at her inviting all her children to contemplate, during these weeks, Him who is the object of all her love and all her sadness.

But our mother asks something more of us than compassion and tears; she would have us profit by the lessons we are to be taught by the Passion and Death of our Redeemer. He himself, when going up to Calvary, said to the holy women who had the courage to show their compassion even before His very executioners: Weep not over Me; but weep for yourselves and for your children [St. Luke xxiii. 28]. It was not that He refused the tribute of their tears, for He was pleased with this proof of their affection; but it was His love for them that made him speak thus. He desired, above all, to see them appreciate the importance of what they were witnessing, and learn from it how inexorable is God's justice against sin.

During the four weeks that have preceded, the Church has been leading the sinner to his conversion; so far, however, this conversion has been but begun: now she would perfect it. It is no longer our Jesus fasting and praying in the desert, that she offers to our consideration; it is this same Jesus, as the great Victim immolated for the world's salvation. The fatal hour is at hand; the power of darkness is preparing to make use of the time that is still left; the greatest of crimes is about to be perpetrated. A few days hence the Son of God is to be in the hands of sinners, and they will put Him to death. The Church no longer needs to urge her children to repentance; they know too well, now, what sin must be, when it could require such expiation as this. She is all absorbed in the thought of the terrible event, which is to close the life of the God-Man on earth; and by expressing her thoughts through the holy liturgy, she teaches us what our own sentiments should be.

The pervading character of the prayers and rites of these two weeks, is a profound grief at seeing the just One persecuted by His enemies even to

death, and an energetic indignation against the deicides. The formulas, expressive of these two feelings are, for the most part, taken from David and the Prophets. Here, it is our Saviour Himself, disclosing to us the anguish of His soul; there, it is the Church pronouncing the most terrible anathemas upon the executioners of Jesus. The chastisement that is to befall the Jewish nation is prophesied in all its frightful details; and on the last three days, we shall hear the prophet Jeremias uttering his lamentations over the faithless city. The Church does not aim at exciting idle sentiment; what she principally seeks, is to impress the hearts of her children with a salutary fear. If Jerusalems crime strike them with horror, and if they feel that they have partaken in her sin, their tears will flow in abundance.

Let us, therefore, do our utmost to receive these strong impressions, too little known, alas! by the superficial piety of these times. Let us reflect upon the love and affection of the Son of God, who has treated His creatures with such unlimited confidence, lived their own life, spent His three and thirty years amidst them, not only humbly and peaceably, but in going about doing good [Acts i. 38]. And now this life of kindness, condescension, and humility, is to be cut short by the disgraceful death, which none but slaves endured: the death of the cross. Let us consider, on the one side, this sinful people, who, having no crimes to lay to Jesus charge, accuse Him of his benefits, and carry their detestable ingratitude to such a pitch as to shed the Blood of this innocent and divine Lamb; and then, let us turn to this Jesus, the Just by excellence, and see Him become a prey to every bitterest suffering: His Soul sorrowful even unto death [St. Matt. xxvi. 38]; weighed down by the malediction of our sins; drinking even to the very dregs the chalice He so humbly asks His Father to take from Him; and lastly, let us listen to His dying words: My God, My God, why hast Thou forsaken Me? [*Ibid.* xxvii. 46]. This it is that fills the Church with her immense grief; this it is that she proposes to our consideration; for she knows that, if we once rightly understood the sufferings of her Jesus, our attachments to sin must needs be broken, for, by sin, we make our selves guilty of the crime we detest in these Jews.

But the Church knows, too, how hard is the heart of man, and how, to make him resolve on a thorough Conversion, he must be made to fear. For this reason, she puts before us those awful imprecations, which the prophets, speaking in Jesus person, pronounced against them that put our Lord to death. These prophetic anathemas were literally fulfilled against the obdurate Jews. They teach us what the Christian, also, must expect, if, as the apostle so forcibly expresses it, we again crucify the Son of God [Heb. vi. 6]. In listening to what the Church now speaks to us, we cannot but tremble as we recall to mind those other words of the

same apostle: How much more, think ye, doth he deserve worse punishment, who hath trodden under foot the Son of God, and hath esteemed the Blood of the testament unclean, (as though it were some vile thing), by which he was sanctified, and hath offered an affront to the Spirit of grace? For we know Him that hath said: Vengeance belongeth to Me, and I will repay. And again: The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God [*Ibid.* x. 29-31].

Fearful indeed it is! Oh! what a lesson God gives us of His inexorable justice, during these days of the Passion! He that spared not even his own Son [Rom. viii. 32], His beloved Son, in whom He is well pleased [St. Matt. iii. 17], will He spare us, if, after all the graces He has bestowed upon us, He should find us in sin, which He so unpitifully chastised even in Jesus, when He took it upon himself, that He might atone for it? Considerations such as these - the justice of God towards the most innocent and august of victims, and the punishments that befell the impenitent Jews - must surely destroy within us every affection to sin, for they will create within us that salutary fear which is the solid foundation of firm hope and tender love.

For if, by our sins, we have made ourselves guilty of the death of the Son of God, it is equally true that the Blood which flowed from His sacred wounds has the power to cleanse us from the guilt of our crime. The justice of our heavenly Father cannot be appeased, save by the shedding of this precious Blood; and the mercy of this same Father wills that it be spent for our ransom. The cruelty of Jesus executioners has made five wounds in His sacred Body; and from these, there flow five sources of salvation, which purify the world, and restore within each one of us the image of God which sin had destroyed. Let us, then, approach with confidence to this redeeming Blood, which throws open to the sinner the gates of heaven, and whose worth is such that it could redeem a million worlds, were they even more guilty than ours. We are close upon the anniversary of the day when it was shed; long ages have passed away since it flowed down the wounded Body of our Jesus, and fell in streams from the cross upon this ungrateful earth; and yet its power is as great as ever.

Let us go, then, and draw from the Saviours fountains [Is. xii. 3]; our souls will come forth full of life, all pure, and dazzling with heavenly beauty; not one spot of their old defilements will be left; and the Father will love us with the love wherewith He loves His own Son. Why did He deliver up unto death this His tenderly beloved Son? Was it not that He might regain us, the children whom He had lost? We had become, by our sins, the possession of satan; hell had undoubted claims upon us;

and, lo! we have been suddenly snatched from both, and all our primitive rights have been restored to us. Yet God used no violence in order to deliver us from our enemy; how comes it, then, that we are now free? Listen to the apostle: Ye are bought at a great price. [1 Cor. vi. 20]. And what is this price? The prince of the apostles explains it: Know ye, says he, that ye were not redeemed with corruptible things, as gold or silver, but with the precious Blood of Christ as of a Lamb unspotted and undefiled.[1 Peter i. 18,19]. This divine Blood was placed in the scales of Gods justice, and so far did it outweigh our iniquities, as to make the bias in our favour. The power of this Blood has broken the very gates of hell, severed our chains, and made peace both as to the things on earth, and the things that are in heaven [Coloss. i. 20]. Let us receive upon us, therefore, this precious Blood, wash our wounds in it, and sign our foreheads with it as with an indelible mark, which may protect us, on the day of wrath, from the sword of vengeance.

There is another object most dear to the Church, which she, during these two weeks, recommends to our deepest veneration; it is the cross, the altar upon which our incomparable Victim is immolated. Twice during the course of the year, that is, on the feasts of its Invention and Exaltation, this sacred Wood will be offered to us that we may honour it as the trophy of our Jesus victory; but now, it speaks to us but of His sufferings, it brings with it no other idea but that of His humiliation. God had said in the ancient Covenant: Accursed is he that hangeth on a tree [Deut. xxi. 23]. The Lamb, that saved us, disdained not to suffer this curse; but, for that very cause, this tree, this wood of infamy, has become dear to us beyond measure. It is the instrument of our salvation, it is the sublime pledge of Jesus love for us. On this account, the Church is about to lavish her veneration and love upon it; and we intend to imitate her, and join her in this, as in all else she does. An adoring gratitude towards the Blood that has redeemed us, and a loving veneration of the holy cross - these are the two sentiments which are to be uppermost in our hearts during these two weeks.

But for the Lamb Himself - for Him that gave us this Blood, and so generously embraced the cross that saved us - what shall we do? Is it not just that we should keep close to Him, and that, more faithful than the apostles who abandoned Him during His Passion, we should follow Him day by day, nay, hour by hour, in the way of the cross that He treads for us? Yes, we will be His faithful companions during these last days of His mortal life, when He submits to the humiliation of having to hide Himself from His enemies. We will envy the lot of those devoted few, who shelter Him in their houses, and expose themselves, by this courageous hospitality, to the rage of His enemies. We will

compassionate His Mother, who suffered an anguish that no other heart could feel, because no other creature could love Him as she did. We will go, in spirit, into that most hated Sanhedrim, where they are laying the impious plot against the life of the just One. Suddenly, we shall see a bright speck gleaming on the dark horizon; the streets and squares of Jerusalem will re-echo with the cry of Hosanna to the Son of David. That unexpected homage paid to our Jesus, those palm branches, those shrill voices of admiring Hebrew children, will give a momentary truce to our sad forebodings. Our love shall make us take part in the loyal tribute thus paid to the King of Israel, who comes so meekly to visit the daughter of Sion, as the prophet had foretold He would: but alas! this joy will be short-lived, and we must speedily relapse into our deep sorrow of soul!

The traitorous disciple will soon strike his bargain with the high priests; the last Pasch will be kept, and we shall see the figurative lamb give place to the true one, whose Flesh will become our food, and His Blood our drink. It will be *our Lords Supper*. Clad in the nuptial robe, we will take our place there, together with the disciples; for that day is the day of reconciliation, which brings together, to the same holy Table, both the penitent sinner, and the just that has been ever faithful. Then, we shall have to turn our steps towards the fatal garden, where we shall learn what sin is, for we shall behold our Jesus agonizing beneath its weight, and asking some respite from His eternal Father. Then, in the dark hour of midnight, the servants of the high priests and the soldiers, led on by the vile Iscariot, will lay their impious hands on the Son of God; and yet the legions of angels, who adore Him, will be withheld from punishing the awful sacrilege! After this, we shall have to repair to the various tribunals, whither Jesus is led, and witness the triumph of injustice. The time that elapses between his being seized in the garden and His having to carry His cross up the hill of Calvary, will be filled up with the incidents of His mock trial - lies, calumnies, the wretched cowardice of the Roman governor, the insults of the by-standers, and the cries of the ungrateful populace thirsting for innocent Blood! We shall be present at all these things; our love will not permit us to separate ourselves from that dear Redeemer, who is to suffer them for our sake, for our salvation.

Finally, after seeing Him struck and spit upon, and after the cruel scourging and the frightful insult of the crown of thorns, we will follow our Jesus up Mount Calvary; we shall know where His sacred feet have trod by the Blood that marks the road. We shall have to make our way through the crowd, and, as we pass, we shall hear terrible imprecations uttered against our divine Master. Having reached the place of execution, we shall behold this august Victim stripped of His garment,

nailed to the cross, hoisted into the air, as if the better to expose Him to insult! We will draw near to the free of life, that we may lose neither one drop of that Blood which flows for the cleansing of the world, nor one single word spoken, for its instruction, by our dying Jesus. We will compassionate His Mother, whose heart is pierced through with a sword of sorrow; we will stand close to her, when her Son, a few moments before His death, shall consign us to her fond care. After His three hours agony, we will reverently watch His sacred Head bow down, and receive, with adoring love, His last breath.

A bruised and mangled corpse, stiffened by the cold of death - this is all that remains to us of that Son of Man, whose first coming into the world caused us such joy! The Son of the eternal Father was not satisfied with emptying Himself and taking the form of a servant [Phil. ii. 7]; this His being born in the flesh was but the beginning of His sacrifice; His love was to lead Him even unto death, even to the death of the cross. He foresaw that He would not win our love save at the price of such a generous immolation, and His heart hesitated not to make it. Let us, therefore, love God, says St. John, because God first loved us. [1 St. John iv. 19]. This is the end the Church proposes to herself by the celebration of these solemn anniversaries. After humbling our pride and our resistance to grace by showing us how divine justice treats sin, she leads our hearts to love Jesus, who delivered Himself up, in our stead, to the rigours of that justice. Woe to us, if this great week fail to produce in our souls a just return towards Him who loved us more than Himself, though we were, and had made ourselves, His enemies. Let us say with the apostle: The charity of Christ presseth us; that they who live, may not now live to themselves, but unto Him who died for them. [2 Cor.v. 14,15]. We owe this return to Him who made Himself a Victim for our sake, and who, up to the very last moment, instead of pronouncing against us the curse we so justly deserved, prayed and obtained for us mercy and grace. He is, one day, to reappear on the clouds of heaven, and as the prophet says, men shall look upon Him whom they have pierced [Zach. iii. 10]. God grant that we may be of the number of those who, having made amends by their love for the crimes they have committed against the divine Lamb, will then find confidence at the sight of those wounds!

Let us hope that, by Gods mercy, the holy time we are now entering upon will work such a happy change in us, that, on the day of judgment, we may confidently fix our eyes on Him we are now about to contemplate crucified by the hands of sinners. The death of Jesus puts the whole of nature in commotion; the midday sun is darkened, the earth is shaken to its very foundations, the rocks are split: may it be that our hearts, too, be moved, and pass from indifference to fear, from

fear to hope, and, at length, from hope to love; so that, having gone down, with our Crucified, to the very depths of sorrow, we may deserve to rise again with Him unto light and joy, beaming with the brightness of His Resurrection, and having within ourselves the pledge of a new life, which shall then die no more!

PASSIONTIDE AND HOLY WEEK

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS FOR PASSIONTIDE AND HOLY WEEK

During these two weeks, the Christian, on awaking in the morning, should unite himself with the Church, who repeats these words of St. Paul at every Hour of the Divine Office of Holy Week.

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.

Christ became, for our sake, obedient unto death, even to the death of the cross.

He should, after this, profoundly adore that great God, who was not to be appeased but by the Blood of Jesus; he should, also, adore the infinite goodness of this Jesus, who made Himself a Victim, that He might save us sinners. It is with these two sentiments that he must perform the first acts of religion, both interior and exterior, wherewith he begins each day of this present season. The time for morning prayer being come, he may use the following method, which is formed upon the very prayers of the Church:-

MORNING PRAYERS

First, praise and adoration of the most holy Trinity:-

V. Benedicamus Patrem, et Filium, cum Sancto Spiritu.

R. Laudemus et superexaltemus eum in saecula.

V. Gloria Patri et Filio et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.
Amen.

V. Let us bless the Father, and the Son, and the Holy Ghost.

R. Let us praise him and extol him above all for ever.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then, praise to our Lord and Saviour, Jesus Christ:-

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per Crucem tuam redemisti mundum.

V. We adore thee, O Christ, and we bless thee.

R. Because by thy cross thou hast redeemed the world.

Thirdly, invocation of the Holy Ghost:-

Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, recite the Lords Prayer, begging your Heavenly Father to be mindful of his infinite mercy and goodness, - to *forgive* you your *trespasses*, through the merits of the Blood of Jesus; to come to your assistance in the *temptations* and dangers which so thickly beset the path of this life, - and finally, to *deliver* you *from evil*, by removing from you every remnant of sin, which is the great *evil*, the *evil* that offends God, and entails the sovereign *evil* of man himself.

THE LORDS PRAYER

Pater noster, qui es in coelis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven. Give us this day our daily bread; and *forgive us our trespasses*, as we forgive them that trespass against us: and lead us not into temptation: but deliver us from evil. Amen.

Then address our Blessed Lady, using the words of the Angelical Salutation. Pray to her with confidence and love, for she is the refuge of sinners.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, *pray for us sinners*, now and at the hour of our death. Amen.

After this, you should recite the *Creed*, that is, the Symbol of Faith. It

contains the dogmas we are to believe; and during this season, you should dwell with loving attention on that article which mentions our redemption by the *sufferings* and *death* of Jesus. Let us lovingly confess this mystery of a God suffering and dying for us. Let us, by our repentance and amendment, merit that this precious Blood may perfect the conversion that has been begun in us.

THE APOSTLES CREED.

Credo in Deum, Patrem omnipotentem, Creatorem coeli et terrae. Et in Jesum Christum Filium ejus unicum Dominum nostrum: qui conceptus est de Spiritu sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad coelos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

I believe in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost: the holy Catholic Church; the communion of saints, *the forgiveness of sins*, the resurrection of the body, and life everlasting. Amen.

Having thus made the Profession of your Faith, endeavour to excite yourself to sorrow for the sins you have committed. Ask our Lord to give you the graces appropriate to this holy Season; and, for this end, recite the following Hymn, which the Church uses in her Lauds for Lent:

HYMN

O sol salutis, intimis,
Jesu, refulge mentibus,
Dum nocte pulsa, gratior
Orbi dies renascitur.

Dans tempus acceptabile,
Da lacrimarum rivulis
Lavare cordis viciam,
Quam laeta adurat charitas.

Quo fonte manavit nefas,
Fluent perennes lacrimae,
Si virga poenitentiae
Cordis rigorem conterat.

Dies venit, dies tua,
In qua reflorent omnia:
Laetemur et nos, in viam
Tua reducti dextera.

Te prona mundi machina,
Clemens, adoret, Trinitas,
Et nos novi per gratiam
Novum canamus canticum.
Amen.

O Jesus! thou Sun of the worlds salvation! shine in the depths of our souls; for now is the hour of nights departure, and sweeter day-break dawns upon the earth.

O thou that givest us this *acceptable time*! give us to wash, with our tears, the victim we offer thee, - which is our heart; and grant that it may burn with joyous love.

If the rod of penance but strike these hearts of stone, a flood of ceaseless tears will flow from that same fount, whence came our many sins.

The day, thine own day, is at hand, when all things bloom afresh; oh! grant, that we, too, may rejoice, being brought once more to the path by thy right hand.

O merciful Trinity! may the World prostrate itself before thee, and adore; and we, made new by grace, sing a new canticle of praise.
Amen.

Then make a humble confession of your sins, reciting the general formula made use of by the Church.

THE CONFESSION OF SINS

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, et omnes

sanctos, orare pro me ad Dominum Deum nostrum.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducatur nos ad vitam aeternam. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May almighty God have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper place for making your meditation, as no doubt you practise this holy exercise. During these two weeks, the following should be the leading subjects of our Meditations:- the severity of God's justice towards His Divine Son, who had taken upon Himself our sins; the ingratitude of the Jews, who, though laden by Jesus with favours, clamour for His death; the share we have taken, by our sins, in the crucifixion; the sufferings, both of body and soul, endured by our Redeemer; His patience and meekness under every injury; and finally, the infinite love He shows He has for us, by saving us at the cost of His Blood, yea, of His very life.

The next part of your morning prayer must be to ask of God, by the following prayers, grace to avoid every kind of sin during the day you are just beginning. Say, then, with the Church, whose prayers must always be preferred to all others:

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti, Deus, per omnia saecula saeculorum. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us Pray

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law. Through Jesus Christ our Lord. Amen.

Then beg the divine assistance for the actions of the day, that you may do them well, and say thrice:

V. Deus, in adiutorium meum intende.

R. Domine, ad adiuvandum me festina.

V. Deus, in adiutorium meum intende.

R. Domine, ad adiuvandum me festina.

V. Deus, in adiutorium meum intende.

R. Domine, ad adiuvandum me festina.

Oremus

Dirigere et sanctificare, regere et gubernare dignare, Domine Deus, Rex coeli et terrae, hodie corda et corpora nostra, sensus, sermones et actus nostros in lege tua, et in operibus mandatorum tuorum, ut hic et in aeternum, te auxiliante, salvi et liberi esse mereamur, Salvator mundi. Qui vivis et regnas in saecula saeculorum.

R. Amen.

V. Incline unto my aid, O God.

R. Lord, make haste to help me.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Let us pray

Lord God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions in conformity to thy law, and strict obedience to thy commands; that by the help of thy grace, O Saviour of the world, we may be fenced and freed from all evils. Who livest and reignest for ever and ever.

R. Amen.

During the day, you will do well to use the instructions and prayers which you will find in this volume for each day of the Season, both for the Proper of the Time, and the Proper of the Saints. In the Evening, you may use the following Prayers.

NIGHT PRAYERS

After having made the sign of the Cross, let us adore that Sovereign Lord, who has so mercifully preserved us during this day, and blessed us, every hour, with his grace and protection. For this end, let us recite the following Hymn, which the Church sings in her Vespers of Passiontide:

HYMN

Vexilla Regis prodeunt;
Fulget crucis mysterium,
Qua Vita mortem pertulit,
Et morte vitam protulit.

Quae vulnerata lanceae,
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

Impleta sunt quae concinit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.

Arbor decora et fulgida,
Ornata Regis purpura,
Electa digno stipite
Tam sancta membra tangere.

Beata, cujus brachiis
Pretium pendit saeculi,
Statera facta corporis,
Tulitque praedam tartari.

O crux, ave, spes unica,
Hoc Passionis tempore
Piis adauge gratiam,
Reisque dele crimina.

Te, fons salutis. Trinitas,
Collaudet omnis spiritus;
Quibus crucis victoriam
Largiris, adde praemium.
Amen.

The standard of our King comes forth; the mystery of the cross shines upon us, that cross on which Life suffered death, and by his death gave life.

He was pierced with the cruel spear, that, by the Water and the Blood which flowed from the wound, he might cleanse us from sin.

Here on the cross was fulfilled the prophecy foretold in Davids truthful words: God hath reigned from the tree.

O fair and shining tree! beautified by the scarlet of the King, and chosen as the noble trunk that was to touch such sacred limbs.

O blessed tree! on whose arms hung the ransom of the world! It was the balance, wherein was placed the Body of Jesus, and thereby hell lost its prey.

Hail, O cross! our only hope! During these days of the Passion, increase to the good their grace, and cleanse sinners from their guilt.

May every spirit praise thee, O holy Trinity, thou fount of salvation! and by the cross, whereby thou gayest us victory, give us, too, our recompense. Amen.

After this hymn, say the Our Father, the Hail Mary, and the Apostles Creed, as in the morning.

Then make the Examination of Conscience, going over in your mind all the faults you may have committed during the day. Think, how great is the obstacle put by sin to the merciful designs your God would work in you; and make a firm resolution to avoid it for the time to come, to do penance for it, and to shun the occasions which might again lead you into it.

The examination of conscience concluded, recite the *Confiteor* (or *I confess*) with heartfelt contrition, and then give expression to your sorrow by the following act, which we have taken from the Venerable Cardinal Bellarmine's Catechism:

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent of the sins I have committed: I hate and abhor them above every other evil, not only because, by so sinning, I have lost heaven and deserved hell, but still more because I have offended thee. O infinite Goodness, who art worthy to be loved above all things. I most

firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the acts of Faith, Hope, and Charity, to the recitation of which Pope Benedict the Fourteenth has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the holy, Catholic, apostolic, Roman Church requires me to believe: I believe it because thou hast revealed it to her, thou who art the very truth.

ACT OF HOPE

O my God, knowing thy almighty power, and thy infinite goodness and mercy, I hope in thee that, by the merits of the Passion and death of our Saviour Jesus Christ, thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do with the help of thy grace.

ACT OF CHARITY

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather lose all things than offend thee. For thy love also, I love, and desire to love, my neighbour as myself.

Then say to our blessed Lady the following Anthem, which the Church uses from the Feast of the Purification to Easter:

ANTHEM OF THE BLESSED VIRGIN

Ave Regina coelorum,
Ave Domina Angelorum:
Salve radix, salve porta,
Ex qua mundo lux est orta;
Gaude, Virgo gloriosa,
Super omnes speciosa:
Vale, O valde decora,
Et pro nobis Christum exora.

V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

OREMUS

Concede, misericors Deus, fragilitati nostrae praesidium: ut, qui sanctae Dei Genetricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum. Amen.

Hail, Queen of Heaven! Hail, Queen of Angels! Hail blest Root and Gate, from which came Light upon the world! Rejoice, O glorious Virgin, that surpassest all in beauty! Hail, most lovely Queen! and pray to Christ for us.

V. Vouchsafe, O Holy Virgin, that I may praise thee.

R. Give me power against thine enemies.

LET US PRAY

Grant, O merciful God, thy protection to us in our weakness; that we who celebrate the memory of the Holy Mother of God, may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord. Amen.

You would do well to add the *Stabat Mater*, which is given below on Friday in Passion Week.

Here invoke the holy angels, whose protection is indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church:

Sancti angeli, custodes nostri, defendite nos in praelio, ut non pereamus in tremendo judicio.

V. Angelis suis Deus mandavit de te.

R. Ut custodiant te in omnibus viis tuis.

OREMUS.

Deus qui ineffabili providentia sanctos angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et aeterna societate gaudere. Per Christum Dominum nostrum. Amen.

Holy angels, our loving guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgement.

V. God hath given his angels charge of thee.

R. That they may guard thee in all thy ways.

LET US PRAY.

O God, who in thy wonderful providence hast been pleased to appoint thy holy angels for our guardians: mercifully hear our prayer, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the saints by the following antiphon and prayer of the Church:

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

ANT. All ye Saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

And here you may add a special mention of the Saints to whom you bear a particular devotion, either as your Patrons or otherwise; as also of those whose feast is kept in the Church that day, or at least who have been commemorated in the Divine Office.

This done, remember the necessities of the Church Suffering, and beg of God that He will give to the souls in Purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

PSALM 129

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuae intendent: in vocem deprecationis meae.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Requiem aeternam dona eis, Domine.

Et lux perpetua luceat eis.

V. A porta inferi.

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum, remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus

consequantur. Qui vivis et regnas in saecula saeculorum. Amen.

From the depths I have cried to thee, O Lord; Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord: Lord, who shall endure it?

For with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped In the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

V. From the gate of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the Faithful departed as have a particular claim upon your charity; after which, ask of God to give you his assistance, whereby you may pass the night free from danger. Say, then, still keeping to the words of the Church:

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: Ut vigilemus cum Christo, et requiescamus in pace.

V. Dignare, Domine, nocte ista.

R. Sine peccato nos custo dire.

V. Miserere nostri, Domino.

R. Miserere nostri.

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Visita, quaesumus, Domine, habitationem istam, et omnes insidias

inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen

ANT. Save us, O Lord, while awake, and watch us as we sleep: that we may watch with Christ, and rest in peace.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be upon us.

R. As we have hoped in thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And that you may end the day in the same sentiments with which you began it, say once more to your God these words of the Apostle:

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.

Christ became, for our sake, obedient unto death, even to the death of the cross.

PASSIONTIDE AND HOLY WEEK

CHAPTER THE FIFTH

ON HEARING MASS DURING THE SEASON OF PASSIONTIDE AND HOLY WEEK

If there be any time in the year, when the holy Sacrifice of the Mass should excite the heart of the Christian to devotion, it is Passiontide. During these days set apart for the celebration of the death of our Redeemer, the faithful soul can scarcely turn her thoughts from her Jesus expiring on the cross; she envies those who were witnesses of the sublime mystery on Calvary; she wishes that she could have stood at the foot of the cross, have compassionated the sufferings of her Saviour, have heard His last words, and reverently have taken up each drop of the precious Blood and applied it to her own wounds.

These holy desires have not been given to the Christian that they might be nothing but desires; God has given him the means of carrying them into effect, for the sacrifice of the Mass is no other than the sacrifice of Calvary. Jesus offered Himself but once on the cross for our sins; but He renews the offering, by an unbloody, yet real and complete, immolation on our altars. He comes down on the altar as soon as the sacred words of consecration are pronounced by the priest, and He comes as the Victim of the worlds salvation. His Body is really present there, under the appearance of bread; the chalice contains His Blood under the species of wine; and why this mystic separation of the Body and Blood of the Man-God, who can die now no more, if it be not to represent before the divine Majesty the real death which was once suffered in a bloody manner on Calvary, and to renew, in mans favour, the merits and fruits of that death?

This is the sacrifice of the new Law, as far above all the sacrifices of the old, both in holiness and efficacy, as the Creator is above all His creatures. Our Jesus in the omnipotence of His love, has invented a means for uniting His dignity, as immortal King of ages, with His office of our Victim. He can die now no more; but His death is truly represented on the altar: it is the same Body, bearing on it its five precious Wounds; it is the same Blood, which redeemed us. If it were possible for Him to die again, the power of the mysterious words, which produce the presence of His Blood in the chalice, would be the sword of His immolation.

Let, then, the Christian approach with confidence; on the holy altar, he will find his Saviour dying for him, and offering Himself as the great High Priest. Yes, He is there, with the same love He had for us on

Calvary; He is there making intercession for all men, but, in a special manner, for those who are present at the Mass and unite themselves with Him. Let us see, in the action of the holy sacrifice, that same immolation of which we have read the history in the Gospel. Let us hope for everything from that adorable goodness which thus makes use of omnipotence in order to facilitate, by such stupendous means, the salvation and sanctification of man.

We will now endeavour to embody these sentiments in our explanation of the mysteries of the holy Mass, and initiate the faithful into these divine secrets; not, indeed, by indiscreetly presuming to translate the sacred formulae, but by suggesting such acts as will enable those who hear Mass to enter into the ceremonies and the spirit of the Church and of the priest.

The purple vestments, and the other rites of which we have already treated, give to the holy sacrifice an appearance of mournfulness, so well suited to the season. Nevertheless, if the feast of a saint occurs between Passion and Palm Sunday, the Church lays aside her purple, and celebrates the Mass in honour of the saint. The crucifix and the holy images, however, continue to be veiled, beginning from the first Vespers of Passion Sunday.

On the Sundays, if the Mass at which the faithful assist be the *Parochial*, or as it is often called, the Public Mass, two solemn rites precede it, which are full of instruction and blessing: the *Asperges*, or sprinkling of the Holy Water, and the Procession.

During the *Asperges*, let us ask with David, whose words are used by the Church in this ceremony, that our souls may be purified by the *hyssop* of humility, and become *whiter than snow*.

ANTIPHON OF THE ASPERGES

Asperges me, Domino, hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

Ant. Asperges me, &c.

V. Ostende nobis, Domino, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Ex clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Exaudi nos, Domine sancte, Pater ornnipotens, aeterne Deus: et mittere digneris sanctum angelum tuum de coelis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

R. Amen.

Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God, according to thy great mercy.

Ant. Thou shalt sprinkle me, &c.

V. Show us, O Lord, thy mercy.

R. And grant us the Saviour, whom we expect from thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Graciously hear us, O holy Lord, Father almighty, eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.

R. Amen.

The procession, which immediately precedes the Mass, shows us the ardour wherewith the Church advances towards her God. Let us imitate her fervour, for it is written: The Lord is good to them that hope in him, to the soul that seeketh him [Lam. iii. 25].

But see, Christians, the sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the Priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

V. Introibo ad altare Dei.

R. Ad Deum qui laetificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy Church, who comes to seek consolation in Jesus Christ thy Son, who is the true Altar.

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

The thought of his being about to appear before his God excites in the soul of the Priest a lively sentiment of compunction. He cannot go further in the holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen, with respect, to this confession of Gods Minister, and earnestly ask our Lord to show mercy to him; for the priest is your Father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the servers, or the sacred ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam aeternam.

May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Johanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Johannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee, Father, to pray to our Lord God for me.

Receive with gratitude the paternal wish of the Priest, who says to you:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam. R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. R. Amen.

May Almighty God be merciful to you, and, forgiving your sins, hung you to life everlasting. R. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. R. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua laetabitur in te.

V. Ostende nobis, Domine misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. O God, it needs but one look of thine to give us life.

R. And thy people shall rejoice in thee.

V. Show us, O Lord, thy mercy.

R. And give us the Saviour whom thou hast prepared for us.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

The Priest here leaves you to ascend to the altar; but first he salutes you:

V. Dominus vobiscum.

V. The Lord be with you.

Answer him with reverence:

R. Et cum spiritu tuo.

Oremus.

R. And with thy spirit.

Let us pray.

He ascends the steps, and comes to the Holy of Holies. Ask, both for him and yourself, deliverance from sin:

Aufer a nobis, quaesumus Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence; we ask this of thee by thy divine Son, our Lord.

When the Priest kisses the altar, out of reverence for the relics of the Martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiae hic sunt, et omnium Sanctorum, ut indulgere digneris omnia peccata mea. Generous soldiers of Jesus Christ, who have mingled your own blood

with his, intercede for us that our sins may be forgiven; that so we may like you, approach unto God. Amen.

If it be a High Mass at which you are assisting, the priest here blesses the incense, saying:

Ab illo benedicaris, in cujus honore cremaberis.

Mayst thou be blessed by him, in whose honour thou art to be burned. Amen.

He then censes the Altar in a most solemn manner. This white cloud, which you see ascending from every part of the altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; which this Divine Mediator then causes to ascend, united with his own, to the throne of the majesty of his Father.

The Priest then says the Introit. It is a solemn opening anthem, in which the Church, at the very commencement of the Holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations which are even more earnest, - for they ask for mercy. In addressing them to God, the Church unites herself with the nine Choirs of angels, who are standing round the altar of Heaven, - one and the same with this before which you are kneeling.

To the Father:

Kyrie eleison.

Kyrie eleison.

Kyrie eleison.

Lord, have mercy on us!

Lord, have mercy on us!

Lord, have mercy on us!

To the Son:

Christe eleison.

Christe eleison.

Christe eleison.

Christ, have mercy on us!

Christ, have mercy on us!

Christ, have mercy on us!

To the Holy Ghost:

Kyrie eleison.

Kyrie eleison.

Kyrie eleison.

Lord, have mercy on us!

Lord, have mercy on us!

Lord, have mercy on us!

As we have already mentioned, the Church abstains, during this season, from the heavenly hymn which the Angels sang over the crib of the divine Babe. But, if she be keeping the Feast of a Saint, she recites this beautiful Canticle on that day. The beginning of the *Angelic Hymn* seems more suitable for heavenly than for earthly voices; but the second part is in no ways out of keeping with the sinner's wants and fears, for we there remind the Son of the Eternal Father that he is the *Lamb*, who came down from heaven that he might *take away the sins of the world*. We beseech him to *have mercy on us*, and *receive our humble prayer*. Let us foster these sentiments within us, for they are so appropriate to the present Season.

THE ANGELIC HYMN.

Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis.
Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias
agimus tibi propter magnam gloriam tuam.

Domine Deus, Rex coelestis, Deus Pater omnipotens.

Domine, Fili unigenite, Jesu Christe.

Domine Deus, Agnus Dei, Filius Patris.

Qui tollis peccata mundi, miserere nobis.

Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad dexteram Patris miserere nobis.

Quoniam tu solus sanctus, tu solus Dominus, tu solus Altissimus, Jesu
Christe, cum Sancto Spiritu, in gloria Dei Patris.

Amen.

Glory be to God on high, and on earth peace to men of good will.

We praise thee: we bless thee: we adore thee: we glorify thee: we give
thee thanks for thy great glory.

O Lord God, heavenly King, God the Father Almighty.

O Lord Jesus Christ, the Only Begotten Son.

O Lord God, Lamb of God, Son of the Father.

Who takest away the sins of the world, have mercy on us.

Who takest away the sins of the world, receive our humble prayer.

Who sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ,
together with the Holy Ghost, art most high, in the glory of God the
Father.

Amen.

The Priest then turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act, attention to the sublime act, for which all this is but the preparation.

Then follows the *Collect* or *Prayer*, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer by reciting with the Priest the Collects, which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen*.

Then follows the *Epistle*, which is generally a portion of one or other of the Epistles of the Apostles, or a passage from some Book of the Old Testament. Whilst it is being read, ask of God that you may profit of the instructions it conveys.

The *Gradual* is an intermediate formula of Prayer between the Epistle and Gospel. It again brings to our attention the sentiments already expressed in the Introit. Read it with devotion, that so you may enter more and more into the spirit of the mystery proposed to you by the Church.

During every other portion of her year, the Church here repeats her joyous *Alleluia*; but now she denies herself this demonstration of gladness, until such time as her divine Spouse has passed through that sea of bitterness, into which our sins have plunged him. Instead of the *Alleluia*, then, she sings in a plaintive tone some verses from the Psalms, appropriate to the rest of that day's Office. This is the *Tract*, of which we have already spoken.

If it be a High Mass, the Deacon, meanwhile, prepares to fulfil his noble office - that of announcing the 'Good Tidings' of salvation. He prays God to cleanse his heart and lips. Then, kneeling before the Priest, he asks a blessing; and having received it, he at once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus say, together with the priest and deacon:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Alas! these ears of mine are but too often defiled with the worlds vain words; cleanse them, O Lord, that so I may hear the words of Eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever, Amen.

You will stand during the Gospel, as though you were waiting the orders of your Lord; and at the commencement, make the sign of the Cross on your forehead, lips, and breast; and then listen to every word of the Priest or Deacon. Let your heart be ready and obedient. 'While my beloved was speaking,' says the Bride in the Canticle, 'my soul melted within me' [Cant. v. 6]. If you have not such love as this, have at least the humble submission of Samuel, and say: 'Speak, Lord! thy servant heareth' [1 Kings iii. 10].

After the Gospel, if the Priest says the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please him. It is that makes us see the Light which shineth in darkness, and which the darkness of unbelief did not comprehend. It is Faith alone that teaches us what we are, whence we come, and the end for which we are made. It alone can point out to us the path whereby we may return to our God, when once we have separated ourselves from him. Let us love this admirable Faith, which, if we but make it fruitful by good works, will save us. Let us, then, say with the Catholic Church, our mother:

THE NICENE CREED.

Credo in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de coelis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in coelum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam

Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen. I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Only Begotten Son of God. And born of the Father before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial to the Father: by whom all things were made. Who for us men and for our salvation, came down from heaven. *And became Incarnate by the Holy Ghost, by the Virgin Mary;* and was made man. He was crucified also for us, under Pontius Pilate, suffered and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Priest and the people should now have their hearts ready: it is time to prepare the offering itself. And it is here that we come to the second part of the holy Mass; it is called the *Oblation*, and immediately follows that which was named the *Mass of the Catechumens*, on account of its being formerly the only part at which the candidates for Baptism had a right to be present.

See then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and yet that is but a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the Apostle expresses it, that which to us is mortal shall put on immortality [1 Cor. xv. 53]. Until that happy change shall be realized, let us offer ourselves to God as often as we see the Bread and Wine presented to him in the holy sacrifice; and let us prepare ourselves for the coming of Jesus, who will transform us, by making us partakers of the divine nature [2 St. Pet. i. 4].

The Priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the

Offertery with him, and when he offers the Host to God, let us unite with him and say:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This Bread which we are offering to thee, is to give place in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts, which long to live by thee, and to cease to live their own life of self.

When the Priest puts the wine into the Chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation; and say:

Deus qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

O Lord Jesus, who art the true Vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the Cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh come, and make us partakers of thy divinity, by showing thyself to us by thy sweet and wondrous visit.

The Priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the Priest:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the worlds salvation.

After having thus held up the sacred gifts towards heaven, the Priest

bows down: let us, also, humble ourselves, and say:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine; et sic fiat, sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni Sanctificator omnipotens aeterne Deus, et benedic hoc sacrificium tuo sancto nomini praeparatum.

Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts Him whom they desire.

If it be a High Mass, the priest, before proceeding any further with the Sacrifice, takes the thurible a second time, after blessing the incense in these words:

Per intercessionem beati Michaelis archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

Through the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, may our Lord deign to bless this incense, and to receive it for an odour of sweetness. Through Christ our Lord. Amen.

He then censes the bread and wine which have just been offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the fragrant incense, more and more fervent, the nearer the solemn moment approaches. St. John tells us that the incense he beheld burning on the altar in heaven is made up of the 'prayers of the saints'; let us take a share in those prayers, and with all the ardour of holy desires, let us say with the priest:

Incensum istud, a te benedictum, ascendat ad te Domine, et descendat super nos misericordia tua.

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis; ut non declinet cor meum in verba malitiae, ad excusandas excusationes in peccatis.

May this incense, blessed by thee, ascend to thee, O lord, and may thy mercy descend upon us.

Let my prayer, O Lord, be directed like incense in thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door around my lips; that my heart may not incline to evil words, to make excuses in sins.

Giving back the thurible to the deacon, the priest says:

Accendat in nobis Dominus ignem sui amoris, et flammam aeternae charitatis. Amen.

May the Lord enkindle in us the fire of his love and the flame of eternal charity. Amen.

But the thought of his own unworthiness becomes more intense than ever in the heart of the Priest. The public confession which he made at the foot of the altar is not enough; he would now at the altar itself express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity, wherewith he should approach to God. He washes his *hands*. Our hands signify our *works*; and the priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your Father thus humble himself, do you also make an act of humility, and say with him these verses of the Psalm:

PSALM 25.

Lavabo inter innocentes manus meas et circumdabo altare tuum, Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tua, et locum habitationis gloriae tuae.

Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy house, which thou art about to

make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence, and was restored to thy grace; but have pity on my weakness still: redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down, full of respectful awe, begging of God to receive graciously the sacrifice which is about to be offered to Him, and expresses the intentions for which it is offered. Let us do the same.

Suscipe sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honore beatae Mariae semper Virginis, et beati Johannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: Ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in coelis quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

O Holy Trinity, graciously accept the Sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the blessed Baptist John, the Holy Apostles Peter and Paul, the Martyrs whose relics lie here under our altar awaiting their resurrection, and the Saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The Priest again turns to the people; it is for the last time before the sacred Mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our Almighty Father.

With this request he turns again to the altar, and you will see his face no more, until our Lord himself shall have come down from heaven

upon that same altar. Assure the Priest that he has your prayers, and say to him:

Nusciat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiae suae sanctae.

May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the Priest recites the prayers called the Secrets, in which he presents the petition of the whole Church for Gods acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion, thanksgiving. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which, during this season, is His giving us His only-begotten Son, to be our Mediator by His Blood. The Priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all his gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia saecula saeculorum!
For ever and ever!

In the same feeling, answer your *Amen!* Then he continues:

V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Sursum corda!
V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts!

Let your response be sincere:

R. Habemus ad Dominum.
R. We have them fixed on God.

And when he adds:

V. Gratias agamus Domino Deo nostro.
V. Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul:

R. Dignum et justum est.

R. It is meet and just.

Then the Priest:

THE PREFACE

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus. Qui salutem humani generis in ligno crucis constituisti, ut inde mors oriebatur, inde vita resurgeret; et qui in ligno vincebat, in ligno quoque vinceretur; per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates; Coeli, coelorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father Almighty, Eternal God, who hast appointed that the salvation of mankind should be wrought on the wood of the cross; that from whence death came, thence life might arise; and that he who overcame by the tree, might also by the tree be overcome; through Christ our Lord. By whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Here unite with the Priest, who on his part, unites himself with the blessed spirits, in giving thanks to God for the unspeakable gift: bow down and say:

Sanctus, Sanctus, Sanctus, Dominus, Deus sabaoth!

Pleni sunt coeli et terra gloria tua.

Hosanna in excelsis!

Benedictus qui venit in nomine Domini.

Hosanna in excelsis!

Holy, Holy, Holy, Lord God of hosts!

Heaven and earth are full of thy glory.

Hosanna in the highest!

Blessed be the Saviour who is coming to us in the name of the Lord who sends him.

Hosanna be to him in the highest!

After these words commences the *Canon*, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us.

The voice of the Priest is no longer heard; yea, even at the altar, all is silence. Let a profound respect stay all distractions, and keep our senses in submission to the soul. Let us fix our eyes on what the Priest does in the Holy place.

THE CANON OF THE MASS.

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing Priest is for the Catholic Church, his and our Mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus, uti accepta habeas, et benedicas haec dona, haec munera, haec sancta sacrificia illibata, in primis quae tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque catholicae et apostolicae fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries, which thou hast intrusted to thy holy Church, our Mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our Holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic Apostolic Roman Church.

Here pray, together with the Priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio; pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suae; tibi que reddunt vota sua aeterno Deo, vivo et vero.

Permit me, O God, to intercede with thee in more earnest prayer for those for whom thou knowest that I have a special obligation to pray: * * * Pour down thy blessings upon them. Let them partake of the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the Saints: they are that portion of the Body of Jesus Christ, which is called the Church Triumphant.

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Johannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Johannis et Pauli, Cosmae et Damiani, et omnium Sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also, who are already in possession of heaven. Therefore it is, that we wish to honour by it the memory of the glorious and ever Virgin Mary; of the Apostles, Confessors, Virgins, and of all the Saints; that so they may assist us, by their powerful intercession, to become worthy to contemplate thee, as they now do, in the mansions of thy glory.

The Priest, who up to this time, had been praying with his hands extended, now joins them, and holds them over the Bread and Wine, as the high Priest of the Old Law did over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we profess our dependence, and which, in a few instants, is to yield its place to the living Host, upon whom all our iniquities are to be laid .

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen. Quam oblationem tu Deus in omnibus quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Vouchsafe, O God to accept this offering which this thy assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath, and number us amongst thy elect, through Him who is coming to us, thy Son our Saviour. Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but bring us into the presence of this divine Son our Saviour.

And here the Priest ceases to act as man; he now becomes more than a

mere minister of the Church. His word becomes that of Jesus Christ, with all its power and efficacy. Prostrate yourself in profound adoration; for God himself is about to descend upon our Altar, coming down from heaven.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in coelum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. HOC EST ENIM CORPUS MEUM.

What, O God of heaven and earth, my Jesus, the long-expected Messiah, what else can I do at this solemn moment but adore thee, in silence, as my sovereign Master, and open my whole heart to thee, as to its dearest King! Come, then, Lord Jesus, come!

The Divine Lamb is now lying on our altar! Glory and love be to him for ever! But he has come that he may be immolated. Hence, the Priest, who is the minister of the will of the Most High, immediately pronounces over the Chalice those sacred words which will produce the great mystical immolation, by the separation of the Victims Body and Blood. After these words, the substances of both bread and wine have ceased to exist: the species alone are left, veiling, as it were, the Body and Blood, lest fear should keep us from a mystery, which God gives us for the very purpose of inspiring confidence into our hearts. While the priest is pronouncing these words, let us associate ourselves to the angels, who tremblingly gaze upon this deepest wonder.

Simili modo postquam coenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Haec quotiescumque feceritis, in mei memoriam facietis.

O Precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and make me whiter than snow. Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come also and reign in me by thy power and by thy love.

The Priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation now on the altar is no longer an earthly offering, but the Body and Blood, the whole Person, of his divine Son.

Unde et memores Domine, nos, servi tui, sed et plebs tua sancta ejusdem Christi Filii tui Domini nostri tam beatae Passionis, nec non et

ab iniferis Resurrectionis, sed et in coelos gloriosae Ascensionis: offerimus praeclarae Majestati tuae de tuis donis ac datis: Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitae aeternae et Calicem salutis perpetuae.

Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justī Abel, et sacrificium Patriarchae nostri Abrahāe, et quod tibi obtulit summus Sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Father of infinite holiness, the Host so long expected is here before thee! Behold this thine eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, - Host pure and spotless, - our Meat and Drink of everlasting life.

Heretofore thou didst accept the sacrifice of the innocent lambs offered to thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and lastly the sacrifice, which Melchisedech presented to thee, of bread and wine. Receive our Sacrifice, which is above all those others. It is the Lamb of whom all others could be but figures: it is the undying Victim: it is the Body of thy Son, who is the Bread of Life, and his Blood, which, whilst, a drink of immortality for us, is a tribute adequate to thy glory.

The Priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men.

Supplices te rogamus, omnipotens Deus: jube haec perferri per manus sancti Angeli tui in sublime Altare tuum, in conspectu divinae Majestatis tuae: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione coelesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen. But, O God of infinite power, these sacred gifts are not only on this altar here below; they are also on that sublime Altar in heaven, which is before the throne of thy divine Majesty. These two Altars are but one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for our making supplication for the Church suffering. Let us therefore ask the divine Liberator, who has come down among us, that he mercifully visit, by a ray of his consoling light, the dark abode of Purgatory, and permit his Blood to flow, as a stream of mercys dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them, who have a claim on our suffrages.

Memento etiam Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy City: even our mortal eyes can see beneath the veil of our delighted faith; and hide not thyself from those brethren of ours, who are imprisoned in the place of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! and who profit so little by the visit which our Saviour pays us, let us together with the priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Johanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum. Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et praestas nobis: per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thy infinite mercy will grant us to share in thy kingdom, not, indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this Sacrifice, which we are offering to thee. Remember, too, the merits of thy holy Apostles, of thy holy Martyrs, of thy holy Virgins, and of all thy Saints. Grant us, by their intercession, grace in this world, and glory eternal in the next; which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying these last few words, the priest has taken up the sacred Host, which was on the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both Chalice and Host, he offers to God the most noble and perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the mysteries is broken. The Priest concludes his long prayers, by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia saecula saeculorum.
For ever and ever.

Answer him with faith, and in a sentiment of union with your holy mother the Church:

Amen.

Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is now time to recite the prayer taught us by our Saviour Himself. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when he himself who made it for us is in our very hands now whilst we say it? As this Prayer belongs in common to all Gods children, the Priest recites it aloud, and begins by inviting us all to join in it; he says:

Oremus.

Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Let us pray.

Having been taught by a saving precept, and following the form given us by a divine instruction, we thus presume to speak:

THE LORDS PRAYER.

Pater noster, qui es in caelis, santificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation.

Let us answer with deep feeling of our misery:

Sed libera nos a malo.
But deliver us from evil.

The Priest falls once more into the silence of the holy mysteries. His first word is an affectionate *Amen* to your last petition - deliver us from evil - on which he forms his own next prayer: and could he pray for anything more needed? Evil surrounds us everywhere, and the Lamb on our altar has been sent to expiate it and deliver us from it.

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus. How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by our sins, and strengthen her wicked propensities. Evils present, that is, the sins now at this very time upon our soul; the weakness of this poor soul; and the temptations which molest her. There are, also, future evils, that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this host of our Salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy Apostles Peter and Paul, and Andrew. Liberate us, break our chains, give us peace; through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The Priest is anxious to announce the Peace which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia saecula saeculorum.

R. Amen.

World without end.

R. Amen.

Then he says:

Pax Domini sit semper vobiscum.

May the peace of the Lord be ever with you.

To this paternal wish reply:

R. Et cum spiritu tuo.

R. And with thy spirit.

The Mystery is drawing to a close: God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far the priest has announced the

death of Jesus; it is time to proclaim his Resurrection. To this end, he reverently breaks the sacred Host, and having divided it into three parts, he puts one into the Chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore, and say:

Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam aeternam. Amen.

Glory be to thee, O Saviour of the world, who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St. John saw on the Altar of Heaven standing, though slain [Apoc. v. 6]:- say to this your Lord and king, who has taken upon himself all our iniquities, in order to wash them away by his Blood:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us Peace.

Peace is the grand object of our Saviours coming into the world: he is the Prince of Peace. The divine Sacrament of the Eucharist ought therefore to be the Mystery of Peace [Is. ix. 6], and the bond of Catholic Unity; for, as the Apostle says, all we who partake of one bread, are all one Bread and one Body [1 Cor. x. 17]. It is on this account that the priest, now that he is on the point of receiving, in Communion, the Sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it which is assembled round the altar. Pray with him, and for the same blessing:

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare, et coadunare digneris. Qui vivis et regnas, Deus, per omnia saecula saeculorum. Amen.

Lord Jesus Christ, who saidst to thy Apostles, "my peace I leave with you, my peace I give unto you:" regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God for ever and ever. Amen.

If it be a High Mass, the Priest here gives the kiss of peace to the Deacon, who gives it to the Sub-deacon, and he to the Choir. During this ceremony, you should excite within yourself feelings of Christian

charity, and pardon your enemies if you have any. Then continue to pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most Sacred Body and Blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following prayer; otherwise prepare yourself to make a Spiritual Communion:

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Let not the participation of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through thy mercy may it be a safeguard and remedy both to my soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

When the Priest takes the host into his hands, in order to his receiving it in Communion, say:

Panem caelestem accipiam, et nomen Domini invocabo.
Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same disposition as the centurion of the Gospel, who first used them:

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy thou shouldst enter under my roof; say it only with one word of thine, and my soul will be healed.

Whilst the Priest receives the Sacred Host, if you also are to communicate, adore profoundly your God, who is ready to take up his abode within you, and again say to him with the Bride: Come, Lord Jesus, come!

But should you not be going to receive sacramentally, make a Spiritual Communion. Adore Jesus Christ, who thus visits your soul by His grace, and say to him:

Corpus Domini nostri Jesu Christi, custodiat animam meam in vitam aeternam. Amen.

I give thee, O Jesus, this heart of mine, that thou mayest dwell in it, and do with me what thou wilt.

Then the priest takes the Chalice in thanksgiving and says:

Quid retribuam Domino pro omnibus, quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make to the Lord for all He hath given to me? I will take the Chalice of salvation, and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a Sacramental Communion, you should, at this moment of the Priests receiving the precious Blood, again adore the God who is coming to you, and keep to your Canticle: Come, Lord Jesus, come!

If you are going to communicate only spiritually, again adore your divine Master, and say to Him:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

I unite myself to thee, my beloved Jesus! do thou unite thyself to me! and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion.

The Communion being finished, and whilst the Priest is purifying the Chalice the first time, say:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Thou hast visited me, O God, in these days of my pilgrimage; give me

grace to treasure up the fruits of this visit for my future eternity.

Whilst the priest is purifying the chalice the second time, say:

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhaereat visceribus meis: et praesta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them, and I be thus rendered less unworthy of thy divine visit.

The priest, having read the antiphon called the Communion, which is the first part of his Thanksgiving for the favour just received from God, whereby he has renewed his divine presence among us, turns to the people with the usual salutation; after which, he recites the prayers, called the Postcommunion, which are the completion of the thanksgiving. You will join him here also, thanking God for the unspeakable gift he has just lavished on you, and asking him, with most earnest entreaty, that he will bestow upon you a lasting spirit of compunction.

These prayers having been recited, the priest again turns to the people, and, full of joy for the immense favour he and they have been receiving, he says:

Dominus vobiscum.

The Lord be with you.

Answer him:

Et cum spiritu tuo.

Ite, Missa est.

R. Deo gratias.

And with thy spirit.

Go, the Mass finished.

R. Thanks be God.

The priest makes a last Prayer, before giving you his blessing: pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meae, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit te miserante, propitiabile. Per Christum Dominum nostrum.

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour, and, deign to confirm the Blessing, which thy Minister is about to give me in thy Name.

The Priest raises his hand, and thus blesses you:

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.

R. Amen.

May the Almighty God, Father, Son, and Holy Ghost, bless you!

R. Amen.

He then concludes the Mass by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led him to take upon himself our *flesh*, and to *dwell among us*. Pray that you may be of the number of those who, now he has come *unto his own*, *receive Him*, and are made *the sons of God*.

Initium sancti Evangelii secundum Johannem.

Cap 1.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt et sine ipso factum est nihil, quod factum est, in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Johannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.
R. Deo gratias.

The beginning of the holy Gospel according to John.

Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things

were made by him, and without him was made nothing that was made, in him was life, and the life was the light of men and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

R. Thanks be to God.

PASSIONTIDE AND HOLY WEEK

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING PASSIONTIDE AND HOLY WEEK

The holy Mass is the true sacrifice, of which the sacrifices of the old Law were but figures. This sacrifice was expected by mankind for four thousand years. It was during the present season that it was first offered up. It is now mysteriously renewed, each day, upon our Christian altars.

No greater glory can be given to God than the celebration of this sacrifice, wherein God Himself is the Victim; at the same time, nothing can be more advantageous to man than to partake of this divine Victim, to become himself this Victim, by incorporating it with himself by holy Communion, whereby is realized that wonderful promise of our Redeemer: He that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him [St. John vi. 57].

Now, it is by the immolation of our Redeemer on the cross that the Flesh of this Lamb of God has become truly our food, and His Blood truly our drink [*Ibid.* 56]. By the mysteries of His Incarnation and birth, we had Him as our Brother; His Passion and death have made Him both our Saviour and our Food. Thus was realized that figurative sacrifice which God prescribed to His people through Moses, and in which the victim, after being immolated, was to be eaten by the priest who offered it, and by the person in whose name it was offered.

St. Paul, writing to the Corinthians, speaks thus: As often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come. [1 Cor, xi. 26]. Therefore, there is a close relation between holy Communion and our Saviours Passion; and it is on this account that we are going to celebrate, during this present season, the institution of the holy Eucharist and the sacrifice of the Lamb, our Redeemer. The two anniversaries come close to each other. If Jesus has desired with so ardent a desire to eat this last Pasch with His disciples [St. Luke xxii. 15], it is because He had something infinitely grander to give them than He had given them the two preceding years: then He gave them to eat of the flesh of the figurative lamb; but now, in this the last Pasch, He is going to give them a pledge of pardon and immortality, by making them partake of the very substance of the true Lamb, whose Blood imparts remission of sin, and opens the gate of heaven. He immolates Himself on the table of the last Supper before men immolate Him on Calvary; and this wondrous anticipation of His sacrifice, in which He gives such a rich proof of His love and His power, is founded

on the real sacrifice of the morrow, which is to cost Him every drop of His Blood.

In approaching, therefore, the holy Table, during this season of the Passion, the faithful must be absorbed in the remembrance of the Lamb that was sacrificed for us; they must keep this great truth uppermost in their hearts: that the divine Food which nourishes their souls was prepared on Calvary; and that, although this Lamb is now living and impassible, yet it was by His death on the cross that He became our Food. The sinner, reconciled to his offended God, must receive the Body of Jesus with sentiments of hearty contrition, and reproach himself, in all the bitterness of his soul, for having shed that precious Blood by his multiplied sins. The just man must make his Communion, and humble himself with the thought that he, too, has had too great a share in causing suffering to the innocent Lamb; and that if he now have reason to believe himself to be in the state of grace, he owes it to the Blood of the Victim who is about to be given to him for the increase of his spiritual life.

We will here give, as in our other volumes, acts which may serve as a preparation for holy Communion during these two weeks. There are souls that feel the want of some such assistance as this; and, for the same reason, we will add a form of thanksgiving for after Communion.

BEFORE COMMUNION

ACT OF FAITH

The signal grace which thou, O my God, hast granted to me, that I should know the wounds of my soul, has revealed to me the greatness of my misery. I have been taught how deep was the darkness that covered me, and how much I needed thy divine light. But, whilst the torch of faith has thus shown me the abyss of my own poor nature, it has also taught me how wonderful are the works, which thy love of thy ungrateful creature has made thee undertake, in order that thou mightest raise him up and save him. It is for me thou didst assume my human nature, and wast born at Bethlehem; it is for me that thou fastest forty days in the desert; it is for me that thou art soon to shed thy Blood on the cross. Thou commandest me to believe these miracles of thy love. I do believe them, O my God, humbly and gratefully. I also believe, and with an equally lively faith, that in a few moments thou art to give thyself to me in this ineffable mystery of holy Communion. Thou

sayest to me: This is my Body, this is my Blood; thy word is enough; in spite of my unworthiness seeming to forbid the possibility of such Communion, I believe, I consent, I bow me down before thine infinite truth. Oh! can there be Communion between the God of all holiness and a sinner such as I? And yet thou assurest me that thou art verily coming to me! I tremble, O eternal Truth, but I believe. I confess that thy love of me is infinite, and that having resolved to give thyself to thy poor and sinful creature, thou wilt suffer no obstacle to stand in thy way!

ACT OF HUMILITY

During the season just past, I have often contemplated, O my Jesus, thy coming from thy high throne into the bosom of Mary, thy uniting thy divine Person to our weak mortal nature, and thy being born in the crib of a poor stable. And when I thought on these humiliations of my God, they taught me not only to love thee tenderly, but to know also my own nothingness, for I saw more clearly what an infinite distance there is between the creature and his Creator; and, seeing these prodigies of thy immense love, I gladly confessed my own vileness. But now, dearest Saviour, I am led to consider something far more humiliating than the lowliness of my nature. That nothingness should be but nothingness, is not a sin. No; it is my sins that appal me. Sin has so long tyrannized over me; its consequences are still upon me; it has given me such dangerous tendencies; and I am so weak in resisting its bidding. When my first parent sinned, he hid himself, lest he should meet thee; and thou biddest me come unto thee, not to sentence me to the punishment I deserve, but to give me, oh! such a mark of love - union with thyself! Can this be? Art thou not the infinitely holy God? I must needs yield, and come, for thou art my sovereign Master; and who is there that dares resist thy will? I come, then, humbling myself, even to my very nothingness, before thee, and beseeching thee to pardon my coming, for I come because thou wilt have it so.

ACT OF CONTRITION

And shall I, O my Jesus, confess thus the grievousness and multitude of my sins, without promising thee to sin no more? Thou wishest this sinner to be reconciled with thee, thou desirest to press him to thy sacred Heart: and could he, whilst thanking thee for this thy wonderful condescension, still love the accursed cause which made him thine enemy? No, my infinitely merciful God, no! I will not, like my first parent, seek to escape thy justice, but, like the prodigal son, I will arise and go to my Father; like Magdalene, I will take courage and enter the banquet-hall; and, though trembling at the sight of my sins, I will

comply with thy loving invitation. My heart has no further attachment to sin, which I hate and detest as the enemy of thy honour and of my own happiness. I am resolved to shun it from this time forward, and to spare no pains to free myself from its tyranny. There shall be no more of that easy life which chilled my love, nor of that studied indifference which dulled my conscience, nor of those dangerous habits which led me to stray from my loyalty to thee. Despise not, O God, this my humble and contrite heart.

ACT OF LOVE

Such is thy love for us in this world, O my Jesus, that, as thou thyself sayest, thou art come not to judge, but to save. I should not satisfy thee, in this happy Communion hour, were I to offer thee but this salutary fear, which has led me to thy sacred feet, and this shame-stricken conscience, which makes me tremble in thy holy presence. The visit thou art about to pay me, is a visit of love. The Sacrament, which is going to unite me to thee, is the Sacrament of thy love. Thou, my good Shepherd, hast said, that he loves most, who has been forgiven most. My heart then must dare to love thee; it must love thee with all its warmth; the very recollection of its past disloyalty must make its loving thee doubly needed and doubly fervent. Ah! sweet Lord! See this poor heart of mine; strengthen it, console it, drive away its fears, make it feel that thou art its Jesus! It has come back to thee, because it feared thee; if it love thee, it will never again leave thee.

And thou, O Mary, refuge of sinners, help me to love him, who is thy Son, and our Brother. Holy angels! ye who live eternally on that love, which has never ceased to glow in your mighty spirits, remember, I reverently pray you, that this God created me, as he did you, that I might love him. All ye holy saints of God! I beseech you, by the love wherewith ye are inebriated in heaven, graciously give me a thought, and prepare now my heart to be united with him. Amen.

AFTER COMMUNION

ACT OF ADORATION

Thou art here within me, great God of heaven! Thou art, at this moment, residing in a sinners heart! I, yea, I, am thy temple, thy throne. thy resting-place! How shall I worthily adore thee, who hast deigned to come down into this abyss of my lowliness and misery? The angels veil their faces in thy presence; thy saints lay their crowns at thy feet; and I,

that am but a sinful mortal, how shall I sufficiently honour thee, O infinite Power, infinite Wisdom, infinite Goodness? This soul, wherein thou art now dwelling, has presumed so many times to set thee at defiance, and boldly disobey and break thy commands. And thou canst come to me after all this, and bring all thy beauty and greatness with thee! What else can I do, but give thee the homage of a heart, that knows not how to bear the immensity of the honour thou art now lavishing on me? Yes, my own wonderful and loving God, I adore thee; I acknowledge thee to be the sovereign Being, the Creator and preserver of all creatures, and the undisputed Master of everything that belongs to me. I delightedly confess my dependence on thee, and offer thee, with all my heart, my humble service.

ACT OF THANKSGIVING

Thy greatness, O my God, is infinite; but thy goodness to me is incomprehensible. Thy being now present within this breast of mine, is, I know, a proof of that immense power, which shows itself when and where it wills; but it is also a mark of thy love for me. Thou art come to my soul that thou mayst be closely united with her, comfort her, give her a new life, and bring her all good things. Oh! who will teach me how to value this grace, and thank thee for it in a becoming way? But how shall I hope to value it as I ought, when I am not able to understand either the love that brings thee thus within me, or my own need of having thee? And when I think of my inability to make thee a suitable return of thanks, I feel as though I can give thee nothing but my speechless gratitude. Yet thou willest that this my heart, poor as it is, should give thee its thanks; thou takest delight in receiving its worthless homage. Take it, then, my loving Jesus! I give it thee with all possible joy, and beseech thee to reveal unto me the immensity of thy gift, and to enrich me more than I may give thee more.

ACT OF LOVE

But nothing will satisfy thee, O my infinite Treasure, unless I give thee my love. Thou hast ever loved me, and thou art still loving me; I must love thee in return! Thou hast borne with me, thou hast forgiven me, thou art, at this moment, overpowering me with honour and riches; and all this out of love for me! The return thou askest of me, is my love. Gratitude will not content thee, thou wilt have my love! But Jesus, my dear Jesus! - my past life - the long years I have spent in offending thee - rise up before me, and tell me to hide myself from thee! And yet, whither could I go without carrying thee within me, for thou hast taken up thine abode in my inmost soul? No, I will not run from thee! I will

summon all the energies of my heart to tell thee that I love thee; that thy love for me has emboldened me; that I belong to thee; that I love thee above all else that I love; and that henceforth all my joy and happiness shall be in pleasing thee, and doing whatsoever thou askest of me.

ACT OF OBLATION

I know, dear Jesus, that what thou askest of me is not the passing sentiment of a heart excited by the thought of thy goodness towards it. Thou hast loved me from eternity; thou lovedst me, even when I was doing nothing for thee; thou hast given me light to know my miseries; thou hast shielded me against thine own angry justice; thou hast mercifully pardoned me a countless number of times; thou art even now embracing me with tenderest love: and all these works of thy almighty hand have been but for one end - to make me give myself to thee, and live, at last, for thee. It is this thou wouldst obtain of me, by granting me this precious earnest of thy love, which I have just received. Thou hast said, speaking of this ineffable gift: As I live by the Father, so he that eateth me, the same also shall live by me. [St. John vi. 58].

Henceforth, O Bread which came down from heaven! [*Ibid.* 51.] thou art the source of my life. Now, more than ever, my life belongs to thee. I give it unto thee. I dedicate unto thee my soul, my body, my faculties, my whole being. Do thou direct and govern me. I resign myself entirely into thy hands. I am blind, but thy light will guide me; I am weak, but thy power will uphold me; I am inconstant. but thy unchangeableness will give me stability. I trust unreservedly in thy mercy, which never abandons them that hope in thee.

O Mary! pray for me, that I lose not the fruit of this visit. Holy angels! watch over this dwelling-place of your Lord, which he has so mercifully chosen: let nothing defile it. O all ye saints of God! pray for the sinner, unto whom he has given this pledge of his divine pardon.

PASSIONTIDE AND HOLY WEEK

CHAPTER THE SEVENTH

ON THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS DURING PASSIONTIDE AND HOLY WEEK

The Office of *Vespers*, or *Evensong*, consists firstly of the Five following Psalms and Antiphons. According to our custom, we preface each Psalm with a short explanation, in order to draw the attention to what is most in harmony with the spirit of this season.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto:

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.

Amen.

Laus tibi, Domine, Rex aeternae gloriae.

ANT. Dixit Dominus.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Praise be to thee, O Lord, King of eternal glory.

ANT. The Lord said.

The first psalm is a prophecy of the future glory of the Messiah; but it also speaks of His humiliations. It tells of the triumphs of Christ; but, before His exaltation, His is to *drink of the torrent* of sufferings.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuae emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuae in splendoribus sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, et non poenitebit eum: * Tu es Sacerdos in aeternum secundum ordinem Melchisedech.

Dominus a dextris tuis: * confregit in die irae suae reges.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multo rum.

De torrente in via bibet: * propterea exaltabit caput.

The Lord said to my Lord, *his Son*: Sit thou at my right hand, *and reign with me*.

Until, *on the day of thy last coming*, I make thy enemies thy footstool.

O Christ! the Lord thy *Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thine enemies.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee*: From the womb before the day-star I begot thee.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man*: Thou art a Priest for ever, according to the order of Melchisedech.

Therefore, O Father, the Lord *thy Son*, is at thy right hand: he hath broken kings in the day of his wrath.

He shall also judge among nations: *in that terrible coming*, he shall fill the ruins *of the world*: he shall crush the heads in the land of many.

He cometh now in humility; he shall drink, in the way, of the torrent *of sufferings*: therefore shall he lift up the head.

ANT. Dixit Dominus Domino meo, sede a dextris meis.

ANT. Magna opera Domini.

ANT. The Lord said to my Lord, sit thou at my right hand.

ANT. Great are the works of the Lord.

The following psalm commemorates the mercies of God to his *people* - of these, the greatest is His having given us a *Redeemer*. He has made an eternal *Covenant* with us: but this *Covenant* was signed with the Blood of His own Son.

PSALM 110

Confitebor tibi, Domine, in toto corde meo: * in consilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in saeculum saeculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: *

escam dedit timentibus se.

Memor erit in seculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hereditatem Gentium: * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in saeculum saeculi: * facta in veritate et aequitate.

Redemptionem misit populo suo: * mandavit in aeternum testamentum suum

Sanctum et terribile nomen ejus; * initium sapientiae timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in saeculum saeculi.

I will praise thee, O Lord, with my whole heart: in the counsel of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men*: he will show forth to his people the power of his works.

That he may give them, *his Church*, the inheritance of the Gentiles: the works of his hands are truth and judgement.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent Redemption to his people; he hath, *thereby*, commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

ANT. Magna opera Domini: exquisita in omnes voluntates ejus.

ANT. Qui timet Dominum.

ANT. Great are the works of the Lord: sought out according to all his wills.

ANT. He that feareth the Lord.

The next Psalm sings the happiness of the *just man*, and his hopes on the day of his Lord's coming. It tells us, likewise, of the confusion and despair which will torment the *sinner*, who, during life, was insensible to his own interests, and deaf to the invitations made him by the Church.

PSALM 111

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.
Potens in terra erit semen ejus: * generatio rectorum benedicetur.
Gloria et divitiae in domo ejus: * et justitia ejus manet in saeculum saeculi.

Exortum est in tenebris lumen rectis: * misericors et miserator, et justus.
Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: * quia in aeternum non commovebitur.

In memoria aeterna erit justus; * ab auditione mala non timebit.
Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperi bus, justitia ejus manet in saeculum saeculi: * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

Blessed is the man that feareth the Lord: he shall
delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous
shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for
ever and ever.

To the righteous a light is risen up in darkness: he is merciful, and
compassionate, and just.

Acceptable is the man that sheweth mercy and lendeth: he shall order
his words with judgement: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil
hearing.

His heart is ready to hope in the Lord; his heart is strengthened; he shall
not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for
ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry: he shall gnash with his teeth,
and pine away: the desire of the wicked shall perish.

ANT. Qui timet Dominum, in mandatis ejus volet nimis.

ANT. Sit nomen Domini.

ANT. He that feareth the Lord delighteth exceedingly in his
commandments.

ANT. May the name of the Lord.

The Psalm *Laudate pueri* is a Canticle of praise to the Lord, who from
His high heaven has taken pity on the fallen human race, and facilitated

its return to its Maker.

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini.
Sit nomen Domini bene dictum: * ex hoc nunc et usque in saeculum.
A solis ortu usque ad occasum: * laudabile nomen Domini.
Excelsus super omnes gentes Dominus: * et super coelos gloria ejus.
Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit
in coelo et in terra?
Suscitans a terra inopem: * et de stercore erigens pauperem.
Ut collocet eum cum principibus: * cum principibus populi sui.
Qui habitare facit sterilem in domo: * matrem filiorum laetantem.
Praise the Lord, ye children: praise ye the name of the Lord.
Blessed be the name of the Lord: from henceforth now and for ever.
From the rising of the sun unto the going down of the same, the name
of the Lord is worthy of praise.
The Lord is high above all nations: and his glory above the heavens.
Who is as the Lord our God, who dwelleth on high:
and looketh down on the low things in heaven and on earth?
Raising up the needy from the earth: and lifting up the poor out of the
dunghill.
That he may place him with princes: with the princes of his people.
Who maketh a barren woman to dwell in a house, the joyful mother of
children.

ANT. Sit nomen Domini benedictum in saecula.

ANT. Deus autem noster.

ANT. May the name of the Lord be for ever blessed.

ANT. But our God.

The fifth Psalm, *In exitu*, recounts the prodigies witnessed under the ancient Covenant: they were *figures*, whose realities begin their accomplishment in us, if we but return to the Lord our God. He will deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who will consent to fear and love the Lord.

PSALM 113

In exitu Israel de Aegypto: * domus Jacob de populo barbaro.
Facta est Judaea sanctificatio ejus: * Israel potestas ejus.

Mare vidit, et fugit: * Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: * et tu Jordanis, quia conversus es retrorsum?

Montes exsultastis sicut arietes: * et colles sicut agni ovium?

A facie Domini mota est terra: * a facie Dei Jacob.

Qui convertit petram in stagna aquarum; * et rupem in fontes aquarum.

Non nobis, Domino, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * nequando dicant gentes: Ubi est Deus eorum?

Deus autem noster in coelo: * omnia quaecumque voluit, fecit.

Simulacra Gentium argentum et aurum: * opera manuum hominum.

Os habent et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent, et non odorabuntur.

Manus habent, et non palpabunt, pedes habent, et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum, et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Benedicti vos a Domino: * qui fecit coelum et terram.

Coelum coeli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in saeculum.

When Israel went out of Egypt: the house of Jacob from a barbarous people.

Judea was made his sanctuary: Israel his dominion.

The sea saw and fled: Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the

God of Jacob.

Who turned the rock into pools of water, and the stony hill into fountains of waters.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy, and for thy truths sake: lest the Gentiles should say: Where is their God ?

But our God is in heaven: he hath done all things whatsoever he would. The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that fear the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lords: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. Deus autem noster in coelo: omnia quaecumque voluit fecit.

ANT. But our God is in heaven: he hath done all things whatsoever he would.

After these five psalms, a short lesson from the holy Scriptures is then read. It is called the *Capitulum*, because it is always very short. Those for the two Sundays are given in the *Proper*.

After the Capitulum, follows the Hymn, *Vexilla Regis*. It is the humn of the cross composed by St. Venantius Fortunatus, at the request of St. Radegund.

HYMN *

Vexilla Regis prodeunt;
Fulget crucis mysterium,
Qua Vita mortem pertulit,
Et morte vitam protulit.

Quae vulnerata lanceae,
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

Impleta sunt quae concinit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.

Arbor decora et fulgida,
Ornata Regis purpura,
Electa digno stipite
Tam sancta membra tangere.

Beata, cujus brachiis
Pretium pependit saeculi,
Statera facta corporis,
Tulitque praedam tartari.

O crux, ave, spes unica,
Hoc Passionis tempore
Piis adauge gratiam,
Reisque dele crimina.

Te, fons salutis. Trinitas,
Collaudet omnis spiritus;
Quibus crucis victoriam
Largiris, adde praemium.
Amen.

The standard of our King comes forth; the mystery of the cross shines upon us, that cross on which Life suffered death, and by his death gave life.

He was pierced with the cruel spear, that, by the Water and the Blood which flowed from the wound, he might cleanse us from sin.

Here on the cross was fulfilled the prophecy foretold in Davids truthful words: God hath reigned from the tree.

O fair and shining tree! beautified by the scarlet of the King, and chosen as the noble trunk that was to touch such sacred limbs.

O blessed tree! on whose arms hung the ransom of the world! It was the balance, wherein was placed the Body of Jesus, and thereby hell lost its prey.

Hail, O cross! our only hope! During these days of the Passion, increase to the good their grace, and cleanse sinners from their guilt.

May every spirit praise thee, O holy Trinity, thou fount of salvation! and by the cross, whereby thou gayest us victory, give us, too, our recompense. Amen.

V. Eripe me, Domine, ab homine malo.

R. Ab homine iniquo eripe me.

V. Deliver me, O Lord, from the evil man.

R. Rescue me from the unjust man.

Then is said the *Magnificat* Antiphon, which is to be found in the proper. After this, the Church sings the Canticle of Mary, the *Magnificat*, in which are celebrated the Divine Maternity and all its consequent blessings. This exquisite Canticle is an essential part of the Vespers throughout the year. Let us unite with *all generations*, and *call her blessed*; but let us, also, enter into those sentiments of *humility*, which she recommends to us both by her words and her example. Her inspired lips speak to us this promise: If the Great God, whose triumph is to gladden us on the glorious Day of Easter, find us humble and submissive, - he will *exalt* us, yea, raise us up even to himself; if we confess our misery and *poverty* to him, he will *enrich* us, even to the *full*, with every blessing.

OUR LADYS CANTICLE

(*St. Luke i.*)

Magnificat: * anima mea Dominum.

Et exsultavit spiritus meus: * in Deo salutari meo.

Quia respexit humilitatem ancillae suae: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes inplevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum: * recordatus misericordiae suae.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in saecula.

My soul doth magnify the Lord;

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for, behold, from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spake to our fathers, to Abraham and to his seed for ever.

The *Magnificat* antiphon is then repeated. The Prayer, or Collect, will be found in the Proper of each Sunday.

The Vespers end with the following Versicles:

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animae per misericordiam Dei requiescant in pace.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Vexilla Regis prodeunt;
Fulget crucis mysterium,
Quo carne carnis Conditor
Suspensus est patibulo.

* APPENDIX

HYMN

According to the Monastic Rite, it is as follows :-

R. breve. De ore leonis, * Libera me Domine.

De ore leonis, * Libera me Domine.

V. Et a cornibus unicornium humilitatem meam. * Libera me Domine.
De ore leonis, * Libera me Domine.

Quo vulneratus insuper
Mucrone diro lanceae,
Ut nos lavaret crimine,
Manavit unda et sanguine.

Impleta sunt quae concinit
David fideli carmine,
Dicens: In nationibus
Regnavit a ligno Deus.

Arbor decora et fulgida,
Ornata Regis purpura,
Electa digno stipite
Tam sancta membra tangere.

Beata, cujus brachiis
Saecli pependit pretium,
Statera facta corporis,
Praedamque tulit tartari.

O crux, ave, spes unica,
Hoc Passionis tempore
Auge piis ad justitiam,
Reisque dona veniam.

Te summa, Deus, Trinitas,
Collaudet omnis spiritus:
Quos per crucis mysterium
Salvas, rege per saecula.
Amen.

PASSIONTIDE AND HOLY WEEK

CHAPTER THE EIGHTH

ON THE OFFICE OF COMPLINE DURING PASSIONTIDE AND HOLY WEEK

This Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public Confession of our sins, as a powerful means of propitiating the divine justice, and obtaining Gods help, now that we are going to spend so many hours in the unconscious, and therefore dangerous, state of sleep, which is also such an image of death.

The Lector, addressing the Priest, says to him:

V. Jube, domne, benedicere.

V. Pray, father, give thy blessing.

The priest answers:

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens. R. Amen.

May the almighty Lord grant us a quiet night and a perfect end. R. Amen.

The lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens, circuit quaerens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

Brethren, be sober and watch: because your adversary the devil, like a roaring lion, goeth about seeking whom he may devour: whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

The Choir answers:

R. Deo gratias.

R. Thanks be to God.

Then the Priest:

V. Adjutorium nostrum in nomine Domini.

V. Our help is in the name of the Lord.

The Choir:

R. Qui fecit coelum et terram.

R. Who hath made heaven and earth.

Then the Lords Prayer is recited in secret; after which the priest says the *Confiteor*, and, when he has finished, the Choir says:

Misereatur tui omnipotens Deus, et dimissis peccatis nostris, perducatur te ad vitam aeternam.

May Almighty God be merciful to thee, and forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, the Choir repeats the *Confiteor*, thus:

Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Johanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Johannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee, Father, to pray to our Lord God for me.

The Priest then says:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam. R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. R. Amen.

V. Converte nos, Deus, salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, &c.

Laus tibi, Domine, Rex æternæ gloriæ.

ANT. Miserere.

May Almighty God be merciful to you, and, forgiving your sins, hung

you to life everlasting. R. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. R. Amen.

V. Convert us, O God, our Saviour.

R. And turn away thine anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory, &c.

Praise be to thee, O Lord, King of eternal glory.

ANT. Have mercy.

The *first* psalm expresses the confidence with which the just man *sleeps in peace*; but it, also, rebukes those tepid Christians, whose *dull hearts* are but too often enslaved to *vanity* and *lies*, and exhorts them to examine, at the close of the day, the thoughts of their *hearts*, and be *sorry for them* at that time of stillness and repose.

PSALM 4

Cum invocarem exaudivit me Deus justitiae meae: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

Filii hominum, usquequo gravi corde? * ut quid diligitis vanitatem, et quaeritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quae dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiae, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui Domine: * dedisti laetitiam in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his Holy One wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry and sin not: the things you say in your hearts, be sorry for

them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord:

many say, Who showeth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the selfsame, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The Church has introduced here the first six Verses of the thirtieth Psalm, because they contain the prayer which our Saviour made when dying: *Into thy hands, O Lord, O commend my spirit!* words so beautifully appropriate in this Office of the close of day.

[Note - these verses were omitted from the Pope St. Pius X revision of the Divine Office of 1911.]

PSALM 30.

In te, Domine, speravi, non confundar in aeternum: * in justitia tua libera me.

Incline ad me aurem tuam: * accelera ut eruas me.

Esto mihi in Deum protectorem, et in domum refugii: * ut salvum me facias.

Quoniam fortitudo mea, et refugium meum es tu: * et propter nomen tuum deduces me, et enutries me.

Educes me de laqueo hoc, quem absconderunt mihi: * quoniam tu es protector meus.

In manus tuas commendo spiritum meum: * redemisti me, Domine, Deus veritatis.

In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

Bow down thy ear to me: make haste to deliver me.

Be thou unto me a God, a protector, and a house of refuge, to save me.

For thou art my strength, and my refuge: and for thy name's sake thou wilt lead me, and nourish me.

Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

The *third* psalm gives the motives of the just mans confidence, even during the dangers of the night. The description here given of Peace of mind, should make the sinner long for a reconciliation with his God, that so he, too, may enjoy that divine protection, without which there

can be no security or happiness in this life of peril and misery.

PSALM 90

Qui habitat in adiutorio Altissimi: * in protectione Dei coeli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum: * Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero. Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu, et daemonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: * et retributionem peccatorum videbis

Quoniam tu es, Domine, spes mea: * Altissimum posuisti refugium tuum.

Non accedet ad te malum: * et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: * ut custodiant te in omnibus viis tuis.

In manibus portabunt te: * ne forte offendas ad lapidem pedem tuum. Super aspidem et basiliscum ambulabis: * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: * cum ipso sum in tribulatione, eripiam eum et glorificabo eum.

Longitudine dierum replebo eum: * et ostendam illi salutare meum.

He that dwelleth in the aid of the Most high, shall abide under the protection of the God of heaven.

He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noon day devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because *thou hast said*: Thou, O Lord, art my hope: Thou hast made the Most High thy refuge.

There shall no evil come to thee, nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He Will cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

The *fourth* psalm invites the *servants* of God to persevere with fervour, in the prayers they offer during the *Night*. The faithful should say this psalm in a spirit of gratitude to God, for raising up, in the Church, adorers of his holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: * omnes servi Domini.

Qui statis in domo Domini: * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: * et benedicite Dominum.

Benedicat te Dominus ex Sion: * qui fecit coelum et terram.

ANT. Miserere mei, Domine, et exaudi orationem meam.

Behold now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN

[See [appendix](#) for version according to Monastic usage.]

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis praesul et custodia.

Procul recedant somnia,
Et noctium phantasmata:
Hostemque nostrum comprime,
Ne polluantur corpora.

Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne saeculum.
Amen.

Before the closing of the light, we beseech thee, Creator of all things!
that, in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us; and do thou
repress our enemy, lest our bodies be profaned.

Most merciful Father! and thou, his only-begotten Son, coequal with
him! reigning for ever with the holy Paraclete! grant this our prayer.
Amen.

CAPITULUM

(Jeremias xiv.)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est
super nos; ne derelinquas nos, Domine Deus noster.

R. In manus tuas, Domine: * commendo spiritum meum.

In manus tuas, Domine: * commendo spiritum meum.

V. Redemisti nos, Domine Deus veritatis. * Commendo spiritum meum.
Gloria Patri.

In manus tuas, Domine: * commendo spiritum meum.

V. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

ANT. Salva nos.

But thou art in us, O Lord, and thy holy name has been invoked upon us: forsake us not, O Lord our God.

R. Into thy hands, O Lord: * I commend my spirit.

Into thy hands, O Lord: * I commend my spirit.

V. Thou hast redeemed us, O Lord God of truth. * I commend my spirit. Glory be.

Into thy hands, O Lord: * I commend my spirit.

V. Preserve us, O Lord, as the apple of thine eye.

R. Protect us under the shadow of thy wings.

ANT. Save us.

The canticle of the venerable Simeon - who, while holding the divine Infant in his arms, proclaimed Him to be the *Light of the Gentiles*, and then slept the sleep of the just - admirably expresses the repose of heart which the soul, that is in the Grace of God, will experience in her Jesus; for, as the Apostle says, *we may live together with Jesus, whether we are awake or asleep* [1 Thess. v. 10].

CANTICLE OF SIMEON

(*St. Luke ii.*)

Nunc dimittis servum tuum, Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei: * salutare tuum.

Quod parasti: * ante faciem omnium populorum.

Lumen ad revelationem Gentium: * et gloriam plebis tuae Israel.

Gloria Patri, et Filio, etc.

ANT. Salva nos, Domino, vigilantes: custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, etc.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

PRAYERS

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Credo in Deum, &c.

V. Carnis resurrectionem.

R. Vitam aeternam. Amen.

V. Benedictus es, Domine Deus Patrum nostrorum.

R. Et laudabilis et gloriosus in saecula.

V. Benedicamus Patrem et Filium cum Sancto Spiritu.

R. Laudemus, et superexaltemus eum in saecula.

V. Benedictus es, Domine, in firmamento caeli.

R. Et laudabilis, et gloriosus, et superexaltatus in saecula.

V. Benedicat et custodiat nos omnipotens et misericors Dominus.

R. Amen.

V. Dignare Domine, nocte ista.

R. Sine peccato nos custodire.

V. Miserere nostri, Domine.

R. Miserere nostri.

V. Fiat misericordia tua Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

I believe in God, &c.

V. The resurrection of the body.

R. And life everlasting. Amen.

V. Blessed art thou, O Lord God of our fathers.

R. And praiseworthy and glorious for ever.

V. Let us bless the Father and the Son, with the Holy Ghost

R. Let us praise, and magnify him for ever.

V. Thou art blessed, O Lord, in the firmament of heaven.

R. And praiseworthy, and glorious, and magnified for ever.

V. May the Almighty and merciful Lord bless us and keep us.

R. Amen.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.
V. Have mercy on us, O Lord.
R. Have mercy on us.
V. Let thy mercy be upon us, O Lord.
R. As we have hoped in thee.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

After these *Prayers*, (which are omitted if the Office be of a double rite,) the Priest says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS

Visita, quaesumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Benedicamus Domino.
R. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.
R. Amen.

V. The Lord be with you.
R. And with thy spirit.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

V. The Lord be with you.
R. And with thy spirit.
V. Let us bless the Lord.
R. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless

and preserve us.
R. Amen.

ANTHEM TO THE BLESSED VIRGIN

Ave Regina coelorum,
Ave Domina Angelorum:
Salve radix, salve porta,
Ex qua mundo lux est orta;
Gaude, Virgo gloriosa,
Super omnes speciosa:
Vale, O valde decora,
Et pro nobis Christum exora.

V. Dignare me laudare te, Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.

OREMUS

Concede, misericors Deus, fragilitati nostrae praesidium: ut, qui sanctae Dei Genetricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum. R. Amen.

V. Divinum auxilium maneat semper nobiscum.
R. Amen. *

Hail, Queen of Heaven! Hail, Queen of Angels! Hail blest Root and Gate, from which came Light upon the world! Rejoice, O glorious Virgin, that surpaskest all in beauty! Hail, most lovely Queen! and pray to Christ for us.

V. Vouchsafe, O Holy Virgin, that I may praise thee.
R. Give me power against thine enemies.

LET US PRAY

Grant, O merciful God, thy protection to us in our weakness; that we who celebrate the memory of the Holy Mother of God, may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord. R. Amen.

V. May the divine assistance remain always with us.
R. Amen. *

* In the Monastic Rite, this Response is as follows:

R. Et cum fratribus nostris absentibus. Amen.

R. And with our absent Brethren. Amen.

Then, in secret, *Pater*, *Ave*, and *Credo*.

APPENDIX

HYMN

According to the Monastic Rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis praesul ad custodiam.

Procul recedant somnia
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Praesta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum Sancto Spiritu.

PASSIONTIDE AND HOLY WEEK

PASSION SUNDAY

Hodie, si vocem Domini audieritis, nolite obdurare corda vestra.
To-day if you shall hear the voice of the Lord, harden not your hearts.

The holy Church begins her night Office of this Sunday with these impressive words of the royal prophet. Formerly, the faithful considered it their duty to assist at the night Office, at least on Sundays and feasts; they would have grieved to lose the grand teachings given by the liturgy. Such fervour has long since died out; the assiduity at the Offices of the Church, which was the joy of our Catholic forefathers, has now become a thing of the past; and even in countries which have not apostatized from the faith, the clergy have ceased to celebrate publicly Offices at which no one assisted. Excepting in cathedral churches and in monasteries, the grand harmonious system of the divine praise has been abandoned, and the marvellous power of the liturgy has no longer its full influence upon the faithful.

This is our reason for drawing the attention of our readers to certain beauties of the Divine Office, which would otherwise be totally ignored. Thus, what can be more impressive than this solemn Invitatory of to-days Matins, which the Church takes from one of the psalms, and which she repeats on every feria between this and Maundy Thursday? She says; *To-day, if ye will hear the voice of the Lord, harden not your hearts!* The sweet voice of your suffering Jesus now speaks to you, poor sinners! be not your own enemies by indifference and hardness of heart. The Son of God is about to give you the last and greatest proof of the love that brought Him down from heaven; His death is nigh at hand: men are preparing the wood for the immolation of the new Isaac: enter into yourselves, and let not your hearts, after being touched with grace, return to their former obduracy; for nothing could be more dangerous. The great anniversaries we are to celebrate have a renovating power for those souls that faithfully correspond with the grace which is offered them; but they increase insensibility in those who let them pass without working their conversion. *To-day, therefore, if you hear the voice of the Lord, harden not your hearts!*

During the preceding four weeks, we have noticed how the malice of Jesus enemies has been gradually increasing. His very presence irritates them; and it is evident that any little circumstance will suffice to bring the deep and long-nurtured hatred to a head. The kind and gentle manners of Jesus are drawing to Him all hearts that are simple and upright; at the same time, the humble life He leads, and the stern purity of His doctrines, are perpetual sources of vexation and anger, both to

the proud Jew that looks forward to the Messiah being a mighty conqueror, and to the pharisee, who corrupts the Law of God, that he may make it the instrument of his own base passions. Still, Jesus goes on working miracles; His discourses are more than ever energetic; His prophecies foretell the fall of Jerusalem, and such a destruction of its famous temple, that not a stone is to be left on a stone. The doctors of the Law should, at least, reflect upon what they hear; they should examine these wonderful works, which render such strong testimony in favour of the Son of David; and they should consult these divine prophecies which, up to the present time, have been so literally fulfilled in His person. Alas! they themselves are about to carry them out to the very last iota. There is not a single outrage or suffering foretold by David and Isaias, as having to be put upon the Messiah, which these blind men are not scheming to verify.

In them, therefore, was fulfilled that terrible saying: He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.' [St. Matt. xii. 32.] The Synagogue is nigh to a curse. Obstinate in her error, she refuses to see or to hear; she has deliberately perverted her judgment: she has extinguished within herself the light of the holy Spirit; she will go deeper and deeper into evil, and at length fall into the abyss. This same lamentable conduct is but too often witnessed nowadays in those sinners, who, by habitual resistance to the light, end by finding their happiness in sin. Neither should it surprise us, that we find in people of our own generation a resemblance to the murderers of our Jesus: the history of His Passion will reveal to us many sad secrets of the human heart and its perverse inclinations; for what happened in Jerusalem, happens also in every sinners heart. His heart, according to the saying of St. Paul, is a Calvary, where Jesus is crucified. There is the same ingratitude, the same blindness, the same wild madness, with this difference: that the sinner who is enlightened by faith, knows Him whom he crucifies; whereas the Jews, as the same apostle tells us, knew not the Lord of glory [1 Cor. ii. 8.] Whilst, therefore, we listen to the Gospel, which relates the history of the Passion, let us turn the indignation which we feel for the Jews against ourselves and our own sins; let us weep over the sufferings of our Victim, for our sins caused Him to suffer and die.

Everything around us urges us to mourn. The images of the saints, the very crucifix on our altar, are veiled from our sight. The Church is oppressed with grief. During the first four weeks of Lent, she compassionated her Jesus fasting in the desert; His coming sufferings and crucifixion and death are what now fill her with anguish. We read in to-days Gospel, that the Jews threaten to stone the Son of God as a blasphemer: but His hour is not yet come. He is obliged to flee and hide

Himself. It is to express this deep humiliation, that the Church veils the cross. A God hiding Himself, that He may evade the anger of men - what a mystery! Is it weakness? Is it, that He fears death? No; we shall soon see Him going out to meet His enemies: but at present He hides Himself from them, because all that had been prophesied regarding Him has not been fulfilled. Besides, His death is not to be by stoning: He is to die upon a cross, the tree of malediction, which, from that time forward, is to be the tree of life. Let us humble ourselves, as we see the Creator of heaven and earth thus obliged to hide Himself from men, who are bent on His destruction! Let us go back, in thought, to the sad day of the first sin, when Adam and Eve hid themselves because a guilty conscience told them they were naked. Jesus has come to assure us of our being pardoned, and lo! He hides Himself, not because He is naked - He that is to the saints the garb of holiness and immortality - but because He made Himself weak, that He might make us strong. Our first parents sought to hide themselves from the sight of God; Jesus hides Himself from the eye of men. But it will not be thus for ever. The day will come when sinners, from whose anger He now flees, will pray to the mountains to fall on them and shield them from His gaze; but their prayer will not be granted, and they shall see the Son of Man coming in the clouds of heaven, with much power and majesty [St. Matt. xxiv. 30].

This Sunday is called Passion Sunday, because the Church begins, on this day, to make the sufferings of our Redeemer her chief thought. It is called also, *Judica*, from the first word of the Introit of the Mass; and again *Neomania*, that is, the Sunday of the *new* (or the *Easter*) moon, because it always falls after the new moon which regulates the feast of Easter.

In the Greek Church, this Sunday goes under the simple name of the fifth Sunday of the holy fast.

MASS

At Rome, the Station is in the basilica of St. Peter. The importance of this Sunday, which never gives way to any feast, no matter what its solemnity may be, required that the place for the assembly of the faithful should be in one of the chief sanctuaries of the holy city.

The Introit is taken from the first verses of Psalm xlii. The Messiah appeals to Gods tribunal, and protests against the sentence about to be pronounced against Him by men. He likewise expresses his confidence in His Fathers help, who, after His sufferings and death, will lead Him in triumph into the *holy mount*.

INTROIT

Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso eripe me: quia tu es Deus meus, et fortitudo mea.

Ps. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernaculum tuum. Judica me.

Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man: for thou art my God and my strength.

Ps. Send forth thy light and thy truth; for they have conducted me, and brought me to thy holy mount, and into thy tabernacles. Judge me, &c.

The *Gloria Patri* is not said during Passiontide and Holy Week (unless a saints feast be kept), but the Introit is repeated immediately after the Psalm.

In the Collect, the Church prays that there may be produced in her children that total reformation, which the holy season of Lent is intended to produce. This reformation is such, that it will not only subject the body to the spirit, but preserve also the spirit itself from those delusions and passions, to which it has been, hitherto, more or less a slave.

COLLECT

Quaesumus, omnipotens Deus, familiam tuam propitius respice: ut, te largente, regatur in corpore, et te servante, custodiat in mente. Per Dominum.

Mercifully look down on thy people, we beseech thee O almighty God, that by thy bounty and protection, they may be governed and guarded both in body and soul. Through, &c.

Then is added one of the following prayers

AGAINST THE PERSECUTORS OF THE CHURCH

Ecclesiae tuae, quaesumus, Domine, preces placatus admitte: ut destructis adversitatibus et erroribus universis, segura tibi serviat libertate. Per Dominum.

Mercifully hear, we beseech thee, O Lord, the prayers of thy Church: that all oppositions and errors being removed, she may serve thee with a secure liberty. Through, etc.

FOR THE POPE

Deus, omnium fidelium Pastor et Rector, famulum tuum N., quem Pastorem Ecclesiae tuae praeesse voluisti, propitius respice: da ei, quaesumus, verbo et exemplo, quibus praeest, proficere; ut ad vitam, una cum grege sibi credi to, perveniat sempiternam. Per Dominum. O God, the Pastor and Ruler of all the faithful, look down, in thy mercy, on thy servant N., whom thou hast appointed Pastor over thy Church: and grant we beseech thee, that both by word and example, he may edify all those that are under his charge: and, with the flock entrusted to him, arrive at length at eternal happiness. Through, &c.

EPISTLE

Lectio Epistolae beati Pauli Apostoli ad Hebraeos.

Cap. IX.

Fratres: Christus assistens Pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creationis: neque per sanguinem hircorum aut vitulorum, sed per proprium Sanguinem introivit semel in Sancta, aeterna redemphone inventa. Si enim sanguis hircorum et taurorum, et cinis vitulae aspersus, inquinatos sanctificat ad emundationem carnis: quanto magis Sanguis Christi, qui per Spiritum sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis, ad serviendum Deo viventi? Et ideo novi Testamenti mediator est: ut morte intercedente, in redemptionem earum praevaricationum, quae erant sub priori Testamento, repromissionem accipiant, qui vocati sunt, aeternae haereditatis: in Christo Jesu Domino nostro.

Ch. IX.

Brethren: Christ being come, an High Priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own Blood, entered once into the Holies, having obtained eternal redemption. For, if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the Blood of Christ (who by the Holy Ghost offered himself unspotted unto God), cleanse our conscience from dead works to serve the living God: And therefore, he is the mediator of the new Testament: that by means of his death, for the redemption of those transgressions which were under the former Testament, they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord.

It is by blood alone that man is to be redeemed. He has offended God. This God cannot be appeased by anything short of the extermination of His rebellious creature, who, by shedding his blood, will give an earnest of his repentance and his entire submission to the Creator, against whom he dared to rebel. Otherwise, the justice of God must be satisfied by the sinners suffering eternal punishment. This truth was understood by all the people of the ancient world, and all confessed it by shedding the blood of victims, as in the sacrifices of Abel at the very commencement of the world, in the hecatombs of Greece, in the countless immolations whereby Solomon dedicated the temple. And yet God thus speaks to His people: Hear, O My people, and I will speak: O Israel, and I will testify to thee: I am God thy God. I will not reprove thee for thy sacrifices, and thy burnt-offerings are always in my sight. I will not take calves out of thy house, nor he-goats out of thy flocks. I need them not: for all the beasts of the woods are Mine. If I should be hungry I would not tell thee; for the world is Mine, and the fullness thereof. Shall I eat the flesh of bullocks? or shall I drink the blood of goats?' [Ps. xlix. 7-13.] Thus, God commands the blood of victims to be offered to Him, and, at the same time, declares that neither it nor they are precious in His sight.

Is this a contradiction? No: God would hereby have man understand that it is only by blood that he can be redeemed, but that the blood of brute animals cannot effect this redemption. Can the blood of man himself bring him his own redemption, and appease Gods justice? No, not even mans blood, for it is defiled; and even were it undefiled, it is powerless to compensate for the outrage done to God by sin. For this there was needed the Blood of a God; such was the Blood of Jesus, and

He has come that He may shed it for our redemption.

In Him is fulfilled the most sacred of the figures of the old Law. Once each year, the high-priest entered into the Holy of holies, there to make intercession for the people. He went within the veil, even to the Ark of the Covenant; but he was not allowed to enjoy this great privilege, unless he entered the holy place carrying in his hands the blood of a newly-offered victim. The Son of God, the true High-Priest, is now about to enter heaven, and we are to follow Him thither; but unto this, He must have an offering of blood, and that Blood can be none other than His own. We are going to assist at this His compliance with the divine ordinance. Let us open our hearts, that this precious Blood may, as the apostle says in to-days Epistle, cleanse our conscience from dead works to serve the living God.

The Gradual is taken from the Psalms. Our Saviour here prays to be delivered from His enemies, and protected from the rage of them that have risen up against Him; yet is He ready to do the will of His Father, by whom He will be avenged.

In the Tract, which is also taken from the Psalms, the Messiah, under the name of Israel, complains of the persecution He has met with from the Jews, even from His youth. They are now about to scourge Him in a most cruel manner. But He also foretells the punishment their deicide is to bring upon them.

GRADUAL

Eripe me, Domine, de inimicis meis: doce me facere voluntatem tuam.
V. Liberator meus, Domine, de gentibus iracundis: ab insurgentibus in me exaltabis me: a viro iniquo eripies me.

Deliver me, O Lord, from my enemies; teach me to do thy will.

V. Thou, O Lord, art my deliverer from the enraged Gentiles: thou wilt put me out of the reach of those that assault me; and thou wilt rescue me from the unrighteous man.

TRACT

Saepe expugnaverunt me a juventute mea.

V. Dicat nunc Israel; Saepe expugnaverunt me a juventute mea.

V. Etenim non potuerunt rnihi: supra dorsum meum fabricaverunt peccatores.

V. Prolongaverunt iniquitates suas: Dominus justus concidet cervices peccatorum.

Many a time have they fought against me from my youth.

V. Let Israel now say: They have often attacked me from my youth.
V. But they could not prevail over me: the wicked have wrought upon my back.
V. They have lengthened their iniquity: the Lord who is just, will cut the necks of sinners.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. VIII.

In illo tempore: Dicebat Jesus turbis Judaeorum: Quis ex vobis arguet me de peccato? Si veritatem dico vobis, quare non creditis mihi? Qui ex Deo est, verba Dei audit. Propterea vos non auditis, quia ex Deo non estis. Responderunt ergo Judaei, et dixerunt ei: Nonne bene dicimus nos quia Samaritanus es tu, et daemonium habes? Respondit Jesus: Ego daemonium non habeo: sed honorifico Patrem meum, et vos inhonorastis me. Ego autem non quaero gloriam meam: est qui quaerit et judicet. Amen, amen dico vobis: Si quis sermonem meum servavaverit, mortem non videbit in aeternum. Dixerunt ergo Judaei: Nunc cognovimus quia daemonium habes. Abraham mortuus est, et prophetae: et tu dicis: Si quis sermonem meum servaverit, non gustabit mortem in aeternum. Numquid tu major es patre nostro Abraham, qui mortuus est? et prophetae mortui sunt. Quem teipsum facis? Respondit Jesus: Si ego glorifico meipsum, gloria mea nihil est: est Pater meus, qui glorificat me, quem vos dicitis quia Deus vester est, et non cognovistis eum; ego autem novi eum: et si dixero quia non scio eum, ero similis vobis mendax. Sed scio eum, et sermonem ejus servo. Abraham pater vester exsultavit ut videret diem meum: vidit, et gavisus est. Dixerunt ergo Judaei ad eum: Quinquaginta annos nondum habes, et Abraham vidisti? Dixit eis Jesus: Amen, amen, dico vobis, antequam Abraham fieret, ego sum. Tulerunt ergo lapides ut jacerent in eum: Jesus autem abscondit se, et exivit de templo.

Sequel of the holy Gospel, according to John.

Ch. VIII.

At that time: Jesus said to the multitude of the Jews: Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews, therefore, answered and said to him; Do not we say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honour my Father, and you have dishonoured me. But I seek not my own Glory: there is one that seeketh and judgeth. Amen, amen, I say to you: If any man keep

my word, and he shall not see death for ever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest: If my man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Who dost thou make thyself? Jesus answered: If I glorify myself my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God; and you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

The fury of the Jews is evidently at its height, and Jesus is obliged to hide Himself from them. But He is to fall into their hands before many days are over; then will they triumph and put Him to death. They triumph, and Jesus is their victim: but how different is to be His lot from theirs! In obedience to the decrees of His heavenly Father, and out of love for men, he will deliver Himself into the hands of His enemies, and they will put Him to death; but He will rise victorious from the tomb, He will ascend into heaven, He will be throned on the right hand of His Father. His enemies, on the contrary, after having vented all their rage, will live on without remorse, until the terrible day come for their chastisement. That day is not far off, for observe the severity wherewith our Lord speaks to them: You hear not the words of God, because you are not of God. Yet there was a time when they were of God, for the Lord gives His grace to all men; but they have rendered this grace useless; they are now in darkness, and the light they have rejected will not return.

You say that My Father is your God, and you have not known Him; but I know Him. Their obstinacy in refusing to acknowledge Jesus as the Messiah, has led these men to ignore that very God, whom they boast of honouring; for if they knew the Father, they would not reject His Son. Moses, and the Psalms, and the Prophets, are all a dead letter to them; these sacred Books are soon to pass into the hands of the Gentiles, who will both read and understand them. *If,* continues Jesus, *I should say that I know Him not, I should be like to you, a liar.* This strong language is that of the angry Judge who is to come down, at the last day, to destroy sinners. Jerusalem has not known the time of her visitation: the Son of God has visited her, He is with her, and she dares to say to Him: *Thou hast a devil!* She says to the eternal Word, who proves Himself to be God by the most astonishing miracles, that *Abraham and the prophets are*

greater than He! Strange blindness, that comes from pride and hardness of heart! The feast of the Pasch is at hand; these men are going to eat, and with much parade of religion, the flesh of the figurative lamb; they know full well that this lamb is a symbol, or a figure, which is to have its fulfilment. The true Lamb is to be sacrificed by their hands, and they will not know Him. He will shed His Blood for them, and it will not save them. How this reminds us of those sinners, for whom this Easter promises to be as fruitless as those of the past years! Let us redouble our prayers for them, and beseech our Lord to soften their hearts, lest trampling the Blood of Jesus under their feet, they should have it to cry vengeance against them before the throne of the heavenly Father.

At the Offertory, confiding in the merits of the Blood that has redeemed us, let us, in the words of the Psalm, give praise to God, and proclaim Him to be the author of that new life, of which the sacrifice of the Lamb is the never-failing source.

OFFERTORY

Confitebor tibi, Domine, in toto corde meo: retribue servo tuo; vivam, et custodiam sermones tuos: vivifica me secundum verbum tuum, Domine. I will praise thee, O Lord, with my whole heart: reward thy servant: I shall live, and keep thy commandments: save me according to thy word, O Lord.

The Sacrifice of the spotless Lamb has produced two effects upon the sinner: it has broken his fetters, and has made him the object of Gods love. The Ohuroh prays, in the Secret, that the Sacrifice which she is about to offer, and which is one with that of the cross, may work the same results in us.

SECRETS

Haec munera, quaesumus, Domine, et vincula nostrae pravitatis absolvant, et tuae nobis misericordiae dona concilient. Per Dominum. May these offerings, O Lord, both loosen the bonds of our wickedness, and obtain for us the gifts of thy mercy. Through, &c.

AGAINST THE PERSECUTORS OF THE CHURCH

Protege nos, Domine, tuis mysteriis servientes: ut divinis rebus inhaerentes, et corpore tibi famulemur et mente. Per Dominum. Protect us, O Lord, while we assist at thy sacred mysteries: that being employed in acts of religion, we may serve thee both in body and mind.

Through &c.

FOR THE POPE

Oblatis, quaesumus, Domine, placare muneribus: et famulum tuum N. quem Pastorem Ecclesiae tuae praeesse voluisti, assidua protectione gubernare. Per Dominum.

Be appeased, O Lord, with the offering we have made: and cease not to protect thy servant N.. whom thou hast been pleased to appoint Pastor over thy Church. Through, &c.

The Communion-antiphon is formed out of the very words spoken by Jesus, when instituting the august Sacrifice which has just been celebrated, and of which the priest and people have partaken, in memory of the Passion, for it renews both the remembrance and the merits of the Passion.

COMMUNION

Hoc corpus, quod pro vobis tradetur: hic calix novi testamenti est in meo sanguine, dicit Dominus: hoc facite, quotiesque sumitis, in meam commemorationem.

This is the body which shall be delivered up for you; this is the cup of the new covenant in my blood, saith the Lord. As often as you receive them, do it in remembrance of me.

In the Postcommunion, the Church prays to God, that He would maintain in the faithful the fruits of the visit He has so graciously paid them; for, by their participation in the sacred mysteries, He has entered into them.

POSTCOMMUNIONS

Adesto nobis, Domine Deus noster: et, quos tuis mysteriis recreasti, perpetuis defende subsidiis. Per Dominum.

Help us, O Lord our God, and for ever protect those whom thou hast refreshed with thy sacred mysteries. Through, &c.

AGAINST THE PERSECUTORS OF THE CHURCH

Quaesumus, Domine Deus noster: ut quos divina tribuis participatione gaudere, humanis non sinas subjacere periculis. Per Dominum.

We beseech thee, O Lord our God, not to leave exposed to the dangers of human life, those whom thou hast permitted to partake of these

divine mysteries. Through, &c.

FOR THE POPE

Haec nos quaesumus, Domine, divini Sacramenti perceptio protegat: et famulum tuum N. quem Pastorem Ecclesiae tuae praeesse voluisti, una cum commisso sibi grege salvet semper et muniat. Per Dominum.

May the participation of this divine Sacrament protect us, we beseech thee, O Lord, and always procure safety and defence to thy servant N. whom thou hast appointed Pastor over the Church, together with the flock committed to his charge. Through &c.

VESPERS

The psalms and antiphons are given [above](#).

CAPITULUM

(*Heb. ix*)

Fratres: Christus assistens Pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creationis, neque per sanguinem hircorum, aut vitulorum, sed per proprium sanguinem, introivit semel in Sancta, aeterna redemptione inventa.

Brethren: Christ being come as High Priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own Blood, entered once into the Holies, having obtained eternal redemption.

For the hymn and versicle, see [above](#).

ANTIPHON OF THE MAGNIFICAT

Abraham pater vester exsultavit ut videret diem meum: vidit et gavisus est.

Abraham your father rejoiced that he might see my day: he saw it, and was glad.

OREMUS

Quaesumus, omnipotens Deus familiam tuam propitius respice: ut, te largiente, regatur in corpore, et, te servante, custodiatur in mente. Per Dominum.

LET US PRAY

Mercifully look down on thy people, we beseech thee, O almighty God, that by thy bounty and protection, they may be governed and guarded both in body and soul. Through, &c.

The following appropriate prayer is from the Mozarabic breviary.

CAPITULUM

Passionis tuae festum, Christe Dei Filius, devotis cordium officiis,

recursu temporis inchoantes, quo pro nobis et linguas fuisti persequentium passus, et tradentium te vulneribus crucifixus; rogamus atque exposcimus ne te elonges a nobis: ut quia proximante tribulatione, non est qui adjuvet; tu solus Passionis tuae nos subleves ope: ne tradas ergo nos inimicis nostris in malum, sed excipe servos tuos in bonum: ut nos calumniantes superbi, inimici scilicet animarum nostrarum, virtutis tam potentia propellantur; tu es enim divina lucerna per humanitatem super candelabrum crucis imposita; ideo te rogamus, ut nos accendas, ne veniamus in poenam. Quos ergo perspicis initiatum Passionis tuae festum devotis cordibus excepisse, facito eos Passioni tuae communicare: ut tenebrarum nostrarum errore discusso, lucis tuae muniamur praesidio.

The course of the year has brought us to the time for celebrating, with devout hearts and offices, the feast of thy Passion, O Jesus, Son of God! wherein, for our sake, thou didst suffer the calumnies of thine enemies, and wast crucified by the wounds of them that betrayed thee. We pray and beseech thee, that thou depart not from us: and whereas tribulation is nigh at hand, and there is none to help us, do thou, by the help of thy Passion, become our sole protector. Deliver us not, therefore, into the hands of our enemies unto evil, but receive us, as thy servants, unto good; that the haughty ones who calumniate us, namely the enemies of our souls, may be repelled by the might of thy power. Thou, by the human nature thou hast assumed, art the lamp set on the stand of the cross: we beseech thee, therefore, that thou enkindle us by thy flame, lest we become a prey to punishment. Behold us now entering, with devout hearts, upon the feast of thy Passion; oh! grant that we may partake of the merits of thy Passion: that thus, being delivered from the error of our darkness, we may be fortified by the help of thy light.

That we may the better honour the holy cross, we give, for each day of this week, an appropriate hymn from one or other of the various ancient liturgies. The one we have selected for to-day is the composition of St. Venantius Fortunatus, bishop of Poitiers.

HYMN

Crux benedicta nitet, Dominus qua carne pependit.
Atque cruore suo vulnera nostra lavat.

Mitis amore pio pro nobis victima factus,
Traxit ab ore lupi qua sacer Agnus oves.

Transfixis palmis ubi mundum a clade redemit,
Atque suo clausit funere mortis iter.

Hic manus illa fuit clavis confixa cruentis.
Quae eripuit Paulum crimine, morte Petrum.

Fertilitate potens, o dulce et nobile lignum,
Quando tuis ramis tam nova poma geris.

Cujus odore novo defuncta cadavera surgunt,
Et redeunt vitae qui caruere die.

Nullum uret aestus sub frondibus arboris hujus:
Luna nec in noctem, sol neque meridie.

Tu plantata micas secus est ubi cursus aquarum:
Spargis et ornatas flore recente comas.

Appensa est vitis inter tua brachia, de qua
Dulcia sanguineo vina rubore fluunt.

Brightly shineth the blessed cross, whereon hung the Body of our Lord,
when, with his Blood, he washed our wounds.

Become, out of tender love for us, a meek Victim, this divine Lamb did
by the cross rescue us his sheep from the jaws of the wolf.

'Twas there, with his hands nailed to the wood, that he redeemed the
world from ruin, and by his own death, closed the way of death.

Here was fastened with cruel nails that hand which delivered Paul from
sin, and Peter from death.

O sweet and noble tree! how vigorous in thy growth, when, on thy
branches, hang fruits so rare as these!

Thy fresh fragrance gives resurrection to many that lay in the tomb, and
restores the dead to life.

He that shelters beneath thy shade, shall not be scorched either by the
moon at night or by the midday sun.

Planted near the running waters, thou art lovely in thy verdure, and
blossoms ever fresh blow on each fair branch.

Between thine arms hangs the pendant Vine, whence wine most sweet
flows in a ruddy stream

PASSIONTIDE AND HOLY WEEK

PALM SUNDAY

Hodie si vocem Domini audieritis, nolite obdurare corda vestra.
To-day, if ye shall hear the voice of the Lord, harden not your hearts.

Early in the morning of this day, Jesus sets out for Jerusalem, leaving Mary His Mother, and the two sisters Martha and Mary Magdalene, and Lazarus, at Bethania. The Mother of sorrows trembles at seeing her Son thus expose Himself to danger, for His enemies are bent upon His destruction; but it is not death, it is triumph, that Jesus is to receive to-day in Jerusalem. The Messias, before being nailed to the cross, is to be proclaimed King by the people of the great city; the little children are to make her streets echo with their *Hosannas* to the Son of David; and this in presence of the soldiers of Romes emperor, and of the high priests and pharisees: the first standing under the banner of their eagles; the second, dumb with rage.

The prophet Zachary had foretold this triumph which the Son of Man was to receive a few days before His Passion, and which had been prepared for Him from all eternity. Rejoice greatly, O daughter of Sion! Shout for joy, O daughter of Jerusalem! Behold thy King will come to thee; the Just and the Saviour. He is poor, and riding upon an ass, and upon a colt, the foal of an ass. [Zach. ix. 9]. Jesus, knowing that the hour has come for the fulfilment of this prophecy, singles out two from the rest of His disciples, and bids them lead to Him an ass and her colt, which they would find not far off. He has reached Beth phage, on Mount Olivet. The two disciples lose no time in executing the order given them by their divine Master; and the ass and the colt are soon brought to the place where He stands.

The holy fathers have explained to us the mystery of these two animals. The ass represents the Jewish people, which had been long under the yoke of the Law; the colt, upon which, as the evangelist says, no man yet hath sat [St. Mark xi. 2], is a figure of the Gentile world, which no one had ever yet brought into subjection. The future of these two peoples is to be decided a few days hence: the Jews will be rejected, for having refused to acknowledge Jesus as the Messias; the Gentiles will take their place, to be adopted as Gods people, and become docile and faithful.

The disciples spread their garments upon the colt; and our Saviour, that the prophetic figure might be fulfilled, sits upon him [*Ibid.* 7, and St. Luke xix. 35.], and advances towards Jerusalem. As soon as it is known that Jesus is near the city, the holy Spirit works in the hearts of those

Jews, who have come from all parts to celebrate the feast of the Passover. They go out to meet our Lord, holding palm branches in their hands, and loudly proclaiming Him to be King [St. Luke xix. 38]. They that have accompanied Jesus from Bethania, join the enthusiastic crowd. Whilst some spread their garments on the way, others cut down boughs from the palm-trees, and strew them along the road. *Hosanna* is the triumphant cry, proclaiming to the whole city that Jesus, the Son of David, has made His entrance as her King.

Thus did God, in His power over mens hearts, procure a triumph for His Son, and in the very city which, a few days later, was to clamour for His Blood. This day was one of glory to our Jesus, and the holy Church would have us renew, each year, the memory of this triumph of the Man-God. Shortly after the birth of our Emmanuel, we saw the Magi coming from the extreme east, and looking in Jerusalem for the King of the Jews, to whom they intended offering their gifts and their adorations: but it is Jerusalem herself that now goes forth to meet this King. Each of these events is an acknowledgment of the kingship of Jesus; the first, from the Gentiles; the second, from the Jews. Both were to pay Him this regal homage, before He suffered His Passion. The inscription to be put upon the cross, by Pilates order, will express the kingly character of the Crucified: Jesus of Nazareth, King of the Jews. Pilate, the Roman governor, the pagan, the base coward, has been unwittingly the fulfiller of a prophecy; and when the enemies of Jesus insist on the inscription being altered, Pilate will not deign to give them any answer but this: What I have written, I have written. To-day, it is the Jews themselves that proclaim Jesus to be their King: they will soon be dispersed, in punishment for their revolt against the Son of David; but Jesus is King, and will be so for ever. Thus were literally verified the words spoken by the Archangel to Mary, when he announced to her the glories of the Child that was to be born of her: The Lord God shall give unto Him the throne of David, His father; and He shall reign in the house of Jacob for ever. [St. Luke i. 32]. Jesus begins His reign upon the earth this very day; and though the first Israel is soon to disclaim His rule, a new Israel, formed from the faithful few of the old, shall rise up in every nation of the earth, and become the kingdom of Christ, a kingdom such as no mere earthly monarch ever coveted in his wildest fancies of ambition.

This is the glorious mystery which ushers in the great week, the week of dolours. Holy Church would have us give this momentary consolation to our heart, and hail our Jesus as our King. She has so arranged the service of to-day, that it should express both joy and sorrow; joy, by uniting herself with the loyal *hosannas* of the city of David; and sorrow, by compassionating the Passion of her divine Spouse. The whole

function is divided into three parts, which we will now proceed to explain.

The first is the blessing of the palms; and we may have an idea of its importance from the solemnity used by the Church in this sacred rite. One would suppose that the holy Sacrifice has begun, and is going to be offered up in honour of Jesus entry into Jerusalem. Introit, Collect, Epistle, Gradual, Gospel, even a Preface, are said, as though we were, as usual, preparing for the immolation of the spotless Lamb; but, after the triple *Sanctus! Sanctus! Sanctus!* the Church suspends these sacrificial formulas, and turns to the blessing of the palms. The prayers she uses for this blessing are eloquent and full of instruction; and, together with the sprinkling with holy water and the incensation, impart a virtue to these branches, which elevates them to the supernatural order, and makes them means for the sanctification of our souls and the protection of our persons and dwellings. The faithful should hold these palms in their hands during the procession, and during the reading of the Passion at Mass, and keep them in their homes as an outward expression of their faith, and as a pledge of Gods watchful love.

It is scarcely necessary to tell our reader that the palms or olive branches, thus blessed, are carried in memory of those wherewith the people of Jerusalem strewed the road, as our Saviour made His triumphant entry; but a word on the antiquity of our ceremony will not be superfluous. It began very early in the east. It is probable that, as far as Jerusalem itself is concerned, the custom was established immediately after the ages of persecution. St. Cyril, who was bishop of that city in the fourth century, tells us that the palm-tree, from which the people cut the branches when they went out to meet our Saviour, was still to be seen in the vale of Cedron [*Cateches. x. versus fin.*] Such a circumstance would naturally suggest an annual commemoration of the great event. In the following century, we find this ceremony established, not only in the churches of the east, but also in the monasteries of Egypt and Syria. At the beginning of Lent, many of the holy monks obtained permission from their abbots to retire into the desert, that they might spend the sacred season in strict seclusion; but they were obliged to return to their monasteries for Palm Sunday, as we learn from the life of Saint Euthymius, written by his disciple Cyril [*Act. SS. Jan. 20*]. In the west, the introduction of this ceremony was more gradual; the first trace we find of it is in the sacramentary of St. Gregory, that is, at the end of the sixth, or the beginning of the seventh, century. When the faith had penetrated into the north, it was not possible to have palms or olive branches; they were supplied by branches from other trees. The beautiful prayers used in the blessing, and based on the mysteries expressed by the palm and olive trees, are still employed in the blessing

of our willow, box, or other branches; and rightly, for these represent the symbolical ones which nature has denied us.

The second of to-days ceremonies is the procession, which comes immediately after the blessing of the palms. It represents our Saviours journey to Jerusalem, and His entry into the city. To make it the more expressive, the branches that have just been blessed are held in the hand during it. With the Jews, to hold a branch in ones hand was a sign of joy. The divine law had sanctioned this practice, as we read in the following passage from Leviticus, where God commands His people to keep the feast of tabernacles: And you shall take to you, on the first day, the fruits of the fairest tree, and branches of palm-trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God [Lev. xxiii. 40]. It was, therefore, to testify their delight at seeing Jesus enter within their walls, that the inhabitants, even the little children, of Jerusalem, went forth to meet Him with palms in their hands. Let us, also, go before our King, singing our *hosannas* to Him as the conqueror of death, and the liberator of His people.

During the middle ages, it was the custom, in many churches, to carry the book of the holy Gospels in this procession. The Gospel contains the words of Jesus Christ, and was considered to represent Him. The procession halted at an appointed place, or station: the deacon then opened the sacred volume, and sang from it the passage which describes our Lords entry into Jerusalem. This done, the cross which, up to this moment, was veiled, was uncovered; each of the clergy advanced towards it, venerated it, and placed at its foot a small portion of the palm he held in his hand. The procession then returned, preceded by the cross, which was left unveiled until all had re-entered the church. In England and Normandy, as far back as the eleventh century, there was practised a holy ceremony which represented, even more vividly than the one we have just been describing, the scene that was witnessed on this day at Jerusalem: the blessed Sacrament was carried in procession. The heresy of Berengarius, against the real presence of Jesus in the Eucharist, had been broached about that time; and the tribute of triumphant joy here shown to the sacred Host was a distant preparation for the feast and procession which were to be instituted at a later period.

A touching ceremony was also practised in Jerusalem during to-days procession, and, like those just mentioned, was intended to commemorate the event related by the Gospel. The whole community of the Franciscans (to whose keeping the holy places are entrusted) went in the morning to Bethphage. There, the father guardian of the holy Land, being vested in pontifical robes, mounted upon an ass, on which

garments were laid. Accompanied by the friars and the Catholics of Jerusalem, all holding palms in their hands, he entered the city, and alighted at the church of the holy sepulchre where Mass was celebrated with all possible solemnity.

This beautiful ceremony, which dated from the period of the Latin kingdom in Jerusalem, has been forbidden, for now almost two hundred years, by the Turkish authorities of the city.

We have mentioned these different usages, as we have done others on similar occasions, in order to aid the faithful to the better understanding of the several mysteries of the liturgy. In the present instance, they will learn that, in to-days procession, the Church wishes us to honour Jesus Christ as though He were really among us, and were receiving the humble tribute of our loyalty. Let us lovingly go forth to meet this our King, our Saviour, who comes to visit the daughter of Sion, as the prophet has just told us. He is in our midst; it is to Him that we pay honour with our palms: let us give Him our hearts too. He comes that He may be our King; let us welcome Him as such, and fervently cry out to Him: *Hosanna* to the Son of David!

At the close of the procession a ceremony takes place, which is full of the sublimest symbolism. On returning to the church, the doors are found to be shut. The triumphant procession is stopped; but the songs of joy are continued. A hymn in honour of Christ our King is sung with its joyous chorus; and at length the subdeacon strikes the door with the staff of the cross; the door opens, and the people, preceded by the clergy, enter the church, proclaiming the praise of Him, who is our resurrection and our life.

This ceremony is intended to represent the entry of Jesus into that Jerusalem of which the earthly one was but the figure - the Jerusalem of heaven, which has been opened for us by our Saviour. The sin of our first parents had shut it against us; but Jesus, the King of glory, opened its gates by His cross, to which every resistance yields. Let us, then, continue to follow in the footsteps of the Son of David, for He is also the Son of God, and He invites us to share His kingdom with Him. Thus, by the procession, which is commemorative of what happened on this day, the Church raises up our thoughts to the glorious mystery of the Ascension, whereby heaven was made the close of Jesus mission on earth. Alas! the interval between these two triumphs of our Redeemer are not all days of joy; and no sooner is our procession over, than the Church, who had laid aside for a moment the weight of her grief, falls back into sorrow and mourning.

The third part of to-days service is the offering of the holy Sacrifice. The

portions that are sung by the choir are expressive of the deepest desolation; and the history of our Lords Passion, which is now to be read by anticipation, gives to the rest of the day that character of sacred gloom, which we all know so well. For the last five or six centuries, the Church has adopted a special chant for this narrative of the holy Gospel. The historian, or the evangelist, relates the events in a tone that is at once grave and pathetic; the words of our Saviour are sung to a solemn yet sweet melody, which strikingly contrasts with the high dominant of the several other interlocutors and the Jewish populace. During the singing of the Passion, the faithful should hold their palms in their hands, and, by this emblem of triumph, protest against the insults offered to Jesus by His enemies. As we listen to each humiliation and suffering, all of which were endured out of love for us, let us offer Him our palm as to our dearest Lord and King. When should we be more adoring, than when He is most suffering?

These are the leading features of this great day. According to our usual plan, we will add to the prayers and lessons any instructions that seem to be needed.

This Sunday, besides its liturgical and popular appellation of *Palm Sunday*, has had several other names. Thus it was called *Hosanna Sunday*, in allusion to the acclamation wherewith the Jews greeted Jesus on His entry into Jerusalem. Our forefathers used also to call it *Pascha Floridum*, because the feast of the Pasch (or Easter), which is but eight days off, is to-day in bud, so to speak, and the faithful could begin from this Sunday to fulfil the precept of Easter Communion. It was in allusion to this name, that the Spaniards, having on the Palm Sunday of 1513, discovered the peninsula on the Gulf of Mexico, called it *Florida*. We also find the name of *Capililavium* given to this Sunday, because, during those times when it was the custom to defer till Holy Saturday the baptism of infants born during the preceding months (where such a delay entailed no danger), the parents used, on this day, to wash the heads of these children, out of respect to the holy chrism wherewith they were to be anointed. Later on, this Sunday was, at least in some churches, called the *Pasch of the competents*, that is, of the catechumens, who were admitted to Baptism; they assembled to-day in the church, and received a special instruction on the symbol, which had been given to them in the previous scrutiny. In the Gothic Church of Spain, the symbol was not given till to-day. The Greeks call this Sunday *Baiphoros*, that is, *Palm-bearing*.

PALM SUNDAY: BLESSING OF PALMS

It begins with the chanting of the following antiphon, which serves as an Introit.

ANTIPHON

Hosanna filio David! Benedictus qui venit in nomine Domini. O Rex Israel! Hosanna in excelsis!

Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord. O King of Israel! Hosanna in the highest!

The priest then sums up, in the following prayer, the petitions of the faithful. This is what he asks for his people: that after this short life is over, they may come to that eternal kingdom, which has been prepared for them by the Death and Resurrection of Jesus.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Deus quem diligere et amare, justitia est, ineffabilis gratiae tuae in nobis dona multiplica; et qui fecisti nos in morte Filii tui sperare quae credimus, fac nos eodem resurgente pervenire quo tendimus. Qui tecum vivit et regnat in unitate Spiritus sancti Deus per omnia saecula saeculorum.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

LET US PRAY

O God, whom to love is true righteousness, multiply in our hearts the gifts of thy holy grace; and since, by the death of thy only Son, thou hast made us to hope for those things which we believe, grant that, by his resurrection, we may arrive at the happy end of our journey. Who liveth and reigneth with thee, in the unity of the Holy Ghost, world without end.

R. Amen.

After this prayer, the subdeacon chants a passage from the Book of Exodus, which relates how the people of God, after they had gone forth from Egypt, pitched their tents at Elim, beneath the shade of seventy palm-trees, where also were twelve fountains. While here, they were

told by Moses that God was about to send them manna from heaven, and that, on the very next morning, their hunger would be appeased. These were figures of what is now given to the Christian people. The faithful, by a sincere conversion, have separated themselves from the Egypt of a sinful world. They are offering the palms of their loyalty and love to Jesus, their King. The fountains typify the Baptism, which, a few days hence, is to be administered to our catechumens. These fountains are twelve in number; the twelve articles of the symbol of our faith were preached to the world by the twelve apostles. And finally, on the morning of Easter day, Jesus, the Bread of life, the heavenly Manna, will arise from the tomb, and manifest His glory to us.

Lectio libri Exodi.

Cap. xv

In diebus illis: Venerunt filii Israel in Elim, ubi erant duodecim fontes aquarum, et septuaginta palmae: et castrametati sunt iuxta aquas. Profectique sunt de Elim: et venit omnis multitudo filiorum Israel in desertum Sin, quod est inter Elim et Sinai: quintodecimo die mensis secundi, postquam egressi sunt de terra Aegypti. Et murmuravit omnis congregatio filiorum Israel contra Moysen et Aaron in solitudine. Dixeruntque filii Israel ad eos: Utinam mortui essemus per manum Domini in terra Aegypti, quando sedebamus super ollas carnum: et comedebamus panem in saturitate. Cur induxistis nos in desertum istud, ut occideretis omnem multitudinem fame? Dixit autem Dominus ad Moysen: Ecce ego pluam vobis panes de coelo. Egrediatur populus, et colligat quae sufficiunt per singulos dies: ut tentem eum, utrum ambulet in lege mea, an non. Die autem sexto parent quod inferant: et sit duplum, quam colligere solebant per singulos dies. Dixeruntque Moyses et Aaron ad omnes filios Israel: Vespere scietis, quod Dominus eduxerit vos de terra Aegypti: et mane videbitis gloriam Domini.

Lesson from the book of Exodus.

Ch. xv

In those days, the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm-trees; and they encamped by the waters. And they set forward from Elim; and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots, and ate bread to the full. Why have you brought us into this desert, that you

might destroy all the multitude with famine? And the Lord said to Moses: Behold I will rain bread from heaven for you; let the people go forth, and gather what is sufficient for every day, that I may prove them whether they will walk in my law, or no. But the sixth day let them provide for to bring in, and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel: In the evening you shall know that the Lord hath brought you forth out of the land of Egypt: and in the morning you shall see the glory of the Lord.

After this lesson, the choir sings one of the two following responsories, which commemorate the Passion of our Lord.

RESPONSORY

R. Collegereunt pontifices et pharisaei concilium, et dixerunt: Quid facimus, quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum: * Et venient Romani, et tollent nostrum locum et gentem.

V. Unus autem ex illis, Caiphas nomine, cum esset anni illius, prophetavit dicens: Expedit vobis, ut unus moriatur homo pro populo, et non tota gens pereat. Ab illo ergo die cogitaverunt interficere eum dicentes: * Et venient Romani, et tollent nostrum locum et gentem.

R. In monte Oliveti oravit ad Patrem: Pater, Si fieri potest, transeat a me calix iste. * Spiritus quidem promptus est: caro autem infirma: fiat voluntas tua.

V. Vigilate et orate, ut non intretis in tentationem. * Spiritus quidem promptus est: caro autem infirma: fiat voluntas tua.

R. The chief priests therefore and the pharisees gathered a council, and said: What are we doing, for this man performeth many wonders? If we let him go on thus, all will believe in him. * And the Romans will come and destroy both our country and people.

V. But one of them, named Caiphas, being the high priest of that year, said to them: It is for your interest that one man should die for the people, and not the whole nation perish. Therefore from that day they devised to kill him, saying: * And the Romans will come and destroy both our country and people.

R. Jesus prayed unto his Father on Mount Olivet: O Father, if it be possible, let this cup pass from me. * The spirit indeed is ready, but the flesh is weak. Thy will be done.

V. Watch and pray, that ye enter not into temptation. * The spirit

indeed is ready, but the flesh is weak. Thy will be done.

The deacon then chants, from the Gospel of Saint Matthew, the history of Jesus triumphant entry into Jerusalem. The palms of the new Testament entwine with those of the old, in honour of the Man-God, who is the connecting link of both.

GOSPEL

Sequentia sancti Evangelii secundum Matthaeum.

Cap. xxi.

In illo tempore: Cum appropinquasset Jesus Jerosolymis et venisset Bethphage, ad montem Oliveti; tunc misit duos discipulos, dicens eis: Ite in castellum, quod contra vos est: et statim invenietis asinam alligatam, et pullum cum ea: solvite, et adducite mihi. Et si quis vobis aliquid dixerit, dicite quia Dominus his opus habet: et confestim dimittet eos. Hoc autem totum factum est, ut adimpleretur quod dictum est per prophetam dicentem: Dicite filiae Sion: Ecce Rex tuus venit tibi mansuetus, sedens super asinam, et pullum filium subjugalis. Euntes autem discipuli, fecerunt sicut praecepit illis Jesus. Et adduxerunt asinam, et pullum: et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in via. Alii autem caedebant ramos de arboribus, et sternebant in via. Turbae autem quae praecedebant, et quae sequebantur, clamabant, dicentes: Hosanna filio David! benedictus qui venit in nomine Domini!

Sequel of the holy Gospel according to Matthew.

Ch. xxi.

At that time: When Jesus drew nigh to Jerusalem, and was come to Bethphage, unto mount Olivet, he sent two disciples, saying to them: Go ye into the village that is over against you. and immediately you shall find an ass tied and a colt with her; loose them and bring them to me. And if any man shall say anything to you, say ye, that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion: Behold, thy King cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them: and they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way, and others cut boughs from the trees, and strewed them in the way; and the multitudes that went before and that followed, cried, saying: Hosanna to the Son of David! Blessed is he that cometh in the

name of the Lord!

And now the mystery-speaking palms are to receive the Church's blessing. The priest begins by two scriptural allusions: the first is to Noah, who received an olive-branch, when the waters of the deluge had subsided; the second is to Moses, whose people, after quitting Egypt, encamped under the seventy palm-trees. Then in the solemn tone of the Preface, he calls upon all creatures to give praise to the adorable name of Jesus, for whom we are preparing the homage of our devoted love. Let us respond to the invitation, and sing with all our hearts: *Holy! Holy! Holy! - Hosanna in excelsis!*

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Auge fidem in te sperantium, Deus, et supplicum preces clementer exaudi: veniat super nos multiplex misericordia tua; benedicantur et hi palmites palmarum, seu olivarum: et sicut in figura Ecclesiae multiplicasti Noe egredientem de arca, et Moysen exeuntem de Aegypto cum filiis Israel: ita nos portantes palmos, et ramos olivarum bonis actibus occurramus obviam Christo, et per ipsum in gaudium introeamus aeternum. Qui tecum vivit et regnat in unitate Spiritus sancti Deus,

V. Per omnia saecula saeculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus. Qui gloriaris in consilio sanctorum tuorum. Tibi enim serviunt creaturae tuae: quia te solum auctorem et Deum cognoscunt: et omnis factura tua te collaudat, et benedicunt te sancti tui. Quia illud magnum Unigeniti tui nomen, coram regibus et potestatibus hujus saeculi, libera voce confitentur. Cui assistunt Angeli et Archangeli, Throni et Dominationes: eumque omni militia coelestis exercitus, hymnum gloriae tuae concinunt, sine fine dicentes:

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.

Pleni sunt coeli et terra gloria tua.

Hosanna in excelsis.
Benedictus qui venit in nomine Domini.
Hosanna in excelsis.

V. The Lord be with you.
R. And with thy spirit.

LET US PRAY.

Increase, O God, the faith of them that hope in thee, and mercifully hear the prayers of thy suppliants; let thy manifold mercy come upon us, and let these branches of palm-trees, or olive-trees be blessed; and as in a figure of the Church thou didst multiply Noah going out of the ark, and Moses going out of Egypt with the children of Israel, so let us, carrying palms and branches of olive-trees, go and meet Christ with good works, and enter through him into eternal joys. Who liveth and reigneth with thee, in the unity of the Holy Ghost, God,

V. For ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have fixed them on God.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and available to salvation, always and in all places to give thee thanks, O holy Lord, almighty Father, eternal God, who art glorious in the assembly of thy saints. For thy creatures serve thee, because they acknowledge thee for their only Creator and God. And the whole creation praiseth thee, and thy saints bless thee, because they confess with freedom, before the kings and Powers of this world, the great name of thy only-begotten Son. Before whom the Angels and Archangels, the Thrones and Dominations, stand, and with all the troops of the heavenly host, sing a hymn to thy glory, saying without ceasing:

Holy, holy, holy, Lord God of hosts!

Heaven and earth are full of thy glory.

Hosanna in the highest!

Blessed is he that cometh in the name of the Lord.

Hosanna in the highest!

The prayers which now follow, explain the mystery of the palms, and draw down the blessing of God both upon them and upon the faithful who receive and keep them with proper dispositions.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.

Petimus, Domine sancte, Pater omnipotens, aeterne Deus: ut hanc creaturam olivae, quam ex ligni materia prodire jussisti, quamque columba rediens ad arcam, proprio pertulit ore: benedicere et sanctificare digneris: ut quicumque ex ea receperint, accipiant sibi protectionem animae et corporis, fiatque, Domine, nostrae salutis remedium, tuae gratiae sacramentum. Per Dominum nostrum.
R. Amen.

OREMUS.

Deus, qui dispersa congregas, et congregata conservas: qui populis obviam Jesu ramos portantibus benedixisti: benedic etiam hos ramos palmae et olivae, quos tui famuli ad honorem nominis tui fideliter suscipiunt: ut in quemcumque locum introducti fuerint, tuam benedictionem habitatores loci illius consequantur: et omni adversitate effugata, dextera tua protegat quos redemit Jesus Christus Filius tuus Dominus noster. Qui tecum.
R. Amen.

OREMUS

Deus, qui miro dispositionis ordine, ex rebus etiam insensibilibus, dispensationem nostrae salutis ostendere voluisti: da quaesumus, ut devota tuorum corda fidelium salubriter intelligant, quid mystice designet in facto, quod hodie coelesti lumine afflata, Redemptori obviam procedens, palmarum atque olivarum ramos vestigiis ejus turba substravit. Palmarum igitur rami de mortis principe triumphos exspectant: surculi vero olivarum spiritualem unctionem advenisse quodammodo clamant. Intellexit enim jam tunc illa hominum beata multitudo praefigurari: quia Redemptor noster humanis condolens miseriis, pro totius mundi vita cum mortis principe esset pugnaturus, ac moriendo triumphaturus. Et ideo talia obsequens administravit, quae in illo et triumphos victoriae, et misericordiae pinguedinem declararent. Quod nos quoque plena fide, et factum et significatum retinentes, te Domine sancte, Pater omnipotens, aeterne Deus, per eundem Dominum nostrum Jesum Christum supplicitem exoramus: ut in ipso atque per ipsum, cujus nos membra fieri voluisti, de mortis imperio victoriam reportantes, ipsius gloriosae resurrectionis participes esse mereamur. Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum.
R. Amen.

OREMUS

Deus, qui per olivae ramum, pacem terris columbam nuntiare jussisti: praesta quaesumus: ut hos olivae coeterarumque arborum ramos, coelesti benedictione sanctifices: ut cuncto populo tuo proficiant ad salutem. Per Christum Dominum nostrum.

R. Amen.

OREMUS

Benedic, quaesumus, Do mine, hos palmarum, seu olivarum ramos: et priesta ut quod populus tuus in tui venerationem hodierna die corporaliter agit, hoc spiritualiter summa devotione perficiat, de hoste victoriam reportando, et opus misericordite summo opere diligendo. Per Dominum.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

LET US PRAY.

We beseech thee, O holy Lord, almighty Father, eternal God, that thou wouldst be pleased to bless and sanctify this creature of the olive tree, which thou madest to shoot out of the substance of the wood, and which the dove, returning to the ark, brought in its bill; that whoever receiveth it, may find protection of soul and body, and that it may prove, O Lord, a saving remedy, and a sacred sign of thy grace.

Through, &c.

R. Amen.

LET US PRAY.

O God, who gatherest what is dispersed, and preservest what is gathered; who didst bless the people that carried boughs to meet Jesus; bless also these branches of the palm-tree and olive-tree which thy servants take with faith in honour of thy name; that into whatever place they may be carried, the inhabitants of that place may obtain thy blessing, and thy right hand may preserve from all adversity, and protect those that have been redeemed by our Lord Jesus Christ thy Son. Who liv eth, &c.

R. Amen.

LET US PRAY

O God, who by the wonderful order of thy providence wouldst, even in insensible things, show us the manner of our salvation; grant, we beseech thee, that the devout hearts of thy faithful may understand to their benefit the mystical meaning of that ceremony, when the multitude, by direction from heaven, going this day to meet our Redeemer, strewed under his feet palms and olive-branches. The palms represent his triumph over the prince of death: and the olive-branches

proclaim, in some manner, the coming of a spiritual unction. For that pious multitude then knew, what was by them signified, that our Redeemer, compassionating the misery of mankind, was to fight for the life of the whole world with the prince of death; and to triumph over him by his own death. And therefore in that action they made use of such things as might declare both the triumph of his victory, and the riches of his mercy. We also with a firm faith, retaining both the ceremony and its signification, humbly beseech thee, O holy Lord, almighty Father, eternal God, through the same Lord Jesus Christ, that we, whom thou hast made his members, gaining by him, and in him, a victory over the empire of death, may deserve to be partakers of his glorious resurrection. Who liveth and reigneth with thee, in the unity of the Holy Ghost, world without end.

R. Amen.

LET US PRAY

O God, who by an olive branch didst command the dove to proclaim peace to the world; sanctify, we beseech thee, by thy heavenly benediction, these branches of olives and other trees; that they may be serviceable to all thy people unto salvation. Through, &c.

R. Amen.

LET US PRAY

Bless, O Lord, we beseech thee, these branches of the palm-tree, or olive-tree; and grant that what thy people this day act corporally for thy honour, they may perform the same spiritually with the greatest devotion, by gaining a victory over their enemy, and ardently loving the work of thy mercy. Through, &c.

R. Amen.

The priest completes the blessing of the palms by sprinkling them with holy water and thurifying them with incense. After which, he adds the following prayer.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Deus, qui Filium tuum Jesum Christum Dominum nostrum, pro salute nostra in hunc mundum misisti, ut se humiliaret ad nos, et nos revocaret ad te: cui etiam dum Jerusalem veniret, ut adimpleret Scripturas, credentium populorum turba, fidelissima devotione, vestimenta sua cum ramis palmarum in via sternerant: praesta, quaesumus, ut illi fidei viam praeparemus: de qua remoto lapide offensionis, et petra scandali, frondeant apud te opera nostra justitiae ramis: ut ejus vestigia sequi mereamur. Qui tecum vivit et regnat in

unitate Spiritus sancti Deus, per omnia saecula saeculorum.
R. Amen.

V. The Lord be with you.
R. And with thy spirit.

LET US PRAY.

O God, who, for our salvation, didst send into this world thy Son Jesus Christ our Lord that he might humble himself to our condition, and call us back to thee: for whom also, as he was coming to Jerusalem, to fulfil the Scriptures, a multitude of faithful people, with a zealous devotion, spread their garments together with palm branches in the way: grant, we beseech thee, that we may prepare him the way of faith, out of which the stone of offence and the rock of scandal being removed, our actions may flourish with branches of righteousness. so that we may be worthy to follow his steps. Who liveth and reigneth with thee, in the unity of the Holy Ghost, world without end.
R. Amen.

After this prayer, the priest distributes the palms to the faithful [In receiving the palm, the faithful should kiss first the palm itself, and then the priest's hand]. During the distribution, the choir reminds us, by the two following antiphons, of the enthusiasm of the little children of Jerusalem, who, with their palms in their hands, sang their loud: Hosanna to the Son of David!

ANTIPHON

Pueri Hebrinorum portantes ramos olivarum obviaverunt Domino, clamantes, et dicentes: Hosanna in excelsis!
The Hebrew children carrying olive-branches met the Lord, crying out, and saying: Hosanna in the highest!

ANTIPHON

Pueri Hebraeorum vestimenta prosternebant in via, et clamabant dicentes: Hosanna filio David; benedictus qui venit in nomine Domini!
The Hebrew children spread their garments in the way, and cried out saying: Hosanna to the Son of David; blessed is he that cometh in the name of the Lord!

As soon as the distribution is over, the priest concludes this first part of the service by the following prayer.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS

Omnipotens sempiterne Deus, qui Dominum nostrum Jesum Christum super pullum asinae sedere fecisti: et turbas populorum vestimenta, vel ramos arborum in via sternere, et Hosanna decantare in laudem ipsius docuisti: da quaesumus, ut illorum innocentiam imitari possimus, et eorum meritum consequi mereamur. Per eundem Christum Dominum nostrum.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

LET US PRAY

O almighty and eternal God, who wouldst have our Lord Jesus Christ ride on the colt of an ass, and didst inspire the crowds of people to spread their garments, and branches of trees in the way, and to sing Hosanna to his praise:

grant, we beseech thee, that we may imitate their innocence, and deserve to partake in their merits. Through the same Christ our Lord.

R. Amen.

THE PROCESSION

The priest having blessed the incense - which, according to the custom of the Church, always heads a procession and sheds its perfume along the path that is to be taken - the deacon turns towards the people, and gives the signal for departure, with these words:

Procedamus in pace.
Let us proceed in peace.

The choir answers:

In nomine Christi. Amen.
In the name of Christ. Amen.

The procession then advances, the clergy and people holding the palms in their hands. The choir chants the following antiphons, in honour of Jesus, the King of Israel.

ANTIPHON

Cum appropinquaret Dominus Jerosolymam, misit duos ex discipulis suis, dicens: Ite in castellum, quod contra vos est: et invenietis pullum asinae alligatum, super quem nullus hominum sedit: solvite, et adducite mihi. Si quis vos interrogaverit, dicite: Opus Domino est. Solventes adduxerunt ad Jesum: et imposuerunt in vestimenta sua, et sedit super eum: alii expandebant vestimenta sua in via: alii ramos de arboribus sternebant, et qui sequebantur, clamabant: Hosanna! benedictus qui venit in nomine Domini, et benedictum regnum patris nostri David! Hosanna in excelsis! Miserere nobis, fili David!

When the Lord drew nigh to Jerusalem, he sent two of his disciples, saying: Go ye into the village that is over against you: and you will find the colt of an ass tied, loose it, and bring it to me. If any one ask you any questions, say: The Lord wanteth it. They untied, and brought it to Jesus, and laid their garments upon it; and he seated himself on it. Others spread their garments in the way; others cut branches from the trees; and those who followed, cried out, Hosanna! Blessed is he that cometh in the name of the Lord; and blessed be the reign of our father David! Hosanna in the highest! O Son of David, have mercy on us!

ANTIPHON

Cum nudisset populus, quia Jesus venit Jerosolymam, acceperunt ramos

palmarum, et exierunt ei obviam, et clamabant pueri dicentes: Hic est, qui venturus est in salutem populi: Hic est salus nostra, et redemptio Israel. Quantus est iste, cui Throni et Dominationes occurrunt! Noli timere, filia Sion! ecce Rex tuus venit tibi sedens super pullum asinae sicut scriptum est. Salve Rex fabricator mundi, qui venisti redemire nos! When the people heard that Jesus was coming to Jerusalem, they took palm-branches and went out to meet him; and the children cried out, saying: This is he, who is come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is he, whom the Thrones and Dominations go out to meet! Fear not, O daughter of Sion: behold thy King cometh to thee sitting on an ass's colt, as it is written. Hail, O King, the Creator of the world, who art come to redeem us!

ANTIPHON

Ante sex dies solemnis Paschae, quando venit Dominus in civitatem Jerusalem, occurrerunt ei pueri: et in manibus portabant ramos palmarum: et clamabant voce magna dicentes: Hosanna in excelsis! Benedictus qui venisti in multitudine misericordiae tuae: Hosanna in excelsis!

Six days before the solemnity of the Passover, when the Lord was coming into the city of Jerusalem, the children met him, and carried palm-branches in their hands; and they cried out with a loud voice, saying: Hosanna in the highest: blessed art thou who art come in the multitude of thy mercy: Hosanna in the highest!

ANTIPHON

Occurrunt turbae cum floribus et palmis Redemptori obviam: et victori triumphanti digna dant obsequia. Filium Dei ore gentes praedicant: et in laudem Christi voces tonant per nubila: Hosanna in excelsis!

The multitude goeth out to meet their Redeemer with flowers and palms, and payeth the homage due to a triumphant conqueror: the Gentiles proclaim the Son of God: and their voices rend the skies in the praise of Christ: Hosanna in the highest!

ANTIPHON

Cum angelis et pueris fideles inveniamur, triumphatori mortis clamantes: Hosanna in excelsis!

Let us faithfully join with the angels and children, singing to the Conqueror of death: Hosanna in the highest!

ANTIPHON

Turba multa quae convenerat ad diem festum, clamabat Domino:

Benedictus qui venit in nomine Domini! Hosanna in excelsis!

A great multitude that was met together at the festival cried out to the Lord: Blessed is he that cometh in the name of the Lord! Hosanna in the highest!

The procession is now on its return to the church: but it cannot enter, for the doors are shut. We have already explained the meaning of this part of the ceremony. Immediately there are heard voices within the holy place; they are singing the praises of Christ, our King and Saviour. These cantors represent the holy angels in heaven, who are greeting the entry of Jesus into the eternal Jerusalem. Outside the church, there stands the choir, re-echoing the hymn of triumph; but it is man celebrating the entry of the Son of David into the earthly Jerusalem. The two choirs are thus kept separated from each other, until at length the victorious cross throws open the door, which represents the gate of heaven, and unites the Church militant with the Church triumphant. The hymn which is sung during this ceremony, was composed by Theodulf bishop of Orleans, when prisoner at Angers, by order of Louis the Good. The Church of Rome, by using the first six stanzas of this short poem, has immortalized it throughout the world.

The cantors within the church begin the first stanza, which is repeated by the choir without, not only after this, but also after each of the following five stanzas.

HYMN

Gloria, laus et honor, tibi sit, Rex Christe, Redemptor!
Cui puerile decus prompsit Hosanna pium.

R. Gloria, laus.

Israel es tu Rex, Davidis et inclita proles:
Nominis qui in Domini, rex benedicte, venis.

R. Gloria, laus.

Coetus in excelsis, te laudat coelicus omnis,
Et mortalis homo, et cuncta creata simul.

R. Gloria, laus.

Plebs Hebraea tibi cum palmis obvia venit:
Cum prece, voto, hymnis, adsumus ecce tibi.

R. Gloria, laus.

Hi tibi passuro solvebant munia laudis;
Nos tibi regnanti pangimus ecce melos.

R. Gloria, laus.

Hi placuere tibi, placeat devotio nostra,
Rex bone, rex clemens, cui bona cuncta placent.

R. Gloria, laus.

Glory, praise, and honour be to thee, O Christ, our King, our Saviour; to whom the innocent children sang their fervent Hosanna.

R. Glory, praise, &c.

Thou art the King of Israel, the glorious Son of David! Blessed art thou our King! that comest in the name of the Lord.

R. Glory, praise. &c.

The whole heavenly host, in the highest heavens above, and men on earth, and all created things praise thee.

R. Glory, praise, &c.

The Hebrew people, with palms, went forth to meet thee:
behold, we, too, present ourselves before thee, with our prayers, desires, and hymns.

R. Glory, praise, &c.

They offered the tribute of their praise to thee, when thou wast about to suffer; we sing our hymn to thee seated on thy throne.

R. Glory, praise, &c.

They were pleasing to thee; grant that our devotion may also please thee, O dear and merciful King! to whom all is pleasing that is good.

R. Glory, praise, &c.

As soon as the choir has sung its response to the last stanza, the subdeacon knocks with the cross at the door, which is immediately opened. In some places, it is the celebrant himself who performs this ceremony, and while doing it he recites the words of Psalm xxiii, in which David celebrates the entrance of our Redeemer into heaven on

the day of His Ascension.

The procession then enters the church, singing the following responsory:

RESPONSORY

R. Ingrescente Domino in sanctam civitatem, Hebraeorum pueri resurrectionem vitae pronuntiantes; * Cum ramis palmarum, Hosanna clamabant in excelsis.

V. Cum audisset populus, quod Jesus veniret Jerosolymam, exierunt obviam ei. * Cum ramis palmarum, Hosanna clamabant in excelsis.

R. As our Lord entered the holy city, the Hebrew children declaring the resurrection of life, * With palm-branches, cried out: Hosanna in the highest!

V. When the people heard that Jesus was coming to Jerusalem, they went out to meet him. * With palm-branches, cried out: Hosanna in the highest!

MASS

The Station at Rome is in the basilica of St. John Lateran, the mother and mistress of all Churches. The papal function, however, now takes place at St Peters; but the usual indulgences are still granted to those who visit the archbasilica.

The Mass of this Sunday retains no vestige of the joy, which characterized the ceremony of the palms. The Introit is taken from Psalm xxi, in which the royal prophet expresses the anguish of soul suffered by Jesus on the cross.

INTROIT

Domine, ne longe facias auxilium tuum a me, ad defensionem meam adspice; libera me de ore leonis, et a cornibus unicornium humilitatem meam.

Ps. Deus, Deus meus, respice in me, quare me dereliquisti? longe a salute mea verba delictorum meorum.

Domine, ne longe.

O Lord, keep not thy help far from me; look to my defence; save me from the lions mouth, and rescue me in my distress, from the horns of unicorns.

Ps. O God, my God, look upon me: why hast thou forsaken me? It is the cry of my sins that keeps salvation far from me.

O Lord, keep not, &c.

In the Collect the Church prays that we may have grace to imitate the patience and humility of our Saviour. Jesus suffers and humbles Himself for us; it is but just that we should work out our salvation by following His example, that we should suffer, and be humble.

COLLECT

Omnipotens sempiterne Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere, et crucem subire fecisti: concede propitius: ut et patientiae ipsius habere documenta, et resurrectionis consortia mereamur. Per eumdem.

O almighty and eternal God who wouldst have our Saviour become man, and suffer on a cross, to give man kind an example of humility; mercifully grant that we may improve by the example of his patience, and partake of his resurrection. Through the same, &c.

EPISTLE

Lectio Epistolae B. Pauli Apostoli ad Philippenses.

Cap. ii.

Fratres, Hoc enim sentite in vobis, quod et in Christo Jesu. Qui cum in forma Dei esset, non rapinam arbitratus est, esse se aequalem Deo: sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo. Humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum: et donavit illi nomen, quod est super omne nomen: ut in nomine JESU (*here, all kneel,*) omne genu flectatur, coelestium, terrestrium, et infernorum: et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.

Lesson of the Epistle of Saint Paul the Apostle to the Philippians.

Ch. ii.

Brethren: For let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death. even to the death of the cross. For which cause God also hath exalted him and hath given him a name which is above all names; that in the name of JESUS (*here, all kneel,*) every knee should bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

In obedience to the wishes of the Church, we have knelt down at those words of the apostle, where he says that every knee should bow at the holy name of Jesus. If there be one time of the year rather than another, when the Son of God has a right to our fervent adorations, it is this week, when we see Him insulted in His Passion. Not only should His sufferings excite us to tender compassion; we should also keenly resent the insults that are heaped upon our Jesus, the God of infinite majesty. Let us strive, by our humble homage, to make Him amends for the indignities He suffered in atonement for our pride. Let us unite with the holy angels, who, witnessing what He has gone through for the love of man, prostrate themselves, in profoundest adoration, at the sight of His humiliations.

In the Gradual, the Church makes use of the words of the royal prophet, who foretells the future glories of the Victim that dies on Calvary; but he also confesses that the success permitted to the enemies of Jesus had well nigh shaken his confidence.

GRADUAL

Tenuisti manum dexteram meam: et in voluntate tua deduxisti me: et cum gloria assumpsisti me.

V. Quam bonus Israel Deus rectis corde! mei autem pene moti sunt pedes, pene effusi sunt gressus mei: quia zelavi in peccatoribus, pacem peccatorum videns.

Thou hast held me by my right hand, and by thy will thou hast conducted me; and with glory thou hast received me.

V. How good is the God of Israel to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped, because I had a zeal on sinners, seeing the prosperity of sinners.

The Tract consists of several verses taken from Psalm xxi, the first words of which were spoken by our Redeemer on the cross. So clear and explicit are the words of this psalm, that it might almost be called a history, as well as a prophecy, of the Passion.

TRACT

Deus, Deus meus, respice in me: quare me dereliquisti?

V. Longe a salute mea verba delictorum meorum.

V. Deus meus, clamabo per diem, nec exaudies; in nocte, et non ad insipientiam mihi.

V. Tu autem in sancto habitas, laus Israel.

V. In te speraverunt patres nostri: speraverunt et liberasti eos.

V. Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi.

V. Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis.

V. Omnes qui videbant me, aspernabantur me: locuti sunt labiis, et moverunt caput.

V. Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum.

V. Ipsi vero consideraverunt et conspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

V. Libera me de ore leonis: et a cornibus unicornium humilitatem meam.

V. Qui timetis Dominum laudate eum: universum semen Jacob magnificate eum.

V. Annuntiabitur Domino generatio ventura: et annuntiabunt coeli justitiam ejus.

V. Populo qui nascetur quem fecit Dominus.

O God, my God, look upon me: why hast thou forsaken me?

V. Far from my salvation are the words of my sins.

V. O my God, I shall cry by day, and thou wilt not hear; and by night, and it shall not be imputed as folly in me.

V. But thou dwellest in the holy place, O thou the praise of Israel!

V. In thee have our fathers hoped: they hoped, and thou hast delivered them.

V. They cried out to thee, and they were saved: they trusted in thee, and were not confounded.

V. But I am a worm, and no man: the reproach of men, and the outcast of the people.

V. All they that saw me, have laughed me to scorn: they have spoken with the lips, and wagged the head.

V. He hoped in the Lord, (*say they*) let him deliver him: let him save him, seeing he delighted in him.

V. They considered me, and viewed me attentively: they divided my garments among them, and cast lots for my vesture.

V. Deliver me from the lions month: and my lowness from the horns of the unicorns.

V. Ye that fear the Lord, praise him: O all ye of the seed of Jacob magnify him.

V. A people that is to come shall be declared the Lord's: and the heavens shall publish his justice.

V. To a people to be born, whom the Lord hath made.

It is now time that we should hear the history of our Saviours Passion: but, in order that we may show both heaven and earth that we are not scandalized, as were the disciples, at the sight of His apparent weakness and the triumph of his enemies, we hold in our hands the palms, wherewith we have been proclaiming Him as our King.

The Church reads, on four different days of this week, the four evangelists narration of the Passion. She begins with that of St. Matthew, who was the first to write the Gospel. To express the sorrow which fills the hearts of the faithful, the acolytes do not carry the lights, nor is the book incensed. Omitting the customary salutation, the deacon, who is to take the part of the evangelist, at once begins the mournful history of our Lords sufferings and death.

THE PASSION AND GOSPEL

Passio Domini nostri Jesu Christi secundum Matthaeum.

Cap. xxvi. and xxvii.

In illo tempore: Dixit Jesus discipulis suis: Scitis, quia post biduum Pascha fiet: et Filius hominis tradetur, ut crucifigatur. Tunc congregati

sunt principes sacerdotum et seniores populi in atrium principis sacerdotum, qui dicebatur Caiphas: et consilium fece runt, ut Jesum dolo tene rent, et occiderent. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo.

Cum autem Jesus esset in Bethania, in domo Simonis leprosi, accessit ad eum mulier habens alabastrum unguenti pretiosi: et effudit super caput ipsius recumbentis. Videntes autem discipuli, indignati sunt; dicentes: ut quid perditio haec? Potuit enim istud venundari multo, et dari pauperibus. Sciens autem Jesus, ait illis: Quid molesti estis huic mulieri? Opus enim bonum operata est in me. Nam semper pauperes habetis vobiscum: me autem non semper habetis. Mittens enim haec unguentum hoc in corpus meum, ad sepeliendum me fecit. Amen dico vobis, ubicumque praedicatum fuerit hoc Evangelium in toto mundo, dicetur et quod haec fecit in memoriam ejus.

Tunc abiit unus de duodecim, qui dicebatur Judas Iscariotes, ad principes sacerdotum; et ait illis: Quid vultis mihi dare, et ego vobis eum tradam? At illi constituerunt ei triginta argenteos. Et exinde quaerebat opportunitatem, ut eum traderet. Prima autem die Azymorum accesserunt discipuli ad Jesum dicentes: Ubi vis paremus tibi comedere Pascha? At Jesus dixit: Ite in civitatem ad quemdam, et dicite ei: Magister dicit: Tempus meum prope est; apud te facio Pascha cum discipulis meis. Et fecerunt discipuli sicut constituit illis Jesus: et paraverunt Pascha.

Vespere autem facto, discumbebat eum duodecim discipulis suis. Et edentibus illis, dixit: Amen dico vobis: quia unus vestrum me traditurus est. Et contristati valde, coeperunt singuli dicere: Numquid ego sum, Domine? At ipse respondens, ait: Qui intingit me cum manum in paropside, hic me tradet. Filius quidem hominis vadit, sicut scriptum est de illo. Vae autem homini illi, per quem Filius hominis tradetur! Bonum erat ei, si natus non fuisset homo ille. Respondens autem Judas qui tradidit eum dixit: Numquid ego sum, Rabbi? Ait illi: Tu dixisti.

Coenantibus autem eis, accepit Jesus panem: et benedixit, ac fregit, deditque discipulis suis, et ait: Accipite, et comedite: Hoc est corpus meum. Et accipiens calicem, gratias egit: et dedit illis dicens: Bibite ex hoc omnes. Hic est enim sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum. Dico autem vobis: Non bibam amodo de hoc genimine vitis usque in diem illum, cum illud bibam vobiscum novum in regno Patris mei.

Et hymno dicto, exierunt in montem Oliveti. Tunc dicit illis Jesus: Omnes vos scandalum patiemini in me, in ista nocte. Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis: postquam autem

resurrexero, praecedam vos in Galilaeam. Respondens autem Petrus, ait illi: Etsi omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Jesus: Amen dico tibi quia in hac nocte, antequam gallus cantet, ter me negabis. Ait illi Petrus: Etiam si oportuerit me mori tecum, non te negabo. Similiter et omnes dixerunt.

Tunc venit Jesus cum illis in villam, quae dicitur Gethsemani: et dixit discipulis suis: Sedete hic donec vadam illuc, et orem. Et assumpto Petro, et duobus filiis Zebedaei, coepit contristari, et moestus esse. Tunc ait illis: Tristis est anima mea usque ad mortem. Sustinete hic et vigilate mecum. Et progressus pusillum, procidit in faciem suam, orans et dicens: Pater mi. si possibile est, transeat a me calix iste. Verumtamen non sicut ego volo, sed sicut tu. Et venit ad discipulos suos, et invenit eos dormientes: et dicit Petro: Sic non potuistis una hora vigilare mecum? Vigilate, et orate: ut non intretis in tentationem. Spiritus quidem promptus est, caro autem infirma. Iterum secundo abiit, et oravit dicens: Pater mi, si non potest hic calix transire, nisi bibam illum: fiat voluntas tua. Et venit iterum, et invenit eos dormientes. Erant enim oculi eorum gravati. Et relictis illis, iterum abiit: et oravit tertio eundem sermonem dicens. Tunc venit ad discipulos suos, et dicit illis: Dormite jam, et requiescite. Ecce appropinquavit hora et Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce appropinquavit qui me tradet.

Adhuc eo loquente, ecce Judas unus sic duodecim venit, et cum eo turba multa cum gladiis et fustibus, missi a principibus sacerdotum, et senioribus populi. Qui autem tradidit eum, dedit illis signum dicens: Quemcumque osculatus fuero, ipse est, tenete eum. Et confestim accedens ad Jesum, dixit: Ave, Rabbi. Et osculatus est eum. Dixit que illi Jesus: Amice, ad quid venisti? Tunc accesserunt, et manus injecerunt in Jesum: et tenuerunt eum. Et ecce unus ex his qui erant cum Jesu, extendens manum, exemit gladium suum: et percutiens servum principis sacerdotum, amputant auriculam ejus. Tunc ait illi Jesus: Converte gladium tuum in locum suum. Omnes enim, qui acceperint gladium, gladio peribunt. An putas, quia non possum rogare Patrem meum: et exhibebit mihi modo plusquam duodecim legiones angelorum? Quomodo ergo implebuntur Scripturae, quia sic oportet fieri? In illa hora dixit Jesus turbis: Tamquam ad latronem existis cum gladiis et fustibus comprehendere me: quotidie apud vos sedebam docens in templo: et non me tenuistis. Hoc autem totum factum est, ut adimplerentur Scripturae prophetarum. Tunc discipuli omnes, relicto eo, fugerunt.

At illi tenentes Jesum, duxerunt ad Caipham principem sacerdotum, ubi scribae et seniores convenerant. Petrus autem sequebatur eum a longe,

usque in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris, ut videret finem. Principes autem sacerdotum, et omne concilium, quaerebant falsum testimonium contra Jesum, ut eum morti traderent: et non invenerunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes, et dixerunt: Hic dixit: Possum destruere templum Dei, et post triduum reaedificare illud. Et surgens princeps sacerdotum, ait illi: Nihil respondes ad ea, quae isti adversum te testificantur? Jesus autem tacebat. Et princeps sacerdotum ait illi: Adjuro te per Deum vivum, ut dicas nobis, si tu es Christus Filius Dei. Dicit illi Jesus: Tu dixisti. Verumtamen dico vobis, amodo videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus coeli. Tunc princeps sacerdotum scidit vestimenta sua, dicens: Blasphemavit. Quid adhuc egemus testibus? Ecce: nunc audistis blasphemiam. Quid vobis videtur? At illi respondentes, dixerunt: Reus est mortis. Tunc expuerunt in faciem ejus: et colaphis eum caeciderunt. Alii autem palmas in faciem ejus dederunt dicentes: Prophetiza nobis, Christe, quis est, qui te percussit?

Petrus vero sedebat foris in atrio. Et accessit ad eum una ancilla dicens: Et tu cum Jesu Galilaeo eras. At ille negavit coram omnibus, dicens: Nescio quid dicis. Exeunte autem illo januam, vidit eum alia ancilla: et ait his, qui erant ibi: Et hic erat cum Jesu Nazareno. Et iterum negavit cum juramento: Quia non novi hominem. Et post pusillum accesserunt qui stabant, et dixerunt Petro: Vere et tu ex illis es; nam et loquela tua manifestum te facit. Tunc coepit detestari et jurare quia non novisset hominem. Et continuo gallus cantavit. Et recordatus est Petrus verbi Jesu quod dixerat: Priusquam gallus cantet, ter me negabis. Et egressus foras, flevit amare.

Mane autem facto, consilium inierunt omnes principes sacerdotum, et seniores populi adversus Jesum, ut eum morti traderent. Et vinctum adduxerunt eum, et tradiderunt Pontio Pilato, praesidi. Tunc videns Judas, qui eum tradidit, quod damnatus esset, poenitentia ductus, retulit triginta argenteos principibus sacerdotum et senioribus, dicens: Peccavi tradens sanguinem justum. At illi dixerunt: Quid ad nos? Tu videris. Et projectis argenteis in templo, recessit: et abiens laqueo se suspendit. Principes autem sacerdotum, acceptis argenteis dixerunt: Non licet eos mittere in corbonam, quia pretium sanguinis est. Consilio autem inito, emerunt ex illis agrum figuli, in sepulturam peregrinorum. Propter hoc vocatus est ager ille Haceldama, hoc est ager sanguinis, usque in hodiernum diem. Tunc impletum est quod dictum est per Jeremiam prophetam dicentem: Et acceperunt triginta argenteos, pretium appretiati quem appretiaverunt a filiis Israel; et dederunt eos in agrum figuli, sicut constituit mihi Dominus.

Jesus autem stetit ante praesidem. Et interravit eum praeses dicens: Tu es Rex Judaeorum? Dicit illi Jesus: Tu dicis. Et cum accusaretur a principibus sacerdotum et senioribus, nihil respondit. Tunc dicit illi Pilatus: Non audis, quanta adversum te dicunt testimonia? Et non responsit ei ad ullum verbum: ita ut miraretur praeses vehementer.

Per diem autem solemnem consueverat praeses populo dimittere unum vinctum, quem voluissent. Habebat autem tunc vinctum insignem, qui dicebatur Barabbas. Congregatis ergo illis, dixit Pilatus: Quem vultis dimittam vobis, Barabbam an Jesum qui dicitur Christus? Sciebat enim, quod per invidiam tradidissent eum. Sedente autem illo pro tribunali, misit ad eum uxor ejus dicens: Nihil tibi et justo illi: multa enim passa sum hodie per visum propter eum. Principes autem sacerdotum et seniores persuaserunt populis ut peterent Barabbam: Jesum vero perderent. Respondens autem praeses, ait illis: Quem vultis vobis de duobus dimitti? At illi dixerunt: Barabbam. Dicit illis Pilatus: Quid igitur faciam de Jesu, qui dicitur Christus? Dicunt omnes: Crucifigatur. Ait illis praeses: Quid enim mali fecit? At illi magis clamabant dicentes: Crucifigatur.

Videns autem Pilatus, quia nihil proficeret, sed magis tumultus fieret: accepta aqua, lavit manus coram populo, dicens: Innocens ego sum a sanguine justi hujus, vos videritis. Et respondens universus populus, dixit: Sanguis ejus super nos, et super filios nostros. Tunc dimisit illis Barabbam: Jesum autem flagellatum tradidit eis, ut crucifigeretur.

Tunc milites praesidis suscipientes Jesum in praetorium, congregaverunt ad eum universam cohortem. Et exuentes eum, chlamydem coccineam circumdederunt ei. Et plectentes coronam de spinis, posuerunt super caput ejus, et arundinem in dextera ejus. Et genuflexo ante eum, illudebant ei, dicentes: Ave Rex Judaeorum! Et expuentes in eum, acceperunt arundinem, et percutiebant caput ejus. Et postquam illuserunt ei, exuerunt eum chlamyde: et induerunt eum vestimentis ejus, et duxerunt eum ut crucifigerent.

Exeuntes autem, invenerunt hominem Cyrenum, nomine Simonem. Hunc angariaverunt, ut tolleret crucem ejus. Et venerunt in locum, qui dicitur Golgotha: quod est, Calvariae locus. Et dederunt ei vinum bibere cum felle mixtum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, diviserunt vestimenta ejus sortem mittentes: ut impleretur quod dictum est per prophetam dicentem: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et sedentes, servabant eum. Et imposuerunt super caput ejus causam ipsius scriptam: Hic est Jesus Rex Judaeorum. Tunc crucifixi sunt cum eo duo latrones, unus a dextris, et unus a sinistris.

Praetereuntes autem blasphemabant eum, moventes capita sua, et dicentes: Vah! qui destruis templum Dei, et in triduo illud reaedificas. Salva temetipsum. Si Filius Dei es, descende de cruce. Similiter et principes sacerdotum illudentes cum scribis et senioribus dicebunt: Alios salvos fecit: seipsum non potest salvum facere. Si Rex Israel est, descendat nunc de cruce, et credimus ei. Confidit in Deo: liberet nunc si vult eum: dixit enim, quia Filius Dei sum. Idipsum autem et latrones, qui crucifixi erant eum eo, improperabant ei.

A sexta autem hora, tenebrae factae sunt super universam terram, usque ad horam nonam. Et circa horam nonam clamavit Jesus voce magna, dicens: Eli, Eli, lamma sabacthani? Hoc est: Deus meus, Deus meus, ut quid dereliquisti me? Quidam autem illic stantes, et audientes dicebant: Eliam vocat iste. Et continuo currens unus ex eis acceptam spongiam implevit aceto, et imposuit arundini, et dabat ei bibere. Caeteri vero dicebant: Sine, videamus, an veniat Elias liberans eum. Jesus autem iterum clamans voce magna, emisit spiritum.

The Passion of our Lord Jesus Christ, according to Matthew.

Ch. xxvi. and xxvii.

At that time: Jesus said to his disciples: You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas; and they consulted together, that by subtilty they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult among the people.

And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon me. For the poor you have always with you, but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever the Gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her.

Then went one of the twelve, who was called Judas Iscariot, to the chief priests and said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him. And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that

we prepare for thee to eat the Pasch? But Jesus said: Go ye into the city, to a certain man, and say to him, The Master saith, my time is near at hand; with thee I make the Pasch with my disciples. And the disciples did as Jesus appointed to them, and they prepared the Pasch.

But when it was evening, he sat down with his twelve disciples; and whilst they were eating, he said: Amen, I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering said: he that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him; but woe to that man, by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And Judas, that betrayed him, answering said: Is it I, Rabbi? He saith to him: Thou hast said it.

And while they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said:

Take ye, and eat; this is my body. And taking the chalice he gave thanks, and gave to them, saying: Drink ye all of this; for this is my blood of the new testament, which shall be shed for many unto remission of sins. And I say to you, I will not drink from hence forth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father.

And a hymn being said, they went out unto mount Olivet. Then Jesus saith to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again. I will go before you into Galilee. And Peter answering said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.

Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful, and to be sad. Then he saith to them: My soul is sorrowful even unto death; stay you here and watch with me. And going a little further he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What! could you not watch one hour with me? watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time he

went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them he went again; and he prayed the third time, saying the self-same word. Then he cometh to his disciples, and saith to them: Sleep ye now, and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me.

As he yet spoke, behold Judas, one of the twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And

he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi! And he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the Scriptures if the prophets might be fulfilled. Then the disciples all leaving him, fled.

But they holding Jesus, led him to Caiphas the high priest, where the scribes and the ancients were assembled. And

Peter followed him afar off, even to the court of the high priest; and going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest rising up said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high priest said to him: I adjure thee, by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy:

What think you? But they answering, said: He is guilty of death. Then did they spit in his face, and buffeted him, and others struck his face with the palms of their hands, saying, Prophesy unto us, O Christ, who is he that struck thee?

But Peter sat without in the court; and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed, and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potters field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potters field, as the Lord appointed to me.

And Jesus stood before the governor, and the governor asked him saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost thou not hear how great testimonies they allege against thee? And he answered him to never a word; so that the governor wondered exceedingly.

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a

notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas or Jesus, that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said, Barrabas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified.

And Pilate seeing that he prevailed nothing, but that rather a tumult was made; taking water washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas: and having scourged Jesus delivered him unto them to be crucified.

Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

And going out they met a man of Cyrene, named Simon: him they forced to take up the cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments casting lots:

that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots. And they sat and watched him. And they put over his head his cause written: This is Jesus the King of the Jews. Then were crucified with him two thieves; one on the right hand, and one on the left.

And they that passed by blasphemed him, wagging their heads. and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self: if thou be the Son of God, come down

from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him now deliver him if he will have him: for he said: I am the Son of God. And the self same thing the thieves also that were crucified with him reproached him with.

Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabachthani? that is, My God. my God, why hast thou forsaken me? And some that stood there and heard, said:

This man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said: Let be, let us see whether Elias will come to deliver him. And Jesus again crying with a loud voice, yielded up the ghost.

Here the deacon pauses, and honours the Death of our Lord and Saviour by a solemn act of adoration. All the faithful kneel down, and remain for some time in that position. In many places, it is the custom to prostrate, and kiss the ground. The deacon then resumes his narration.

Et ecce velum templi scissum est in duas partes, a summo usque deorsum. Et terra mota est, et petrae scissae sunt, et monumenta aperta sunt : et multa corpora sanctorum, qui dormierant, surrexerunt. Et exeuntes de monumentis post resurrectionem ejus, venerunt in sanctam civitatem, et apparuerunt multis. Centurio autem, et qui cum eo erant, custodientes Jesum, viso terrae motu, et his quae fiebant, timuerunt valde, dicentes: Vere Filius Dei erat iste. Erant autem ibi mulieres multae a longe, quae secutae erant Jesum a Galilaea ministrantes ei: inter quas erat Maria Magdalene, et Maria Jacobi et Joseph mater, et mater filiorum Zebedaei. Cum autem sero factum esset, venit quidam homo dives Arimathaea, nomine Joseph, qui et ipse discipulus erat Jesu. Hic accessit ad Pilatum, et petiit corpus Jesu. Tunc Pilatus jussit reddi corpus. Et accepto corpore, Joseph involvit illud in sindone munda: et posuit illud in monumento suo novo, quod exciderat in petra. Et advolvit saxum magnum ad ostium monumenti, et abiit. Erat autem ibi Maria Magdalene, et altera Maria, sedentes contra sepulchrum.

And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept arose; and coming out of the tombs after his resurrection, came into the holy city and appeared to many. Now the centurion, and they that were with him watching Jesus., having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God.

And there were there many women afar off who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre.

That the Mass of this Sunday may not be deprived of that essential rite which we call the Gospel, the deacon reserves a portion of the narrative; and going to the altar, he asks the priest to bless the incense. Which done, the deacon, himself also having received the priests blessing, goes to the place appointed for chanting the Gospel; but the acolytes do not carry their lights. After having thurified the book, he thus closes the history of the Passion.

Altera autem die, quae est post Parasceven, convenerunt principes sacerdotum, et pharisaei ad Pilatum, dicentes: Domine, recordati sumus, quia seductor ille dixit adhuc vivens: Post tres dies resurgam. Jube ergo custodiri sepulchrum usque in diem tertium; ne forte veniant discipuli ejus et furentur eum: et dicant plebi: Surrexit a mortuis. Et erit novissimus error pejor priore. Ait illis Pilatus: Habetis custodiam: ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepulchrum, signantes lapidem, cum custodibus.

And the next day, which followed the day of preparation, the chief priests and the pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away and say to the people, he is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone, and setting guards.

The Offertory is again a prophecy of David. It foretells the state of abandonment to which our Saviour was to be reduced in the midst of all His sufferings, and the cruelty of His enemies, who would feed Him with gall and vinegar. Thus is He treated who is preparing to give us His Body for our food, and His Blood for our drink.

OFFERTORY

Improperium expectavit cor meum, et miseriam: et sustinui qui simul mecum contristaretur et non fuit: consolantem me quaesivi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto.

My heart hath expected reproach and misery; and I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none: they gave me gall for my food, and in my thirst they gave me vinegar to drink.

The Secret asks of God that He would impart to His servants the twofold fruit of Jesus Passion: grace in this life, and glory in the next.

SECRET

Concede, quaesumus, Domine, ut oculis tuae majestatis munus oblatum, et gratiam nobis devotionis obtineat, et effectum beatae perennitatis acquirat. Per Dominum.

Grant. we beseech thee, O Lord, that what hath been offered in the presence of thy divine Majesty may procure us the grace of devotion, and effectually obtain a blessed eternity. Through, &c.

In the Communion-anthem, the Church, after receiving into herself the life of Christ by the chalice of salvation, calls to our minds that other chalice which Jesus was to drink in order that He might gift us with immortality.

COMMUNION

Pater, si non potest hic calix transire, nisi bibam illum: fiat voluntas tua. Father, if this cup cannot pass away, but I must drink it, thy will be done.

The Church concludes the prayers of the Sacrifice she has just been offering, by asking the remission of sin for all her children, that they may see fulfilled that longing of their souls - a share in the glorious Resurrection of Jesus.

POSTCOMMUNION

Per hujus, Domine, operationem mysterii, et vitia nostra purgentur, et justa desideria compleantur. Per Dominum.

May our vices, O Lord, be destroyed, and our righteous desires fulfilled by the efficacy of these mysteries. Through, &c.



VESPERS

The psalms and antiphons are given [above](#).

CAPITULUM

(Phil. ii.)

Fratres: Hoc enim sentite in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo: sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo.

Brethren: For let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man.

For the hymn and versicle, see [above](#).

ANTIPHON OF THE MAGNIFICAT

Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis: postquam autem resurrexero, praecedam vos in Galilaeam: ibi me videbitis, dicit Dominus.

For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed: but after I shall be risen again, I will go before you into Galilee: there ye shall see me, saith the Lord.

OREMUS

Omnipotens sempiterne Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere et crucem subire fecisti, concede propitius; ut et patientiae ipsius habere documenta, et resurrectionis consortia mereamur. Per eumdem.

LET US PRAY

O almighty and eternal God, who wouldst have our Saviour become man, and suffer on a cross, to give man kind an example of humility; mercifully grant that we may improve by the example of his patience, and partake of his resurrection. Through the same, &c.

Let us now go over in our minds the other events which happened to our divine Lord on this day of His solemn entry into Jerusalem. St. Luke tells us that it was on His approach to the city, that Jesus wept over it,

and spoke these touching words: If thou also hadst known, and that in this thy day, the things that are to thy peace! But now they are hidden from thine eyes. For the days shall come upon thee, and thine enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation. [St. Luke xix. 42-44].

A. few days ago, we were reading in the holy Gospel how Jesus wept over the tomb of Lazarus; to-day He sheds tears over Jerusalem. At Bethania His weeping was caused by the sight of bodily death, the consequence and punishment of sin; but this death is not irremediable: Jesus is the resurrection and the life, and he that believeth in Him shall live [St. John xi. 25]. Whereas, the state of the unfaithful Jerusalem is a figure of the death of the soul, and from this there is no resurrection, unless the soul, while time is given to her, return to the Author of life. Hence it is, that the tears shed by Jesus over Jerusalem are so bitter. Amidst the acclamations which greet His entry into the city of David, His heart is sad; for He sees that many of her inhabitants will not profit of the time of her visitation. Let us console the Heart of our Jesus, and be to Him a faithful Jerusalem.

The sacred historian tells us that Jesus, immediately upon His entrance into the city, went to the temple, and cast out all them that sold and bought there [St. Matt. xxi. 12]. This was the second time that He had shown His authority in His Father's house, and no one had dared to resist Him. The chief priests and pharisees found fault with Him, and accused Him to His face, of causing confusion by His entry into the city; but our Lord confounded them by the reply He made. It is thus that in after ages, when it has pleased God to glorify His Son and the Church of His Son, the enemies of both have given vent to their rage; they protested against the triumph, but they could not stop it. But when God, in the unsearchable ways of His wisdom, allowed persecution and trial to follow these periods of triumph, then did these bitter enemies redouble their efforts to induce the very people, that had cried *Hosanna* to the Son of David, to clamour for His being delivered up and crucified. They succeeded in fomenting persecution, but not in destroying the kingdom of Christ and His Church. The kingdom seemed, at times, to be interrupted in its progress; but the time for another triumph came. Thus will it be to the end; and then, after all these changes from glory to humiliation, and from humiliation to glory, the kingdom of Jesus and of His bride will gain the last and eternal triumph over this world, which would not know the time of its visitation.

We learn from St. Matthew [St. Matt. xxi. 17] that our Saviour spent the remainder of this day at Bethania. His blessed Mother and the house of Lazarus were comforted by His return. There was not a single offer of hospitality made to Him in Jerusalem, at least there is no mention in the Gospel of any such offer. We cannot help making the reflection, as we meditate upon this event of our Lords life:- an enthusiastic reception is given to Him in the morning, He is proclaimed by the people as their King; but when the evening of that day comes on, there is not one of all those thousands to offer Him food or lodging. In the Carmelite monasteries of St. Teresas reform, there is a custom, which has been suggested by this thought, and is intended as a reparation for this ingratitude shown to our Redeemer. A table is placed in the middle of the refectory; and after the community have finished their dinner, the food which was placed upon that table is distributed among the poor, and Jesus is honoured in them.

We give, as a conclusion to this day, a selection from the hymn used by the Greek Church on Palm Sunday. It was written by the celebrated hymnographer, Cosmas of Jerusalem.

HYMN

(In Dominica Palmarum)

Qui in altissimis sedet super Cherubim Deus, et humilia respicit, ecce venit in gloria cum potestate, et replebuntur omnia divina laude ipsius. Pax super Israel, et salutare gentibus.

Clamaverunt in laetitia justorum animae: Nunc mundo testamentum novum disponitur, et aspersione innovatur populus divini sanguinis.

Genu flexo populi et cum discipulis gaudentes, cum palmis Hosanna filio David clamabant: Superlaudabilis Domine Deus patrum, benedictus es.

Simplex multitudo, adhuc infantilis aetas, ut Deum decet, te rex Israel et angelorum laudavit: Superlaudabilis Domine Deus patrum, benedictus es.

Juvenem pullum ascendens rex tuus Sion adstitit Christus. Irrationabilem enim idolorum errorem solvere, effraenum impetum compescere omnium gentium advenit, ut cantent: Benedicite, opera, Dominum, et superexaltate in omnia saecula.

Deus tuus regnavit in saecula Christus. Iste, ut scriptum est, mitis et salvator, justus redemptor noster venit super pullo equitans, ut

audaciam perderet inimicorum non clamantium:

Benedicite, opera, Domini, et superexaltate in omnia saecula.

Dissipatur sacri templi iniquum Synedrium contumacium; orationis enim Dei donum speluncam effecerant latronum, a corde Redemptorem excludentes, cui clamamus : Benedictite, opera, Dominum, et superexaltate in omnia saecula.

Deus Dominus, et apparuit nobis; constituite diem solemnem, et exsultantes venite, magnificemus Christum, cum palmis et ramis laudibus clamantes: Benedictus qui venit in nomine Domini Salvatoris nostri.

Gentes, ut quid fremuistis? Scribae et sacerdotes, ut quid mania meditati estis, diceutes: Quis est iste cui pueri cum palmis et ramis laudibus clamuit: Benedictus qui venit in nomine Domini Salvatoris nostri?

Scandala semitas occupantia quid vos ponitis immorigeri? Veloces pedes vestri ad effundendum sanguinem Domini. Sed resurget ut salvet omnes qui clamant: Benedictus qui venit in nomine Domini Salvatoris nostri.

Lo! the God that sitteth, in the highest heavens, upon the Cherubim, and looketh down on lowly things, cometh in glory and power, all creatures are full of his divine praise. Peace upon Israel, and salvation to the Gentiles!

The souls of the just cried out with joy: Now is prepared a new Covenant for the world, and mankind is renewed by the sprinkling of the divine Blood!

The people fell upon their knees, and, rejoicing with the disciples, sang, with palms in their hands: Hosanna to the Son of David! Praiseworthy and blessed art thou, O Lord God of our fathers!

The simple-hearted people, yea, and little children, (the fittest to adore God) praised him as King of Israel and of the angels: Praiseworthy and blessed art thou, O Lord God of our fathers!

O Sion! there came to thee Christ, thy King. seated on a young colt: for he came that he might loose mankind from the senseless error of idolatry, and tame the wild passions of all nations; that thus they might praise thee, singing: Bless the Lord, all ye his works, and extol him above all for ever!

Christ thy Lord hath reigned for ever. He, as it is written, the meek one,

the Saviour, our just Redeemer, came riding on an ass's colt, that he might destroy the pride of his enemies, who would not sing these words: Bless the Lord, all ye his works, and extol him above all for ever!

The unjust and obstinate Sanhedrim, the usurpers of the holy temple, are put to flight; for they had made God's house of prayer a den of thieves, and shut their hearts against the Redeemer, to whom we cry: Bless the Lord, all ye his works, and extol him above all forever!

God is our Lord, he hath appeared unto us. Appoint a solemn feast, and come, let us rejoice and magnify the Christ, praising him, with palms and branches in our hands: Blessed is he that cometh in the name of the Lord our Saviour!

Why, O ye Gentiles, have ye raged? Why, O ye scribes and priests, have ye devised vain things, saying: Who is this, unto whom children, with palms and branches in their hands, cry aloud this praise: Blessed is he that cometh in the name of the Lord our Saviour?

Why, O ye perverse of heart, have ye thrown stumbling-blocks in the way? Your feet are swift to shed the Blood of the Lord. But he will rise again, that he may save all that cry to him: Blessed is he that cometh in the name of the Lord our Saviour!

PASSIONTIDE AND HOLY WEEK

MONDAY IN HOLY WEEK.

This morning, also, Jesus goes with his Disciples to Jerusalem. He is fasting, for the Gospel tells us, that he was hungry [St Matth. xxi. 18]. He approaches a fig-tree, which is by the way-side; but finds nothing on it, save leaves only. Jesus, wishing to give us an instruction, curses the fig-tree, which immediately withers away. He would hereby teach us what they are to expect, who have nothing but good desires, and never produce in themselves the fruit of a real conversion. Nor is the allusion to Jerusalem less evident. This City is zealous for the exterior of Divine Worship; but her heart is hard and obstinate, and she is plotting, at this very hour, the death of the Son of God.

The greater portion of the day is spent in the Temple, where Jesus holds long conversations with the Chief Priests and Ancients of the people. His language to them is stronger than ever, and triumphs over all their captious questions. It is principally in the Gospel of St. Matthew [Chapters xxi. xxii. and xxiii.] that we shall find these answers of our Redeemer, which so energetically accuse the Jews of their sin of rejecting the Messias, and so plainly foretell the punishment their sin is to bring after it.

At length, Jesus leaves the Temple, and takes the road that leads to Bethania. Having come as far as Mount Olivet, which commands a view of Jerusalem, he sits down, and rests awhile. The Disciples make this an opportunity for asking him, how soon the chastisements he has been speaking of in the Temple will come upon the City. His answer comprises two events: the destruction of Jerusalem, and the final destruction of the world. He thus teaches them that the first is a figure of the second. The time when each is to happen, is to be when the measure of iniquity is filled up. But, with regard to the chastisement that is to befall Jerusalem, he gives this more definite answer: 'Amen I say to you: this generation shall not pass, till all these things be done.' [St Matth. xxiv 34.] History tells us how this prophecy of Jesus was fulfilled: forty years had scarcely elapsed after his Ascension when the Roman army encamped on this very place where he is now speaking to his Disciples, and laid siege to the ungrateful and wicked City. After giving a prophetic description of that Last Judgment, which is to rectify all the unjust judgments of men, he leaves Mount Olivet, returns to Bethania, and consoles the anxious heart of his most holy Mother.

The Station, at Rome, is in the Church of Saint Praxedes. It was in this Church, that Pope Paschal the Second, in the 9th century, placed two thousand three hundred bodies of holy Martyrs, which he had ordered

to be taken out of the Catacombs. The Pillar, to which our Saviour was tied during his scourging, is also here.

MASS.

The Introit is taken from the 34th Psalm. Jesus, by these words of the “Royal Prophet, prays to his Eternal Father, that he would defend him against his enemies.

INTROIT.

Judica, Domine, nocentes me, expugna impugnantes me: apprehende arma et scutum, et exsurge in adjutorium meum, Domine virtus salutis meae.

Ps. Effunde frameam, et conclude adversus eos qui persequuntur me: die animae meae: Salus tua ego sum.

Judica, Domine.

Judge thou, Lord, them that wrong me; overthrow them that fight against me: take hold of arms and shield, and rise up to help me, O Lord, my mighty deliverer.

Ps. Bring out the sword, and shut up the way against them that persecute me; say to my soul, I am thy salvation.

Judge thou, &c.

In the Collect, the Church teaches us to have recourse to the merits of our Saviour’s Passion, in order that we may obtain from God the help we stand in need of amidst our many miseries.

COLLECT.

Da, quaesumus, omnipotens Deus: ut, qui in tot adversis ex nostra infirmitate deficimus, intercedente unigeniti Filii tui Passione respiremus. Qui tecum.

Grant, we beseech thee, O Almighty God, that we, who through our weakness, faint under so many adversities, may recover by the Passion of thy Only Begotten Son. Who liveth, etc.

Then is added one of the following Collects.

AGAINST THE PERSECUTORS OF THE CHURCH.

Ecclesiae tuae, quaesumus, Domine, preces placatus admitte: ut destructis adversitatibus et erroribus universis, segura tibi serviat libertate. Per Dominum.

Mercifully hear, we beseech thee, Lord, the prayers of thy Church: that all oppositions and errors being removed, she may serve thee with a

secure liberty. Through, etc.

FOR THE POPE.

Deus, omnium fidelium pastor et rector, famulum tuum N. quem pastorem Ecclesiae tuae praeesse voluisti propitius respice: da ei, quaesumus, verbo et exemplo, quibus praeest, proficere: ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum.

O God, the Pastor and Ruler of all the Faithful, look down, in thy mercy, on thy servant N., whom thou hast appointed Pastor over thy Church; and grant, we beseech thee, that both by word and example, he may edify all those that are under his charge; and with the flock intrusted to him, arrive at length at eternal happiness. Through, etc.

EPISTLE.

Lectio Isaiae Prophetae.

Cap. X.

In diebus illis : Dixit Isaias: Dominus Deus aperuit mihi aurem: ego autem non contradico: retrorsum non abii. Corpus meum dedi percutientibus, et genas meas vellentibus; faciem meam non averti ab increpantibus et conspuentibus in me. Dominus Deus auxiliator meus, ideo non sum confusus. Ideo posui faciem meam ut petram durissimam: et scio quoniam non confundar. Juxta est qui justificat me: quis contradicet mihi? Stemus simul: quis est adversarius meus? Accedat ad me. Ecce Dominus Deus, auxiliator meus: quis est qui condemnet me? Ecce, omnes quasi vestimentum conterentur: tinea comedet eos. Quis ex vobis timens Dominum, audiens vocem servi sui? Qui ambulavit in tenebris, et non est lumen ei, speret in nomine Domini et innitatur super Deum suum.

Lesson from Isaias the Prophet.

Ch. X.

In those days, Isaias said: The Lord hath opened my ear, *making known his will to me*, and I do not resist: I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded. He is near that justifieth me, who will contend with me? let us stand together. Who is my adversary? let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there

among you that feareth the Lord, that heareth the voice of his servant? He that hath walked in darkness, and hath no light, let him hope in the name of the Lord, and lean upon his God.

The Sufferings of our Redeemer, and the patience wherewith he is to bear them, are thus prophesied by Isaias, who is always so explicit on the Passion. Jesus has accepted the office of Victim for the world's salvation; he shrinks from no pain or humiliation: *He turns not his Face from them that strike him and spit upon him.* What reparation can we make to this Infinite Majesty, who, that he might save us, submitted to such outrages as these? Observe these vile and cruel enemies of our Divine Lord: now that they have him in their power, they fear him not. When they came to seize him in the Garden, he had but to speak, and they fell back upon the ground; but he has now permitted them to bind his hands and lead him to the High Priest. They accuse him; they cry out against him; and he answers but a few words. Jesus of Nazareth, the great Teacher, the wonder-worker, has seemingly lost all his influence; they can do what they will with him. It is thus with the sinner; when the thunder-storm is over, and the lightning has not struck him, he regains his courage. The holy Angels look on with amazement at the treatment shown by the Jews to Jesus, and falling down, they adore the Holy Face, which they see thus bruised and defiled: let us, also, prostrate and ask pardon for our sins have outraged that same Face.

But let us hearken to the last words of our Epistle: *He that hath walked in darkness, and hath no lights let him hope in the name of the Lord and lean upon his God. Who is this but the Gentile, abandoned to sin and idolatry?* He knows not what is happening at this very hour in Jerusalem; he knows not that the earth possesses its Saviour, and that this Saviour is being trampled beneath the feet of his own chosen people: but, in a very short time, the light of the Gospel will shine upon this poor Gentile: he will believe; he will obey; he will love his Redeemer, even to the laying down his life for him. Then will be fulfilled the prophecy of the unworthy Pontiff, who prophesied against his will that the death of Jesus would bring salvation to the Gentiles, by gathering into one family the children of God, that hitherto had been dispersed [St. John, xi. 52].

In the Gradual, the Royal Prophet again calls down, on the executioners of our Lord, the chastisements they have deserved by their ingratitude and their obstinacy in sin.

The Tract is the one used by the Church on every Monday, Wednesday, and Friday, during Lent. It is a prayer, begging God to bless the works of penance done during this holy Season.

GRADUAL.

Exsurge, Domine, et intende iudicio meo, Deus meus et Dominus meus, in causam meam.

V. Effunde frameam, et conclude adversus eos qui me persequuntur.

Arise, O Lord, and be attentive to my trial; my God and my Lord, undertake my cause.

V. Draw thy sword, and stop those that are in pursuit of me.

TRACT.

V. Domine, non secundum peccata nostra, quae fecimus nos: neque secundum iniquitates nostras retribuas nobis.

V. Domine, ne memineris iniquitatumstrarum antiquarum: cito anticipent nos misericordiae tuae, quia pauperes facti sumus nimis.

V. Adjuva nos, Deus salutaris noster: et propter gloriam Nominis tui, Domine, libera nos: et propitius esto peccatis nostris propter Nomen tuum.

V. O Lord, deal not with us according to our sins, which we have done, nor reward us according to our iniquities.

V. O Lord remember not our former iniquities: let thy mercies speedily prevent us, for we are become exceeding poor.

V. Help us, God, our Saviour: and for the glory of thy Name, Lord, deliver us: and forgive us our sins, for thy Name's sake.

GOSPEL.

Sequentia sancti Evangelii, secundum Joannem.

Cap. XII.

Ante sex dies Paschae venit Jesus Bethaniam, ubi Lazarus fuerat mortuus, quem suscitavit Jesus. Fecerunt autem ei coenam ibi: et Martha ministrabat; Lazarus vero unus erat ex discumbentibus cum eo. Maria ergo accepit libram unguenti nardi pistici pretiosi: et unxit pedes Jesu, et extersit pedes ejus capillis suis; et domus impleta est ex odore unguenti. Dixit ergo unus ex discipulis ejus, Judas Iscariotes, qui erat eum traditurus: quare hoc unguentum non vendit trecentis denariis, et datum est egenis? Dixit autem hoc non quia de egenis pertinebat ad eum: sed quia fur erat, et oculos habens, ea quae mittebantur, portabat. Dixit ergo Jesus: Sinite illam, ut in diem sepulturae meae servet illud. Pauperes enim semper habetis vobiscum: me autem non semper habetis. Cognovit ergo turba multa ex Judaeis, quia illic est: et venerunt, non propter Jesum tantum, sed ut Lazarum viderent, quem suscitavit a

mortuis.

Sequel of the holy Gospel according to John.

Ch. XII.

Jesus, six days before the Pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life, And they made him a supper there; and Martha served, but Lazarus was one of them that were at table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then one of his disciples, Judas Iscariot, he that was about to betray him said: Why was et not this ointment sold for three hundred pence, and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and, having the purse, carried the things that were put therein. Jesus therefore said: Let her alone, that she may keep it against the day of my burial; for the poor you have always with you, but me you have not always. A great multitude therefore of the Jews knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead.

As we have already said, the event related in this passage of the Gospel took place on Saturday, the eve of Palm Sunday; but, as formerly there was no Station for that day, the reading of this Gospel was deferred till the following Monday. The Church brings this episode of the last days of our Saviour before us, because it enables us to have a clearer understanding of the history of the Passion.

Mary Magdalene, whose conversion was the subject of our meditation a few days back, is a prominent figure in the Passion and Resurrection of her Divine Master. She is the type of a soul that has been purified by grace, and then admitted to the enjoyment of God's choicest favours. It is of importance that we study her in each of the several phases; through which divine grace led her. We have already seen how she keeps close to her Saviour and supplies his sacred wants; elsewhere, we shall find Jesus giving the preference to her over her sister Martha, and this because Mary chose a better part than Martha; but now, during these days of Passion-tide, it is her tender love for Jesus that makes her dear to us. She knows that the Jews are plotting Jesus' death; the Holy Ghost, who guides her through the different degrees of perfection, inspires her, on the occasion mentioned in to-day's Gospel, to the performance of an action which prophesied what she most dreaded.

One of the three gifts offered by the Magi to the Divine Infant, was Myrrh; it is an emblem of death, and the Gospel tells us that it was used

at the Burial of our Lord. Magdalene, on the day of her conversion, testified the earnestness of her change of heart by pouring on the feet of Jesus the most precious of her perfumes. She gives him, to-day, the same proof of her love. Her divine Master is invited by Simon the Leper to a feast: his Blessed Mother and his Disciples are among the guests: Martha is busy, looking after the service. Outwardly, there is no disturbance; but inwardly, there are sad forebodings. During the repast, Magdalene is seen entering the room, holding in her hand a vase of precious spikenard. She advances towards Jesus, kneels at his feet, anoints them with the perfume, and wipes them with her hair, as on the previous occasion.

Jesus lay on one of those couches, which were used by the Eastern people during their repasts. Magdalene, therefore, could easily take her favourite place at Jesus' feet, and give him the same proof of her love as she had already done in the Pharisee's house. The Evangelist does not say that this time, she shed tears. St. Matthew [St. Matth., xxvi 7], and St. Mark [St. Mark, xiv. 3] add, that she poured the ointment on his head also. Whether or no Magdalene herself understood the full import of what the Holy Ghost inspired her to do, the Gospel does not say; but Jesus himself revealed the mystery to his Disciples, and we gather from his words that this action of Magdalene was, in a certain manner, the commencement of his Passion: She, in pouring this ointment upon my body, hath done it for my burial [St. Matth., xxvi. 12].

The fragrance of the Ointment fills the whole house. One of the Disciples, Judas Iscariot, dares to protest against this waste, as he calls it. His base avarice deprives him of feeling and respect for his Divine Master. His opinion was shared in by several of the other Disciples, for they were still carnal-minded. For several reasons Jesus permits Magdalene's generosity to be thus blamed. And firstly, he wishes to announce his approaching death, which is mystically expressed by the pouring of this ointment upon his body. Then, too, he would glorify Magdalene; and he therefore tells them that are present, that her tender and ardent love shall be rewarded, and that her name shall be celebrated in every country, wheresoever the Gospel shall be preached [*Ibid.* 13]. And lastly, he would console those whose generous love prompts them to be liberal in their gifts to his Altars, for what he here says of Magdalene is, in reality, a defence for them, when they are accused of spending too much over the beauty of God's House.

Let us prize each of these divine teachings. Let us love to honour Jesus, both in his own person, and in his poor. Let us honour Magdalene, and imitate her devotion to the Passion and Death of our Lord. In fine, let us prepare our perfumes for our Divine Master; there must be the myrrh of

the Magi, which signifies penance, and the precious Spikenard of Magdalene, which is the emblem of generous and compassionating love. In the Offertory, our Redeemer implores his Eternal Father to deliver him from his enemies, and to fulfil the decrees regarding the salvation of mankind

OFFERTORY.

Eripe me de inimicis meis, Domine: ad te confugi, doce me facere voluntatem tuam: quia Deus meus es tu.

Deliver me from my enemies, Lord; to thee have I fled, teach me to do thy will, because thou art my God.

The Secret tells us the wonderful power of the Sacred Mysteries. Not only does this Sacrifice purify our souls; it also raises them to perfect union with Him who is their Creator.

SECRET.

Haec sacrificia nos, omnipotens Deus, potenti virtute mundatos, ad suum faciant puriores venire principium. Per Dominum.

Grant, O Almighty God, that being purified by the powerful virtue of this sacrifice, we may arrive with greater purity to the author and institutor thereof. Through, &c

Then is added one of the following Prayers:

AGAINST THE PERSECUTORS OF THE CHURCH.

Protege nos, Domine, tuis mysteriis servientes: ut divinis rebus inhaerentes, et corpore tibi famulemur et mente. Per Dominum.

Protect us, Lord, while we assist at thy sacred mysteries: that being employed in acts of religion, we may serve thee both in body and mind. Through, &c.

FOR THE POPE.

Oblatis, quaesumus, Domine, placare muneribus: et famulum tuum N. quem pastorem Ecclesiae tuae praeesse voluisti, assidua protectione gubernare. Per Dominum. &c.

Be appeased, O Lord, with the offering we have made: and cease not to protect thy Servant N., whom thou hast been pleased to appoint Pastor over thy Church. Through, &c.

After the Faithful have partaken of the Divine Mystery, there is read, in

the Communion-Anthem, a malediction against the enemies of our Saviour. Thus does God act in his government of the world: they who refuse his mercy, cannot escape his justice.

COMMUNION.

Erubescant, et revereantur simul, qui gratulantur malis meis: induantur pudore et reverentia, qui maligna loquuntur adversus me.

Let them blush, and be ashamed, who rejoice at my misfortunes; let them be covered with shame and confusion, who speak maliciously against me.

The Church concludes her Prayers of this morning's Sacrifice, by begging that her children may persevere in the holy fervour, which they have received at its very source.

POSTCOMMUNION,

Praebeant nobis, Domine, divinum tua Sancta fervorem; quo eorum pariter et actu delectemur et fructu. Per Dominum.

Let thy holy mysteries, Lord, inspire us with divine fervour; that we may delight both in their effect and celebration. Through, &c.

To this is added one of the following:

AGAINST THE PERSECUTORS OF THE CHURCH.

Quaesumus, Domine Deus noster: ut quos divina tribuis participatione gaudere, humanis non sinas subjacere periculis. Per Dominum, &c.

We beseech thee, Lord our God, not to leave exposed to the dangers of human life, those whom thou hast permitted to partake of these divine mysteries. Through, &c.

FOR THE POPE.

Haec nos, quaesumus, Domine, divini sacramenti perceptio protegat: et famulum tuum N. quem pastorem Ecclesiae tuae praeesse voluisti, una cum commisso sibi grege salvet semper, et muniat. Per Dominum.

May the participation of this divine Sacrament protect us, we beseech thee, O Lord; and always procure safety and defence to thy Servant N. whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Through, &c.

OREMUS.

Humiliate capita vestra Deo.

Adjuva nos, Deus salutaris noster; et ad beneficia recolenda, quibus nos
instaurare dignatus es, tribue venire gaudentes. Per Dominum
LET US PRAY.

Bow down your heads to God.

Help us, O God, our salvation; and grant that we may celebrate with joy
the memory of these benefits, by which thou hast been pleased to
redeem us. Through, etc.

As an appropriate conclusion to this day, we may use the following
beautiful Prayer, taken from the ancient Gallican Liturgy:

PRAYER.

(Oratio ad Sextam.)

Christe Deus, Adonai mag ne, nos tecum quasi huic mundo crucifige; ut
vita tua in nobis sit: nostraque peccata super te pone, ut ea crucifigas:
nos quoque ad teipsum trahe, cum pro nobis exaltatus es a terra, ut nos
eripias ab adultero tyranno: quia licet carne et vitiis diabolo noxii
sumus; tibi tamen, non illi optamus servire: et sub tuo jure vivere
desideramus, et a te gubernari rogamus; qui nos mortales et a morte
invasos, per mortem crucis liberare voluist. Pro quo singulari beneficio
hodierna tibi nostra famulatur devotio: teque nunc hodie supplices
adoramus, imploramus, invocamus; ut ad nos properes, virtus aeterna
Deus: quod nobis proficiat tua crux, triumphans scilicet de mundo in
nobis per crucis virtutem: atque tua pietas nobis illud antiquum
restituatur beneficium, virtute scilicet et gratia: qui per potentiam futura
praeterita; per praesentiam facis similiter praeterita praesentia: redde,
ut nobis tua Passio salutaris sit, quasi praesens et hodierna; et sic nobis
hodie, illa gutta sancti sanguinis super terram olim de cruce stilantis,
sit salus: ut omnia terrae nostras delicta lavans, et corporis nostri humo
quodam modo immixta, nos de terra tuos efficiat; nos quoque tibi quasi
corpus idem reconciliati capitis. Qui regnas cum Patre semper et Spiritu
Sancto; nunc nobis regnare incipe, Homo Deus, Christi Jesu, Rex in
saecula saeculorum.

O great and Sovereign Lord ! (Adonai !) Christ our God ! crucify us,
with thyself, to this world, that so thy life may be in us. Take upon
thee our sins, that thou mayst crucify them. Draw us unto thyself,
since it was for our sakes that thou wast raised up from the earth; and
thus snatch us from the power of the unclean tyrant: for, though by
flesh and our sins, we be exposed to the insults of the devil, yet do we

desire to serve, not him, but thee. We would be thy subjects; we ask to be governed by thee; for, by thy death on the cross, thou didst deliver us, who are mortals and surrounded by death. It is to bless thee for this wonderful favour, that we this day offer thee our devoted service; and humbly adoring thee, we now implore and beseech thee, to hasten to our assistance, O thou our God, the Eternal and Almighty! Let thy Cross thus profit us unto good, that thou, by its power, mayst triumph over the world in us, and thine own mercy restore us, by thy might and grace, to the ancient blessing. O thou, whose power hath turned the future into the past, and whose presence maketh the past to be present, - grant, that thy Passion may avail us to salvation, as though it were accomplished now on this very day. May the drops of thy holy Blood, which heretofore fell upon the earth from the Cross, be our present salvation: may it wash away all the sins of our earthly nature, and be, so to say, commingled with the earth of our body, rendering it all thine, since we, by our reconciliation with thee, our Head, have been made one body with thee. Thou that ever reignest with the Father and the Holy Ghost, now, begin to reign over us, O God- Man, Christ Jesus, King for ever and ever !

PASSIONTIDE AND HOLY WEEK

TUESDAY IN HOLY WEEK.

To-day, again, our Saviour sets out in the morning for Jerusalem. His intention is to repair to the temple, and continue his yesterday's teachings. It is evident that his mission on earth is fast drawing to its close. He says to his Disciples: You know that after two days shall be the Pasch, and the Son of Man shall be delivered up to be crucified. [St Matth., xxvi. 2].

On the road from Bethania to Jerusalem, the Disciples are surprised at seeing the fig-tree, which their Divine Master had yesterday cursed, now dead. Addressing himself to Jesus, Peter says: *Rabbi, behold, the fig-tree, which thou didst curse, is withered away?* [St Mark, xi. 21]. In order to teach us that the whole of material nature is subservient to the spiritual element, when this last is united to God by faith, - Jesus replies: Rave the faith of God. Amen I say to you, that whosoever shall say to this mountain: Be thou removed and cast into the sea! and shall not stagger in his heart, but believe, that whatsoever he saith shall be done, it shall be done unto him [St Mark xi,22, 23].

Having entered the City, Jesus directs his steps towards the Temple. No sooner has he entered, than the Chief Priests, the Scribes, and the Ancients of the people, accost him with these words: By what authority dost thou these things? [St Mark, xi. 28] and who has given thee this authority, that thou shouldst do these things? We shall find our Lord's answer given in the Gospel. Our object is to mention the leading events of the last days of our Redeemer on earth; the holy Volume will supply the details.

As on the two preceding days, Jesus leaves the City towards evening: he passes over Mount Olivet, and returns to Bethania, where he finds his Blessed Mother and his devoted friends.

In to-day's Mass, the Church reads the history of the Passion according to St. Mark, who wrote his Gospel the next after St. Matthew: hence it is, that the second place is assigned to him. His account of the Passion is shorter than St. Matthew's, of which it would often seem to be a summary; and yet certain details are peculiar to this Evangelist, and prove him to have been an eye-witness. Our readers are aware that St. Mark was the disciple of St. Peter, and that his Gospel was written under the very eye of the Prince of the Apostles.

In Rome, the Station for to-day is in the Church of St. Prisca, which is said to have been the house of Aquila and his wife Prisca, to whom St

Paul sends his salutations, in his Epistle to the Romans, In the 3rd century, Pope St. Eutychian had translated thither, on account of the sameness of the name, the body of St. Prisca, a Virgin and Martyr of Rome.

MASS.

Three days hence, and the Cross will be lifted up on Calvary, bearing upon itself the Author of our Salvation. The Church, in the Introit of to-day's Mass, bids us at once pay our homage to this trophy of our victory, and glory in it.

INTROIT.

Nos autem gloriari oportet in cruce Domini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra, per quem salvati, et liberati sumus. Ps. Deus misereatur nos tri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nos tri.

Nos autem.

We ought to glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life, and resurrection, by whom we have been saved and delivered.

Ps. May God have mercy on us, and bless us; may his countenance shine upon us, and may he have mercy on us.

We ought, etc.

In the Collect, the Church prays that the sacred anniversaries of our Saviour's Passion may be to us a source of pardon; and that they may work in as a full reconciliation with the Divine Justice.

COLLECT.

Omnipotens sempiterne Deus, da nobis ita Dominicae Passionis sacramenta peragere, ut indulgentiam percipere mereamur. Per eumdem.

O Almighty and everlasting God, grant that we may so celebrate the mysteries of our Lord's Passion, as to obtain thy pardon. Through the same, &c.

For the other Collect, see [Passion Sunday](#).

EPISTLE.

Lectio Jeremiae Prophetæ.

Cap. XI.

In diebus illis: Dixit Jeremias: Domine, demonstrasti mihi et cognovi tunc ostendisti mihi studia eorum et ego quasi agnus mansuetus qui portatur ad victimam et non cognovi quia super me cogitaverunt

consilia mittamus lignum in panem eius et eradamus eum de terra viventium et nomen eius non memoretur amplius tu autem Domine Sabaoth qui iudicas iuste et probas renes et cor videam ultionem tuam ex eis tibi enim revelavi causam meam, Domine Deus meus.

Lesson from Jeremias the Prophet.

Ch. XI.

In those days: Jeremias said: But thou, O Lord, hast shewn me, and I have known: then thou shewedst me their doings. And I was as a meek lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and hearts, let me see thy revenge on them: for to thee I have revealed my cause, O Lord, my God!

Again, we have the plaintive words of Jeremias; he gives us the very words used by his enemies, when they conspired his death. It is evident, however, that the Prophet is here a figure of one greater than himself. Let us, say these enemies, put wood upon his bread: that is, let us put poisonous wood into what he eats, that so we may cause his death. This is the literal sense of these words, as applied to the Prophet; but how much more truly were they fulfilled in our Redeemer! He tells us, that his Divine Flesh is the True Bread that came down from heaven. This Bread, this Body of the Man-God, is bruised, torn, and wounded; the Jews nail it to the Wood; so that, it is, in a manner, made one with the Wood, and the Wood is all covered with Jesus' Blood. This Lamb of God was immolated on the Wood of the Cross: it is by his immolation, that we have had given to us a Sacrifice, which is worthy of God; and it is by this Sacrifice, that we participate in the Bread of Heaven, the Flesh of the Lamb, our true Pasch.

The Gradual, which is taken from the 34th Psalm, shows us the humility and meekness of our Jesus under his sufferings. How they contrast with the haughty pride of his enemies 1

GRADUAL.

Ego autem, dum mihi molesti essent, induebam me cilicio, et humiliabam in jejunio animam meam: et oratio mea in sinu meo convertetur.

V. Judica, Domine, nocentes me, expugna impugnantes me: apprehende arma et scutum, et exsurge in adjutorium mihi.

When they were troublesome to me, I clothed myself with hair-cloth,

and I humbled my soul with fasting; and I will yet continue to pour forth my prayer in my bosom.

V. Judge thou, O Lord, them that wrong me, overthrow them that fight against me; take hold of arms and shield, and rise to help me.

After the Gradual, is sung the Passion according to Saint Mark. The same ceremonies are observed as during the Passion, which was read to us on Sunday, excepting only what regarded the Palms.

THE PASSION AND GOSPEL.

[Editorial note. The following Latin text doesn't follow the precise text in the Missal, and needs revising.]

Passio Domini nostri Jesu Christi secundum Marcum.

Cap. XIV. et XV.

In illo tempore: Erat pascha et azyma post biduum et quaerebant summi sacerdotes et scribae quomodo eum dolo tenerent et occiderent dicebant enim non in die festo ne forte tumultus fieret in populo.

Et cum esset Jesus Bethaniae in domo Simonis leprosi et recumberet venit mulier habens alabastrum unguenti nardi spicati pretiosi et fracto alabastro effudit super caput eius erant autem quidam indigne ferentes intra semet ipsos et dicentes ut quid perditio ista unguenti facta est poterat enim unguentum istud veniri plus quam trecentis denariis et dari pauperibus et fremebant in eam. Jesus autem dixit sinite eam quid illi molesti estis bonum opus operata est in me semper enim pauperes habetis vobiscum et cum volueritis potestis illis benefacere me autem non semper habetis quod habuit haec fecit praevenit unguere corpus meum in sepulturam amen dico vobis ubicumque praedicatum fuerit evangelium istud in universum mundum et quod fecit haec narrabitur in memoriam eius .

Et Judas Iscariotes unus de duodecim abiit ad summos sacerdotes ut proderet eum illis qui audientes gavisi sunt et promiserunt ei pecuniam se daturos et quaerebat quomodo illum oportune traderet.

Et primo die azymorum quando pascha immolabant dicunt ei discipuli quo vis eamus et paremus tibi ut manduces pascha et mittit duos ex discipulis suis et dicit eis ite in civitatem et occurret vobis homo laguenam aquae baiulans sequimini eum et quocumque introierit dicite domino domus quia magister dicit ubi est refectio mea ubi pascha cum discipulis meis manducem et ipse vobis demonstrabit cenaculum grande stratum et illic parate nobis et abierunt discipuli eius et venerunt

in civitatem et invenerunt sicut dixerat illis et praeparaverunt pascha .

Vespere autem facta venit cum duodecim et discumbentibus eis et manducantibus ait Iesus amen dico vobis quia unus ex vobis me tradet qui manducat mecum at illi coeperunt contristari et dicere ei singillatim numquid ego qui ait illis unus ex duodecim qui intinguit mecum in catino et Filius quidem hominis vadit sicut scriptum est de eo vae autem homini illi per quem Filius hominis traditur bonum ei si non esset natus homo ille et manducantibus illis accepit Iesus panem et benedicens fregit et dedit eis et ait sumite hoc est corpus meum et accepto calice gratias agens dedit eis et biberunt ex illo omnes et ait illis hic est sanguis meus novi testamenti qui pro multis effunditur amen dico vobis quod iam non bibam de genimine vitis usque in diem illum cum illud bibam novum in regno Dei.

Et hymno dicto exierunt in montem Olivarum et ait eis Iesus omnes scandalizabimini in nocte ista quia scriptum est percutiam pastorem et dispergentur oves sed posteaquam resurrexero praecedam vos in Galilaeam Petrus autem ait ei et si omnes scandalizati fuerint sed non ego et ait illi Iesus amen dico tibi quia tu hodie in nocte hac priusquam bis gallus vocem dederit ter me es negaturus at ille amplius loquebatur et si oportuerit me simul conmori tibi non te negabo similiter autem et omnes dicebant.

Et veniunt in praedium cui nomen Gethsemani et ait discipulis suis sedete hic donec orem et adsumit Petrum et Iacobum et Iohannem secum et coepit pavere et taedere et ait illis tristis est anima mea usque ad mortem sustinete hic et vigilate et cum processisset paululum procidit super terram et orabat ut si fieri posset transiret ab eo hora et dixit Abba Pater omnia possibilia tibi sunt transfer calicem hunc a me sed non quod ego volo sed quod tu et venit et invenit eos dormientes et ait Petro Simon dormis non potuisti una hora vigilare vigilate et orate ut non intretis in temptationem spiritus quidem promptus caro vero infirma et iterum abiens oravit eundem sermonem dicens et reversus denuo invenit eos dormientes erant enim oculi illorum ingravati et ignorabant quid responderent ei et venit tertio et ait illis dormite iam et requiescite sufficit venit hora ecce traditur Filius hominis in manus peccatorum surgite eamus ecce qui me tradit prope est.

Et adhuc eo loquente venit Iudas Iscariotes unus ex duodecim et cum illo turba cum gladiis et lignis a summis sacerdotibus et a scribis et a senioribus dederat autem traditor eius signum eis dicens quemcumque osculatus fuero ipse est tenete eum et ducite et cum venisset statim accedens ad eum ait rabbi et osculatus est eum at illi manus iniecerunt in eum et tenuerunt eum unus autem quidam de circumstantibus educens gladium percussit servum summi sacerdotis et amputavit illi auriculam et respondens Iesus ait illis tamquam ad latronem existis cum gladiis et lignis comprehendere me cotidie eram apud vos in templo docens et non me tenuistis sed ut adimpleantur scripturae tunc discipuli eius relinquentes eum omnes fugerunt adulescens autem quidam sequebatur illum amictus sindone super nudo et tenuerunt eum at ille reiecta sindone nudus profugit ab eis.

Et adduxerunt Iesum ad summum sacerdotem et conveniunt omnes sacerdotes et scribae et seniores Petrus autem a longe secutus est eum usque intro in atrium summi sacerdotis et sedebat cum ministris et calefaciebat se ad ignem summi vero sacerdotes et omne concilium quaerebant adversum Iesum testimonium ut eum morti traderent nec inveniebant multi enim testimonium falsum dicebant adversus eum et convenientia testimonia non erant et quidam surgentes falsum testimonium ferebant adversus eum dicentes quoniam nos audivimus eum dicentem ego dissolvam templum hoc manufactum et per triduum aliud non manufactum aedificabo et non erat conveniens testimonium illorum.

Et exsurgens summus sacerdos in medium interrogavit Iesum dicens non respondes quicquam ad ea quae

tibi obiciuntur ab his ille autem tacebat et nihil respondit rursum summus sacerdos interrogabat eum et dicit ei tu es Christus Filius Benedicti Iesus autem dixit illi ego sum et videbitis Filium hominis a dextris sedentem Virtutis et venientem cum nubibus caeli summus autem sacerdos scindens vestimenta sua ait quid adhuc desideramus testes audistis blasphemiam quid vobis videtur qui omnes condemnauerunt eum esse reum mortis et coeperunt quidam conspuere eum et velare faciem eius et colaphis eum caedere et dicere ei prophetiza et ministri alapis eum caedebant.

Et cum esset Petrus in atrio deorsum venit una ex ancillis summi sacerdotis et cum vidisset Petrum calefacientem se aspiciens illum ait et tu cum Iesu Nazareno eras at ille negavit dicens neque scio neque novi quid dicas et exiit foras ante atrium et gallus cantavit rursus autem cum vidisset illum ancilla coepit dicere circumstantibus quia hic ex illis est at ille iterum negavit et post pusillum rursus qui adstabant dicebant Petro vere ex illis es nam et Galilaeus es ille autem coepit anathematizare et iurare quia nescio hominem istum quem dicitis et statim iterum gallus cantavit et recordatus est Petrus verbi quod dixerat ei Iesus priusquam gallus cantet bis ter me negabis et coepit flere.

Et confestim mane consilium facientes summi sacerdotes cum senioribus et scribis et universo concilio vincientes Iesum duxerunt et tradiderunt Pilato et interrogavit eum Pilatus tu es rex Iudaeorum at ille respondens ait illi tu dicis et accusabant eum summi sacerdotes in multis Pilatus autem rursum interrogavit eum dicens non respondes quicquam vide in quantis te accusant Iesus autem amplius nihil respondit ita ut miraretur Pilatus.

Per diem autem festum dimittere solebat illis unum ex vinctis quemcumque petissent erat autem qui dicebatur Barabbas qui cum seditiosis erat vinctus qui in seditione fecerant homicidium et cum ascendisset turba coepit rogare sicut semper faciebat illis Pilatus autem respondit eis et dixit vultis dimittam vobis regem Iudaeorum sciebat enim quod per invidiam tradidissent eum summi sacerdotes pontifices autem concitaverunt turbam ut magis Barabban dimitteret eis Pilatus autem iterum respondens ait illis quid ergo vultis faciam regi Iudaeorum at illi iterum clamaverunt crucifige eum.

Pilatus autem dicebat eis quid enim mali fecit at illi magis clamabant crucifige eum Pilatus autem volens populo satisfacere dimisit illis Barabban et tradidit Iesum flagellis caesum ut crucifigeretur milites autem duxerunt eum intro in atrium praetorii et convocant totam cohortem et induunt eum purpuram et inponunt ei plectentes spineam coronam et coeperunt salutare eum have rex Iudaeorum et percutiebant caput eius harundine et conspuebant eum et ponentes genua adorabant eum.

Et postquam inluserunt ei exuerunt illum purpuram et induerunt eum vestimentis suis et educunt illum ut crucifigerent eum et angariaverunt praetereuntem quempiam Simonem Cyreneum venientem de villa patrem Alexandri et Rufi ut tolleret crucem eius et perducunt illum in Golgotha locum quod est interpretatum Calvariae locus et dabant ei bibere murratum vinum et non accepit et crucifigentes eum dividerunt vestimenta eius mittentes sortem super eis quis quid tolleret erat autem hora tertia et crucifixerunt eum et erat titulus causae eius inscriptus rex Iudaeorum et cum eo crucifigunt duos latrones unum a dextris et alium a sinistris eius et adimpleta est scriptura quae dicit et cum iniquis reputatus est.

Et praetereuntes blasphemabant eum moventes capita sua et dicentes va qui destruit templum et in tribus diebus aedificat salvum fac temet ipsum descendens de cruce similiter et summi sacerdotes ludentes ad alterutrum cum scribis dicebant alios salvos fecit se ipsum non potest salvum facere Christus rex Israhel descendat nunc de cruce ut videamus et credamus et qui cum eo crucifixi erant conviciabantur ei.

Et facta hora sexta tenebrae factae sunt per totam terram usque in horam nonam et hora nona exclamavit Iesus voce magna dicens Heloi Heloi lama sabachthani quod est interpretatum Deus meus Deus meus ut quid dereliquisti me et quidam de circumstantibus audientes dicebant ecce Heliam vocat currens autem unus et implens spongiam aceto circumponensque calamo potum dabat ei dicens sinite videamus si veniat Helias ad deponendum eum Iesus autem emissa voce magna exspiravit.

The Passion of our Lord Jesus Christ according to Mark.

Ch. XIV and XV.

At that time. The feast of the Pasch, and of the Azymes was after two days; and the chief priests and the scribes sought how they might by some wile lay hold on him, and kill him. But they said: Not on the festival day, lest there should be a tumult among the people.

And when he was in Bethania, in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon his head. Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me. For the poor you have always with you: and whensoever you will, you may do them good: but me you have not always. She hath done what she could: she is come beforehand to anoint my body for burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her.

And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them. Who hearing it were glad; and they promised him they would give him money. And he sought how he might conveniently betray him.

Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the pasch? And he sendeth two of his disciples, and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him; And whithersoever he shall go in, say to the master of the house, The master saith, Where is my refectory, where I may eat the pasch with my disciples? And he will shew you a large dining room furnished; and there prepare ye for us. And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the pasch.

And when evening was come, he cometh with the twelve. And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with me shall betray me. But they began to be sorrowful, and to say to him one by one: Is it I? Who saith to them: One of the twelve, who dippeth with me his hand in the dish. And the Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And whilst they were eating, Jesus took bread; and blessing, broke, and gave to them, and said: Take ye. This is my body. And

having taken the chalice, giving thanks, he gave it to them. And they all drank of it. And he said to them: This is my blood of the new testament, which shall be shed for many. Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God.

And when they had said an hymn, they went forth to the mount of Olives. And Jesus saith to them: You will all be scandalized in my regard this night; for it is written, I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to him: Although all shall be scandalized in thee, yet not I. And Jesus saith to him: Amen I say to thee, today, even in this night, before the cock *crow twice*, thou shalt deny me thrice. But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all.

And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray. And he taketh Peter and James and John with him; and he began to fear and to be heavy. And he saith to them: My soul is sorrowful even unto death; stay you here, and watch. And when he was gone forward a little, he fell flat on the ground; and he prayed, that if it might be, the hour might pass from him. And he saith: Abba, Father, all things are possible to thee: remove this chalice from me; but not what I will, but what thou wilt. And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour? Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, he prayed, saying the same words. And when he returned, he found them again asleep, (for their eyes were heavy,) and they knew not what to answer him. And he cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come: behold the Son of man shall be betrayed into the hands of sinners. Rise up, let us go. Behold, he that will betray me is at hand.

And while he was yet speaking, cometh Judas Iscariot, one of the twelve: and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed him, had given them a sign, saying: Whomsoever I shall kiss, that is he; lay hold on him, and lead him away carefully. And when he was come, immediately going up to him, he saith: Hail, Rabbi; and he kissed him.

But they laid hands on him, and held him. And one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear. And Jesus answering, said to them: Are you come out as to a robber, with swords and staves to apprehend me? I was daily with you in the temple teaching, and you did not lay hands on me. But that the scriptures may be fulfilled. Then his disciples leaving him, all fled away. And a certain young man followed him, having a linen cloth cast about his naked body; and they laid hold on him. But he, casting off the linen cloth, fled from them naked.

And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together. And Peter followed him from afar off, even into the court of the high priest; and he sat with the servants at the fire, and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none. For many bore false witness against him, and their evidences were not agreeing. And some rising up, bore false witness against him, saying: We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands. And their witness did not agree.

And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace, and answered nothing. Again the high priest asked him, and said to him: Art thou the Christ the Son of the blessed God? And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? Who all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophecy: and the servants struck him with the palms of their hands.

Now when Peter was in the court below, there cometh one of the maidservants of the high priest. And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew. And again a maidservant seeing him, began to say to the standers by: This is one of them. But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean. But he began to curse and to swear, saying; I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep.

And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate. And Pilate asked him: Art thou the king of the Jews? But he answering, saith to him: Thou sayest it. And the chief priests accused him in many things. And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee. But Jesus still answered nothing; so that Pilate wondered.

Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do, as he had ever done unto them. And Pilate answered them, and said: Will you that I release to you the king of the Jews? For he knew that the chief priests had delivered him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them: What will you then that I do to the king of the Jews? But they again cried out: Crucify him. And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him.

And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the court of the palace, and they called together the whole band: And they clothe him with purple, and plating a crown of thorns, they put it upon him. And they began to salute him: Hail, king of the Jews. And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him.

And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they bring him into the place called Golgotha, which being interpreted is, The place of Calvary. And they gave him to drink wine mingled with myrrh; but he took it not. And crucifying him, they divided his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the inscription of his cause was written over: THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith: And with the wicked he was reputed.

And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days buildest it up again; Save thyself, coming down from the cross. In like manner also the chief priests mocking, said with the scribes one to another: He saved others; himself he cannot save. Let Christ the king of Israel come down now from the cross, that we may see and believe. And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? Which is, being interpreted, My God, my God, why hast thou forsaken me? And some of the standers by hearing, said: Behold he calleth Elias. And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come to take him down. And Jesus having cried out with a loud voice, gave up the ghost.

Here a pause is made, as on Palm Sunday. All kneel down and, if such be the custom of the place, prostrate and kiss the ground.

Et velum templi scissum est in duo a sursum usque deorsum videns autem centurio qui ex adverso stabat quia sic clamans exspirasset ait vere homo hic Filius Dei erat erant autem et mulieres de longe aspicientes inter quas et Maria Magdalene et Maria Iacobi minoris et Ioseph mater et Salome et cum esset in Galilaea sequebantur eum et ministrabant ei et aliae multae quae simul cum eo ascenderant Hierosolyma.

And the veil of the temple was rent in two, from the top to the bottom.

And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the son of God. And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome: Who also when he was in Galilee followed him, and ministered to him, and many other women that came up with him to Jerusalem.

Here, the Deacon presents the Incense to the Priest, that it may be blessed; and, after having himself received a blessing, he terminates the Passion, observing the ceremonies which are used at the singing of the Gospel in a High Mass.

Et cum iam sero esset factum quia erat parasceve quod est ante sabbatum venit Ioseph ab Arimathia nobilis decurio qui et ipse erat expectans regnum Dei et audacter introiit ad Pilatum et petiit corpus Iesu Pilatus autem mirabatur si iam obisset et accersito centurione interrogavit eum si iam mortuus esset et cum cognovisset a centurione donavit corpus Ioseph. Ioseph autem mercatus sindonem et deponens eum involvit sindone et posuit eum in monumento quod erat excisum de petra et advolvit lapidem ad ostium monumenti.

And when evening was now come, (because it was the Parasceve, that is, the day before the sabbath,) Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph.

And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

At the Offertory, the Messias asks his Eternal Father to defend him from the enemies that are preparing his destruction.

OFFERTORY.

Custodi me, Domine, de manu peccatoris: et ab hominibus iniquis eripe me.

Keep me, O Lord, from the hands of the sinful man; and from unjust men deliver me.

In the Secret, the Church offers to the Majesty of God the tribute of our fasts, in union with the Holy Host on our Altar, and from which they derive all their merit and efficacy.

SECRET.

Sacrificia nos, quaesumus, Domine, propensius ista restaurent: quae medicinalibus sunt instituta jejuniis. Per Dominum.
May these sacrifices, O Lord, we beseech thee, which are accompanied with healing fasts, mercifully repair us. Through, &c.

For the other Secret, see [Passion Sunday](#).

The words of the Psalmist, used by the Church in her Communion-Anthem, show us the blasphemous daring of our Saviour's enemies, as also the dispositions in which this dear Jesus himself was during his sacred Passion.

COMMUNION.

Adversum me exercebantur, qui sedebant in porta: et in me psallebant, qui bibebant vinum: ego vero orationem meam ad te, Domine: tempus beneplaciti, Deus, in multitudine misericordiae tuae.

The judges in the gate spoke against me, and they that drank wine made songs against me. But I poured forth my prayer to thee, O Lord: it is time, God, to shew thy good will to me, according to the multitude of thy mercies.

In the Postcommunion, the Church prays, that, by the merits of the Sacrifice she has just offered, we may obtain the perfect cure of our spiritual infirmities; for the Blood of the Lamb takes away the sins of the world.

POSTCOMMUNION.

Sanctificationibus tuis, omnipotens Deus, et vitia nostra curentur: et

remedia nobis sempiterna proveni ant. Per Dominum.

May these thy holy mysteries, O Almighty God, both cure our vices and become an eternal remedy to us. Through, &c.

See [Passion Sunday](#) for the other Postcommunion.

OREMUS.

Humiliate capita vestra Deo.

Tua nos misericordia, Deus, et ab omni subreptione vetustatis expurget, et capaces sanctae novitatis efficiat. Per Dominum.

LET US PRAY.

Bow down your heads to God.

May thy mercy, O God, purify us from the corruption of the old man, and enable us to put on the new. Through, &c.

We may close this day, by saying these few verses, taken from a Hymn of the Greek Church on the Passion of our Lord.

HYMN.

(In Parasceve,)

The life-giving Wound of Vitale latus tuura, tan- thy Side, O Jesus! like the quam fons ex Eden sea- fountain that sprang from turicens, Ecclesiam tuam, Eden, waters the spiritual gar- Christe, tanquara rationa- den of thy Church. Thence, lera hortum adaequat: inde dividing itself into the four tanquam in quaedam initia Gospels, as into so many mas- se dividens in quatuor ter-stream^ it freshens the Evangelia: mundum irri- world, gladdens creation, and gaus; creaturara laetificans, teaches all nations to bow gentesque fideliter docens down in faith, and venerate venerari regnum tuum. thy Kingdom.

Thou wast crucified for me, Crudfixus es propter that thou mightest be to me me; ut velut ex fonte mi- as a fountain, pouring out hi effunderes remissionem. forgiveness upon me. Thou Functus es in latere, ut wast wounded in thy Side, mihi vitae scaturigines ape- that thou mightest open to me rires; clavis confus es, ut the sources of life. Thou wast ego in passionum tuarum nailed to the Cross, that I, profundo altitudinem tuae confessing the greatness of potentiae confessus, clamem thy power in the depth of thy ad te, vitae largitor Christe: Passion, might sing to

thee, Gloria Cruci tuae, Salvator, O Christ, thou giver of life: ac Passioni tuae. Glory be to thy Cross and Passion, O Saviour!

Thou, O Christ, didst, on thy Chirographum nostrum Cross, tear the hand- writing in cruce dirupisti, Christe: that was against us. Thou wast et inter mortuos reputatus, numbered among the dead, tyrannum illic ligasti, libe- and there didst bind down the ratis omnibus ex vinculis tyrant, and, by thy Resurrec- mortis resurrectione tua. tion, didst set us all free from Per quam illuminati sumus, the chains of death. It is thy o amans hominum Domine! Resurrection that has given tibi que clamamus: Memen- us light, O God, thou lover of to et nostri Salvator in Reg- mankind! To thee do we no tuo. sing: Remember us, also, O Saviour, in thy Kingdom!

To thee, most merciful Lord, Tuam, Christe, Matrem^ we bring thy Mother, that she quae te in came sine virili semine peperit, et vere yir- may intercede for us, she go etiam post partum in- that conceived thee and was a corrupta ^ermansit; hanc Virgin, she that gave thee tibi adducimus ad interces- birm, and was a spotless Vir- sionem, Domine multum gin. May her prayers obtain misericors: ut offensarum from thee the unceasing par cbndonationem jugiter lar- don of sin to all that cry out giaris iis qui clamant: Me- to thee: Kemember us, also, mento et nostri Domine in Lord, in thy Kingdom! Regno tiio.

PASSIONTIDE AND HOLY WEEK.

WEDNESDAY IN HOLY WEEK.

The Chief Priests and the Ancients of the people, are met to-day, in one of the rooms adjoining the Temple, for the purpose of deliberating on the best means of putting Jesus to death. Several plans are discussed. Would it be prudent to lay hands upon him at this season of the Feast of the Pasch, when the City is filled with strangers, who have received a favourable impression of Jesus from the solemn ovation given to him three days back ? Then, too, are there not a great number of the inhabitants of Jerusalem, who took part in that triumph, and whose enthusiastic admiration of Jesus might excite them to rise up in his defence ? These considerations persuade them not to have recourse to any violent measure, at least for the present, as a sedition among the people might be the consequence, and its promoters, even were they to escape being ill-treated by the people, would be brought before the tribunal of the Roman Governor, Pontius Pilate. They, therefore, come to the resolution of letting the Feast pass quietly over, before apprehending Jesus.

But these blood-thirsty men are making all these calculations as though they were the masters. They are, if they will, shrewd assassins, who put off their murder to a more convenient day: but the Divine decrees, which, from all eternity, have prepared a Sacrifice for the world's salvation, have fixed "the very year's Pasch as the day of the Sacrifice, and, to-morrow evening, the holy City will re-echo with the trumpets, which proclaim the opening of the Feast. The figurative Lamb is now to make way for the true one; the Pasch of this year will substitute the reality for the type; and Jesus' Blood, shed by the hands of wicked priests, is soon to flow simultaneously with that of victims, which have only been hitherto acceptable to God, because they prefigured the Sacrifice of Calvary. The Jewish priesthood is about to be its own executioner, by immolating Him, whose Blood is to abrogate the Ancient Alliance, and perpetuate the New one.

But how are Jesus' enemies to get possession of their divine Victim, so as to avoid a disturbance in the City ? There is only one plan that could succeed, and they have not thought of it: it is treachery. Just at the close of their deliberations, they are told that one of Jesus' Disciples

seeks admission. They admit him, and he says to them: What will you give me, and I will deliver him unto you ? They are delighted at this proposition: and yet, how is it, that they, doctors of the law, forget that this infamous bargain between themselves and Judas has all been foretold by David, in the 108th Psalm ? They know the Scriptures from beginning to end; how comes it, that they forget the words of the Prophet, who even mentions the sum of thirty pieces of silver. Judas asks them what they will give him; and they give him thirty pieces of silver ! All is arranged: to-morrow, Jesus will be in Jerusalem, eating the Pasch with his Disciples. In the evening, he will go, as usual, to the Garden on Mount Olivet. But how shall they, who are sent to seize him, be able to distinguish him from his Disciples ? Judas will lead the way; he will show them which is Jesus, by going up to him and kissing him !
^ 8t Matth. xxvi. 15. Icfem, xxvii. 9. Zach. xi. 12.

WEDNESDAY IN HOLY WEEK. 279

Such is the impious scheme devised on this day, within the precincts of the Temple of Jerusalem. To testify her detestation at it, and to make atonement to the Son of God for the outrage thus offered him, the Holy Church, from the earliest ages, consecrated the Wednesday of every week to penance. In our own times, the Fast of Lent begins on a Wednesday; and when the Church ordained that we should commence each of the four Seasons of the year with Fasting, Wednesday was chosen to be one of the three days thus consecrated to bodily mortification.

On this day, in the Roman Church, was held the sixth Scrutiny, for the admission of Catechumens to Baptism. Those, upon whom there had been previous doubts, were now added to the number of the chosen ones, if they were found worthy. There were two Lessons read in the Mass, as on the day of the great Scrutiny, the Wednesday of the fourth Week of Lent. As usual, the Catechumens left the Church, after the Gospel; but, as soon as the Holy Sacrifice was over, they were brought back by the Door- Keeper, and one of the Priests addressed them in these words: " On Saturday next, the Eve of Easter, " at an hour, you will assemble in the Lateran "Basilica, for the seventh Scrutiny; you will then " recite the Symbol, which you must have learned; "and lastly, you will receive, by God's help, the " sacred laver of regeneration. Prepare yourselves, "zealously and humbly, by persevering fasts and " prayers, in order that, having been buried, by this " holy Baptism, together with Jesus Christ, you may " rise again with him, unto life everlasting. Amen."

At Rome, the Station for to-day is in the Basilica of Saint Mary Major. Let us compassionate with our Holy Mother, whose Heart is filled with poignant grief at the foresight of the Sacrifice, which is preparing.

280 HOLY WEEK.

MASS.

The Church commences her chants with one to the glory of the Holy Name of Jesus, outraged as it is, on this day, by them that plot his Death. This Name, which was given him by heaven, and signifies that he is our Saviour, is now being blasphemed by his enemies: in a few hours, their crime will bring its full meaning before us, for his Death will have worked the Salvation of the world.

INTROIT.

In nomine Jesu omne At the name of Jesus every
genu flectatur, coelestium, knee should bow, of those
terrestrium, et inferno- that are in heaven, on earth,
rum: quia Dominus factus and under the earth; because
est obediens usque ad mor- the Lord became obedient
tem, mortem autem crucis: unto death, even the death of
ideo Dominus Jesus Chris- the cross: therefore the Lord
tus in gloria est Dei Patris. Jesus Christ is in the glory of
God the Father.

Ps, Domine, exaudi ora- P5. O Lord, hear my prayer,
tionem meam: et clamor and let my cry come unto
mens ad te veniat. thee.

In nomine. At the name, etc.

In the first Collect, the Church acknowledges to God, that her children have sinned against him: but she reminds him of the Passion, endured for their sakes, by his Only Begotten Son, and this revives her hope.

OttEMUS. LET us PRAY.

Flectamus genua. ^ . Let us keeel down.

Levate. B. Stand up again.

Praesta, quæsumus, omni- Grant, we beseech thee, O
potens Deus: ut qui nostris Almighty God, that we, who
excessibus ineessanter affli- continually are punished for
ghnuT, per unigenuiti Filii our excesses, may be de-

WEDNESDAY IN HOLY tV^EK, 281

liyered by the Passion of thy tui Passionem liberemur.

Only Begotten Son. Who Qui tecum, liveth, < kc.

Lesson from Isaias the Lectio Isaise prophetæ. Prophet.

Ch. LXII. and LXIII. Cap. LXII et LXIII.

Thus saith the Lord God: Haec dicit Dominus Deus: Tell the daughter of Sion: Dicite filiae Sion: Ecce Behold thy Saviour cometh. Salvator tuus

venit, ecce Who is this that cometh from merces ejus cum eo. Quis Edom, with dyed garments est iste qui venit de f rom Bosra, this beautiful one Edom, tinctis vestibus de in his robe, walking in the Bosra] late formosus in greatness of his strength] I, stola sua, gradiens in mul- that speak justice, and am a titudine fortitudinis suae, defender to save. Why then Ego, qui loquor justitiam: is thy apparel red, and thy et propugnator sum ad sal- ^rmments like them that tread vandum. Quare ergo ru- in the wine- press] I have brum est indumentum tuum, trodden the wine-press alone, et vestimenta tua sicut and of the Gentiles there is calcantium in torcularil not a man with me; I have Torcular calcavi solus: et trampled on them in my in- de gentibus non est vir dignation, Mid have trodden mecum. Calcavi eos in them down in my wrath, and furore meo: et conculcavi their blood is sprinkled upon eos in ira mea. Et asper- my garments, and I have sus est sanguis eorum su- stained all my apparel. For per vestimenta mea, et the day of vengeance is in my omnia indumenta mea in- heart, the year of my redemp- (juinavi. Dies enim ultionis tion is come. I looked about, in corde meo: annus re- and there was none to help; demptionis mese venit. Cir- I sought, and there was none cumspexi, et non erat auxi- to give aid; and my own arm liator: et quaesivi, et non hath saved me, and my indig- fuit qui adjuvaret. Et nation itself hath helped me. salvavit mini brachium And I have trodden down the meum: et indignatio mea people in my wrath, and made ipsa auxiliata est mihi. Et them druuk in my indigna- conculcavi populos in furore tion, and have brought down meo: et mebriavi eos in their strength to the earth. I indignatione mea, et de- will remember the tender traxi in terram virtutem mercies of the Lord, the praise eorum. Miserationem Do- of the Lord, for all the things mini recordabor, laudem

282 ‘ HOLY WEEK.

Domini super omnibus, that the Lord hath bestowed
J use reddidit nobis Dominus on us.)eus noster.

How terrible is this our Defender, who tramples his enemies beneath his feet, as they that tread in the wine-press; so that their blood is sprinkled upon his garments ! But is not this the fittest time for us to proclaim his power, now that he is being treated with ignominy, and sold to his enemies by one of his Disciples ? These humiliations will soon pass away; he will rise in glory, and his might will be shown by the chastisements, wherewith he will crush them that now persecute him. Jerusalem will stone them that shall preach in his name; she will be a cruel step-mother to those true Israelites, who, docile to the teaching of the Prophets, have recog- nised Jesus as the promised Messias. The

Synagogue will seek to stifle the Church in her infancy; but no sooner shall the Church, shaking the dust from her feet, turn from Jerusalem to the Gentiles, than the vengeance of Christ will fall on the City, which bought, betrayed, and crucified him. Her citizens will have to pay dearly for these crimes. We learn from the Jewish historian, Josephus, (who was an eye-witness to the siege,) that the fire which was raging in one of the streets, was quenched by the torrents of their blood. Thus were fulfilled the threats pronounced by our Lord against this faithless City, as he sat on Mount Olivet, the day after his triumphant Entry. And yet, the destruction of Jerusalem was but a faint image of the terrible destruction which is to befall the world at the last day. Jesus, who is now despised and insulted by sinners, will then appear on the clouds of heaven, and reparation will be made for all these outrages. Now he suffers himself to be betrayed, scoffed at, and spit upon; but, when the

WEDNESDAY IN HOLY WEEK.

283

day of vengeance is come, happy they that have served him, and have compassionated with him in his humiliations and sufferings ! Wo to them, that have treated him with contempt I Wo to them, who not content with their own refusing to bear his yoke, have led others to rebel against him ! For he is King; he came into this world that he might reign over it; and they that despise his Mercy, shall not escape his Justice.

The Gradual, which immediately follows upon this sublime passage from Isaias, is a prayer addressed by Jesus to his Eternal Father: the words are taken from one of the Psalms.

GRADUAL.

Turn not away thy face from thy servant, for I am in trouble: hear me speedily.

^ . Save me, O God, for the waters are come in even unto my soul; I stick fast in the mire of the deep, and there is no sure standing.

Ne avertas faciem tuam a puero tuo, quoniam tribulor: velociter exaudi me.

^ . Salvum me fac, Deus, quoniam intraverunt aquae usque ad animam

meam: infixus sum in limo pro- fundi, et non est substantia.

In the second Collect, the Church again reminds our Heavenly Father of the Death, which his Divine Son deigned to suffer, in order to set us free from the yoke of Satan; she prays that we may have a share in the glorious Resurrection of this our Redeemer.

COLLECT.

O God, who wouldst have Deus, qui pro nobis Fi-
thy Son suffer on the Cross, Hum tuum Crucis patibu-
to deliver us from the power lum subire voluisti, ut
of the enemy; grant that we inimici a nobis expelleres
thy servants, may obtain the potestatem: concede nobis
face of his resurrection, famulis tuis, ut resurrec-
through the same, dhc, tionis gratiam consequamur.
Per eundem.

For the other Collects, see page 246.

284 HOLY WEEK.

EPISTLE.

Lectio Isaiæ ProphetaB. Lesson from Isaias the
Prophet
Cap, LTII. Ch. LIU.

In diebus illis: Dixit In those days: Isaias said: Isaias: Domine, quis credit
Who hath believed onr report % auditui nostro; et brachium and to
whom is the arm of the Domini cui revelatum est] Lord revealed % And
he shall Et ascendet sicut virgultum grow up as a tender plant be- coram
eo: et sicut radix de lore him, and as a root out of terra sitienti Non est
spe- a thirsty ground. There is no cies ei, neque decor. Et beauty in him,
nor comeli- vidimus eum: et non erat ness. And we have seen him,
aspectus, et desideravimus and there was no sightliness eum:
despectum, et novis- that we should be desirous of simum virorum,
virum do- him; despised, and the most lorum, et scientem infirmi-
abject of men, a man of sor- tatem. Et quasi abscon- rows, and
acquainted with in- ditusvultus ejus, et despec- firmity. And his look
was as tus: unde nee reputavimus it were hidden and despised; eum.
Vere languores nos- whereupon we esteemed him tros ipse tulit: et
dolores not. Surely he hath borne nostros ipse portavit. Et our
infirmities, and carried nos putavimus eum quasi our sorrows. And we
have leprosum, et percussum a thought him as it were a le- Deo, et

humiliatum. Ipse per, and as one struck by God autem vulneratus est prop- and afflicted. But he was ter iniquitates nostras: at- wounded for our iniquities, he tritus est propter scelera was bruised for our sins; the nostra: disciplina pacis chastisement of our peace was nostras super eum: et upon him, and by his bruises livore ejus sanati sumus. we are healed. All we like Omnes nos quasi oves erravi- sheep have gone astray, every mus: unusquisque in viam one hath turned aside into suam declinavit: et posuit his own way; and the Lord Dominus in eo iniquitatem hath laid upon him the iniqui- . omnium nostrum. Oblatus ty of us all He was offered est, quia ipse voluit: et non because it was his own will, aperuit os suum. Sicut ovis and he opened not his mouth, ad occisionem ducetur; et He shall be led as a sheep to quasi agnus coram tondente the slaughter, and shall be se, obmutescet: et non dumb as a lamb before his aperiet os suum. De angus- shearer; and he shall not open

WEDNESDAY IN HOLY WEEK. 28«jf

his mouth. He was taken tia, et de iudicio sublatoa away from distress, and from est Generationem ejus quia judgment Who shall declare enarrabit] Quia abscissus liis generation 1 because he is est de terra viuentium. cut off out of the land of the Propter scelus populi met living. For the wickedness percussi eum. Et oabit im- of my people have I struck pios pro sepultura, et divi- huius And he shall ^ve the tem pro morte sua: eo quod ungodly for his burial, and iniquitatem non fecerit, ne- the rich for his death; because c^ue dolus inventus fuerit he hath done no iniquity, nei- in ore ejus. Et Dominus ther was there deceit in his voluit contere eum in mouth. And the Lord was infirmitate. Sipsueritpro pleased to bruise him in infir- peccato animam suam, vide- mity. If he shall lay down bit semen lon^aevum: et vo- his life for sin. he shall see luntas Domini in manu a longlived seed, and the will ejus dirigetur. Pro eo of the Lord shall be pros- quod laboravit anima ejus, perous in his hand. Because videbit, et saturabitur. Li his soul hath laboured, he shall scientia sua justificabit ipse see and be filled; by his know- Justus servus meus multos: ledge shall this my just servant et iniquitates eorum ipse jusSfy many, and he shall bear portabit Ideo disperdiam their iniquities. Therefore ei plurimos, et fortium divi- will I distribute to him very det spolia: pro eo quod many, and he shall divide the tradidit in mortem animam spoils of the strong, because suam, et cum sceleratis re- he hath delivered his soul unto putatus est. Et ipse pecca- deathj and was reputed with ta multorum tulit: et pro the wicked; and he hath borne transgressoribus rogavit j the sins of many, and hath prayed for the transgressors. Again it is Isaias that instructs us, not indeed upon the triumph which

our Emmanuel is to win over his enemies, but upon the sufferings of the Man of Sorrows, So explicit is his description of our Lord's Passion, that the holy Fathers have called him the fifth Evangelist. What could be more sublimely plaintive than the language here used by the son of Amos? And we, after hearing both the Old and New Testament upon the sufferings which Jesus went through for our sins, how shall we sufficiently love this dear Redeemer, who bore our infirmities

28G HOLY WEEK.

and carried our Sorrows, so as to look as a leper, and as one struck by God, and afflicted ?

We are healed by his bruises ! O heavenly Physician, that takes upon himself the sufferings of them he comes to cure ! But not only was he bruised for our sins; he was also slaughtered as a lamb: and this not merely as a Victim submitting to the inflexible justice of his Father who hath laid upon him the iniquity of us all, but, (as the Prophet here assures us,) because it was his own will. His love for us, as well as his submission to his Father, led him to the great Sacrifice. Observe, too, how he refuses to defend himself before Pilate, who could so easily deliver him from his enemies: He shall be dumb as a lamb before his shearers, and he shall not open his mouth. Let us love and adore this divine Silence, which works our Salvation. Let us not pass over an iota of the devotedness which Jesus shows us, a devotedness which never could have existed, save in the Heart of a God. Oh ! how much he has loved us, his children, the purchase of his Blood, his Seed, as the Prophet here calls us. O Holy Church ! thou long-lived Seed of Jesus, that laid down his life ! thou art dear to him, for he bought thee at a great price. Faithful Souls ! give him love for love. Sinners ! be converted to this your Saviour; his Blood will restore you to life, for if we have all gone astray like sheep, remember what is added: The Lord hath laid upon him the iniquity of us all. There is no sinner, however great may be his crimes; there is no heretic, or infidel, who has not his share in this precious Blood, whose infinite merit is such, that it could redeem a million worlds, more guilty even than our own.

The Tract, which follows this Lesson, is taken from the 101st Psalm, in which the Royal Prophet expresses the sufferings of body and mind endured by Jesus in his human Nature.

WEDNESDAY IN HOLY WEEK. 287

TRACT.

Hear, O Lord, my prayer, Domine, exaudi orationem
and let my cry come unto me, et clamor meus ad
thee. te veniat.

^ . Tnm not away thy face ^, Ne avertas faciem
from me, in the day when I tuam a me, in quacumque
am in trouble, incline thine die tribulor, inclina ad me
ear to me. aurem tuam.

y. In what day soever I ^, In quacumque die in-
shall call upon thee, hear me vocavero, velociter exaudi
speedy. m^

If. For my days are van- y. Quia defecerunt sicut ished like smoke: and
my fumus dies mei: et ossa bones are as if they were fried mea sicut in f
rixorio con- in a frying-pan. f rixa sunt.

^. I am smitten as grass, ^. Percussus sum sicut
and my heart is withered, be- f oenum. et aruit cor meum,
cause I forgot to eat my bread, quia o olitus sum mandu-
care panem meum.

Jt, Thou, Lord, arising, ^. Tu exsurgens, Domine,
t have mercy on Sion, for misereberis Sion, quia ve-
the time to have mercy on her nit tempus miserendi ejus, is come.
The Church then gives us the history of the Pas- sion according to St.
Luke. This Evangelist men- tions several details not given by Saints
Matthew and Mark, which will assist us to a fuller under- standing of
the divine mystery of the Sufferings and Sacrifice of the Man-God.

THE PASSION AND GOSPEL.

The Passion of our Lord Passio Domini nostri Jesu Jesus Christ
according to Christi secundum Lucam. Luke.

Ch. XXII, and XXIII. Cap, XX IL et XXIII.

At that time: The feast of In illo tempore: Appro- Unleavened Bread,
which is pinquabat dies festus Azy- called the Pasch, was at hand,
morum, qui dicitur Pas- And the chief priests and the cha: et quaerebant
princi- Bcribes sought now they might pes sacerdotum et scribe.

288 HOLY WEEK.

quomodo Jesum interfice- put Jesus to death; but they rent: timebant
vero pie- feared the people. And Satan bem. Intravit autem Sata-
entered into Judas, who was nas in Judam, ^ui cognomi- sumamed
Iscariot, one of the nabatur Iscanotes, unum twelve; and he went, and
dis- de duodecim; et abiit et coursed with the chief priests locutus est
cum principi- and the magistrates, how he bus sacerdotum et magis-
might betray him to them, tratibus, quemadmodum And they were glad,
and cove- ilium traderet eis. Et gavisi nanted to give him money, sunt:
et pacti sunt pecu- And he promised; and he niam ill! dare. Et
spopondit. sought opportunity to betray Et quserebat opportunita- him
in the absence of the mul- tem ut traderet ilium sine titude. turbis.
Venit autem dies Azymo- And the day of the un- rum, in qua necesse
erat leavened bread came, on which occidi Pascna. Et misit Fe- it was

necessary that the trum et Joannem, dicens: Pasch should be killed. And Euntēs parate nobis Pas- he sent Peter and John, say- cha, ut manducemus. At ing: Go and prepare us the illi dixerunt: Ubi vis pare-Pasch, that we may eat. But mus] Et dixit adeos: Ecce they said: Where wilt thou introeuntibus vobis in civi- that we prepare] And he tatem, occurret vobis homo said to them: Behold, as you quidam amphoram aquae go into the city, there shall

Sortans; sequimini eum in meet you a man carrying a omum, in quam intrat, et pitcher of water; follow him dicetis patrifamilias domus: into the house where he en- Dicit tibi Magister: Ubi est tereth in, and you shajl say to diversorium, ubi Pascha the good man of the house: cum discipulis meis man- The Master saith to thee: ducem] Et ipse ostendet Where is the guest-chamber, vobis coenaculum magnum where I may eat the Pasch stratum, et ibi parate. with my disciples] and he will shew you a large dining-room furnished; and there prepare. Euntēs autem invene- And they going, found as runt sicut dixit illis: et pa- he had said to them, and they raverunt Pascha. Et cum made ready the Pasch; and facta esset hora, discubuit, when the hour was come, he et duodecim Apostoli cum sat down, and the twelve apos- eo: et ait illis: Desiderio ties with him. And he said desideravi hoc Pascha man- to them: With desire I have ducare vobiscum, ante- desired to eat this Pasch with quam patiar. Dico enim you before I suffer. For I say vobis: quia ex hoc non to you, that from this time i

WEDNESDAY IN HOLY WEEK. 289

will not eat it, till it be ful- manducabo illud, donee tilled in the kingdom of God. impleatur in regno Dei Et And having taken the chalice accepto calice, gratias egit, he gave thanks, and said: Take et aizit: Accipite, et di* ana divide it among you. For vidite inter voa Dico enim I say to yoxL that I will not vobis: c{xiod non bibam de drink of the fruit of the vine, generatione vitis, donee reg- till the kingdom of God come, num Dei veniat. Et accep- And taking bread, he gave to pane, gratias egit, et thanks, and brake, and gave fregit, et dedit eis, (ucens: to them, saving: This is my Hoc est corpus meum, quod Body, widen is given to you: pro vobis datur. Hoc f acite do this for a commemoration m meam commemoratio- of me. In like manner the nem. Similiter et calicem, chalice also, after he had postquam coenavit, dicens: supped* saying: This is the Hie est calix novum testa- chance, the new testament mentum in sanguine meo, of my Blood, which shall be qui pro vobis fundetur. shed for you. But yet be- Yerumtamen ecce manus hold, the hand of him that be- tradentis me, mecum est trayeth me is with me on the in mensa. Et quidem Fi- table. And the Son of Man lius hominis, secundum indeed goeth according to that quod definitum est, vadit: which is determined; but yet verumtamen vse homini illi^ wo

to that man by whom he per quern tradetur. Et ipsi shall be betrayed. And they coeperunt quaerere inter se, began to enquire among them- quis esset ex eis, qui hoc scdves which of them it was facturus esset that should do this thing.

And there was also a strife Facta est autem et con- amongst them, which of them tentio inter eos, c̃mib eorum should seem to be greater, videretur esse major. Dixit And he said to them: The autem eis: Keges gentium kings of the Gentiles lord it dominantur eorum: et qui over them; and they that have potestatem habent super power over them, are called eos, benefici vocantur. Vos beneficent. But you not so; autem non sic: sed qui but he that is the greater major est in vobis iiat sicut among you, let him be as the minor; et qui praecessor est, vounger; and he that is the sicut ministrator. Nam quis leader, as he that serveth. major est, qui recumbit, an For wnich is greater, he that qui ministrat 1 Nonne qui sitteth at table, or he that recumbit? Ego autem in servelh? Is not he that sit- medio vestrum sum, sicut tethat table 1 But I am in the qui ministrat: vos autem midst of you, as he that serv- estis, qui pennansistis me- eth; and you are they who cum in tentationibus mds.

PASSIOMTIDB. ^

290 HOLY WEEK.

Et ego dispono vobis, sicut have continued with me in my disposuit mihi Pater mens temptation s. And I dispose regnum: ut edatis et biba- to you, as my Father hath dis- tis super mensam meam in posed to me, a kingdom: regno meo, et sedeatis super that you mã eat and drink thronos, judicantes duode- at my table in my kingdom; cim tribus Israel. Aitautem and may sit upon thrones Dominus: Simon, Simon, judging the twelve tribes of ecce Satan as expetivit vos, Israel. And the Lord said: ut cribraret sicut triticum. Simon, Simon, behold Satan Ego autem rogavi pro te, ut hath desired to have you, that non deficiat fides tua: et tu he may sift you as wheat, aliquando conversus, confir- But I have prayed for thee in fratres tuos. Qui dixit that thy faitn fail not: and ei: Domine, tecum paratus thou, being once converted, sum, et in carcerem et in confirm thy brethren. Who mortem ire. At ille dixit: said to him: Lord, I am ready Dico tibi Petre, non canta- to go with thee, both into bit hodie gallus, donee ter prison, and to death. And he abneges nosse me. Et dixit said: I say to thee, Peter, the eis: Quando misi vos sine cock shall not crow this day, sacculo et pera et calcea- till thou thrice deniest that mentis, numquid aliquid thou knowest me. And he defuit vobis 1 At illi dixe- said to them: When I sent runt: Nihil. Dixit ergo eis: you without purse, and scrip, Sed nunc, qui habet, saccu- and shoes, did you want any lum toUat similiter et pe- thiug 1 But they said: No- ram. Et qui non habet, ven- thing. Then said he to them: dat tu nicam suam et emat But now he that hath a purse, gladium. Dico enim vobis, let him

take it, and likewise a quoniam adhuc hoc, quod scrip: and he that hath no scriptum est, oportet im- sword, let him sell his coat, pleri in me: Et cum iniquis and buy one. For I say to deputatus est. Etenim ea you, that this that is written quae sunt de me, finem ha- must yet be fulfilled in me, bent. At illi dixerunt: Do- " And he was reckoned among mine, ecce duo gladii hie. " the wicked:" for the things At ille dixit eis: Satis est. concerning me have an end.

But they said: Lord, here are two swords. And he said to them: It is enough.

Et egressus ibat secun- And going out, he went ac- dumconsuetudinem in mon- cording to his custom to the tem Olivarum: secuti sunt mount of Olives. And his autem ilium et discipuli. Et discipules also followed him. cum pervenisset ad locum. And when he was come to the dixit iUis: Orate, ne intretis place, he said to them: Pray,

WEDNESDAY IN HOLY WEEK. 291

lest you enter into temptation, in tentationem. Et ipse And he was withdrawn away avulsus est ab eis, quantum from them a stone's cast; and jactus est lapidis, et positus kneeling down he prayed, say- genibus orabat, dicens: ing: Father, if thou wilt, re- Pater, si vis, transfer calicem move this chalice from me; cem istum a me: verumta- but yet not my will, but thine men non mea voluntas, sed be done. And there appeared tua fiat. Apparuit autem to him an Angel from heaven, illi Angelus ae coelo, con- strengthening him. And being fortans eum. Et factus in in an agony, he prayed the agoniam, prolixius orabat. Et longer. And his sweat became factus est sudor ejus sicut as drops of blood trickling guttulae sanguinis decurrentis down upon the ground. And in terram. Et cum surrexisset- when he rose up from prayer, set ab oratione, et venisset and was come to his disciples, ad discipulos suos, invenit he found them sleeping for sor- eos dormientes prae tristitia row. And he said to them: et ait iUis: Quid dormitis 1 Why sleep you 1 Arise, pray, Surgite, orate, ne intretis in lest you enter into temptation, tentationem.

As he was yet speaking, be- Adhuc eo loquente, ecce hold a multitude; and he that turba: et qui vocabatur was called Judas, one of the Judas, unus de duodecim, twelve, went before them, and antecedebat eos: et appro- drew near to Jesus to kiss him. pinquavit Jesu, ut osculare- And Jesus said to him: Judas, tu eum. Jesus autem dixit dost thou betray the Son of illi: Juda, osculo Filium Man with a kiss 1 And they hominis tradis 1 Videntes that were about him, seeing autem hi, qui circa ipsum what would follow, said to erant, quod futurum eratj him: Lord, shall we strike dixerunt ei: Domine, si with the sword 1 And one of percutimus in gladio 1 Et them struck the servant of the percussit unus

ex illis ser- High Priest, and cut off his vum principis sacerdotum: right ear. But Jesus answer- et amputavit auriculum ejus ing, said: Suffer ye thus far. dexteram. Respondens au- And when he had touched his tem Jesus, ait: Sinite usque ear, he healed him. And Jesus hue. Et cum tetigisset au- said to the chief priests and riculam ejus, sanavit eum. magistrates of the temple, and Dixit autem Jesus ad eos the ancients that were come to qui venerant ad se, principes him: Are you come out, as sacerdotum et magistratus it were against a thiei. with Templi, et seniores: Quasi swords and clubs 1 When I ad latronem existis cum gla- was daily with you in the diis et fustibus. Cum quoti- temple, you did not stretch die vobiscum fuerim in Tera- fortn your hands against me. plo, non extendistis manus

292 HOLY WEEK.

in ma Sed lisec est hora ves- But this is your hour, and the tra, etpotestas tenebrarum. power of darkness. Comprehendentes autem And apprehending him, eum, duxerunt ad domum they led nim to the High principis sacerdotum. Pe- Priest's house: but Peter trus vero sequebatur a longe. followed afar off. And when Accensoautemigne in medio they had kindled a fire in the atri, et circumsedentibus midst of the hall, and were 'iUis, erat Petrus in medio sitting about it, Fet&c was in eoruHL Quern cum vidisset the midst of them. Whcwn ancilla quaedam sedentem when a certain servant maid ad lumen, et eum fuisset had seen sitting at the light, intuita, dixit: Et hie cum and had earnestly beheld him, illo erat. At ille negavit she said: This man also was eum, dicens: Mulier, non with him. But he denied, novi ilium. Et i)ost pusU- saying: Woman, 1 know him lum alius videnseum, dixit: not. And after a Httle while, Et tu de illis es. Petrus vero another seeing ihm. said: ait; O homo, non sum. Et Thou also art one oi them, intervallo facto quasi horse But Peter said: man, I am unius, alius quidam affir- not. And after the space as mabat, diesis: Vere et hie it were of one hour, another cum illo erat: nam et certain man afi&rmed, saying: Galilaeus est. Et ait Petrus: Of a truth this man was also Homo, nescio quid dicis. Et with him: for he is also a continue, adhuc illo loquen- Galilean. And Peter said: te, cantavit gallus. Et con- Man, I know not what thou versus Dominus- respexit sayest. And immediately as Petrum. Et recordatus est he was yet speaking, the Petrus verbi Domini, sicut cock crew. And the Lord

dixerat: Quia priusquam turning looked on Peter. And
f alius cantet, ter me negabis. Peter remembered the word
it egressus foras Petrus, of the Lord, as he had said:
flevit amare. Before the cock crow, thou
shalt deny me thrice. And Peter going out wept bitterly.
Et viri qui tenebant And the men that held him,
eum, illudebant ei, caBden- mocked him. and struck him.
tes. Et velaverunt eum: et And they blindfolded him,
percutiebant faciem ejus, et and smote him on the face,
interrogabant eum, dicen- And they asked him, saying:
tes: Prophetiza, quis est Prophesy, who is it that struck
qui te percussiti Et alia theel And blaspheming,
multa biasphemantes dice- many other things they said
bant in eum. Et ut factus against him. And as soon as
est dies, convenerunt se- it was day, the ancients of the
niores plebis, et principes people, and the chief priests,

WEDNESDAY IN HOLY WEEK. 293

aud scribes came togetHeF, 8acerdotumet8crib8e,etdax«
and they brought him into enint ilium in concilium
their council, saying: If thou suum, dicentes: Si tu es
be the Christ, tell us. And Christus, die nobis. Et ait
he said to them: If I shall illis: Si vobis dixero, noa
tell yoo, you will not believe credetis mihi: si autem et
me; and if I shall also ask interrogavero, non respond*
yon, you will not answer me, ebiti3mihi,n^uedimittetis.
nor let me go. But hereafter Ex hoc autem erit Filius
the Son of man shall be hominis sedens a dextria
sitting on the right hand of virtutis Dei Dixerunt au-
the power of Gbd. Then said tern omnes: Tu ergo es Fi-
they all: Art thou the Son of lius Dei) Qui ait: Yos di-
God) And he said: You say citis, quia ego sum. At illi
that I am. And they said: dixerunt: Quid adhuc desi-
What need we any further deramus testimonium ? Ipsi
testimony ? For ourselves enim audivimus de ore ejus. have heard it
from his own moutL

And the whole multitude of Et surgens omnis multitu- them rose up,
and led him do eorum, duxerunt ilium away to Pilate. And they ad
Pilatum. Coeperunt au- began to accuse him, saying: tem ilium
accusare,dicentes: We have found this man per- Hunc invenimus
subverten- verting our nation, and for- temgentemnostram,et pro-
bidding to give tribute to hibentem tributa dare C»- CsBsar, and saying
that he is sari, et dicentem se Chris- Christ the Kin^ . And Pilate tum
regem essa Pilatuji asked him, saying: Art thou autem interrogavit eum,

di- the King of the Jews ? But he cans: Tu es Rex Judeo- answering, said: Thou sayest rum) At ille respondens, it. But Pilate said to the ait: Tu dicis. Ait autem chief priests and to the Pilatus ad principes j̄er- multitude: I find no cause dotum et turbas: Nihil in- in this man. But they venio causae in hoc homine. were more earnest, Siiying: At illi invalescebant, di- He stirreth up the peome, centes: Commovet popu- teaching throughout all Ju- lum, docens per universam dea^ beginning from Galilee Judseam, incipiens a Gali- to tnis place. But Pilate hear- Idea usque hue. Pilatus au- ing Galilee, asked if the man tem audiens G̃lilaeam, in- were of Galilee 1 And when he terrogavit, si homo Gali- understood that he was of laeus esset. Et ut cognovit, Herod's jurisdiction, he sent quod de Herodis potestate him away to Herod, who him- esset, remisit eum ad He- self was also at Jerusalem rodem, qui et ipse Jeroso- in those days. And Herod lymis erat illis diebus. He-

294 HOLY WEEK.

rodes autem viso Jesu, ga- seeing Jesus was very glad, visus est valde. Erat enim for lie was desirous of a long cupiens ex multo tempore time to see him. because he viaere eum, eo quod au- had heard many tilings of him: dierat multa de eo: et spe- and he hoped to see some rabat signum aUquod vi- sign wrought by Him. And dere ab eo fieri Interroga- he questioned him with many bat autem eum multis ser- words. But^he answered him monibus. At ipse nihil iUi nothing. And the chief priests respondebat. Stabant au- and the scribes stood by, tem principes sacerdotum earnestly accusing him. And et scnbae constanter accu- Herod with his army set him santes eum: sprevit 'autem at naught, and mockEd him, ilium Herodes cum exerci- putting on him a white gar- tu suo: et illusit indutum ment, and sent him back to veste alba, et remisit ad Pilate. And Herod and Pilate Pilatum. Et f acti sunt amici were made friends that same Herodes et Pilatus in ipsa day; for before they were die: nam antea inimici enemies to one another. Then erant ad invicem, Pilatus Pilate calling together the autem convocatis principi- chief priests, and the magis- bus sacerdotum, et magis- trates, and the pe^le, said to tratibus, et plel^, dixit ad them: You have brought this illos: Obtulistis mihi hunc man to me as one that per- hominem, quasi avertentem verteth the people: and, populum: et ecce ego co- behold I, having examined ram vobis interrogans nul- him before you, find no cause lam causam inveni in ho- in this man touching those

mine isto ex his, in quibus things wherein- you accuse eum accusatis. Sed neque him. No, nor Herod neither. Herodes: nam remisi vos ad For I sent you to him, and ilium: et ecce, nihil dignum behold, nothing worthy of morte actum est ei. Emen- death is done to him. I will datum ergo ilium dimittam. chastise him therefore and release him.

Necesse autem habebat Now of necessity he was to dimittere els, per diem fes- release unto them one upon tum, unum. Exclamavit the feast day. But the wñole autem simul universa tur- multitude together cried out ba, dicens: ToUe hunc, et at once, saying; Away with dimitte nobis Barabbam. this man, and release unto us Qui erat, propter seditio- Barabbas. Who, for a certain nem quamaam f actam in sedition made in the city, and civitate et homicidium, for a murder, was cast into missus in carcerem. Ite- prison. And Pilate again rum autem Pilatus locutus spoke to them, desiring to rest ad eos, volens dimittere lease Jesus. But they cried

WEDNESDAY IN HOLY WEEK. 295

out again, saving: Crucify Jesum. At illi succlama- him, crucify nira. And he bant, dlcentes: Crucifige, said to them the third time: cracifige eum. Ille autem Why, what evil hath this man tertio dixit ad illos: Quid done] I find no cause of enim mali fecit iste 1 Nul- death in him. I will chastise lam causam mortis invenio him therefore, and let him go. in eo. Corripiam ergo il- But they were instant with lum, et dimittam. At illi loud voices requiring that he instabant vocibus magnis might be crucified; and their postulantes, ut crucifigere- voices prevailed. And Pilate tur: et invalescebant voces gave sentence that it should eorum. Et PUatus adjudi- be as they required. And he cavit fieri petitionem eorum. released unto them him who Dimisit autem Ulis eum, for murder and sedition had qui propter homicidium et been cast into prison, whom seditionem missus fuerat in they had desired: but Jesus carcerem, quern petebant: he delivered up to their will Jesum vero tradiat voluntati eorum.

And as they led him away, Et cum ducerent enm, they laid hold on one Simon apprehenderunt Simonem of Cyrene, coming from the quemdam Cyrenensem vecountry: and they laid the nientem de villa, et impo-

cross on him to carry after suerunt illi crucem port re
 Jesus. And there followed post Jesum. Sequebatur
 him a great multitude of peo- autem ilium multa turba
 plCj and of women, who be- populi, et mulierum, quaa
 wailed and lapaented him. plangebant et lamentaban-
 But Jesus turning to them, tur eum. Con versus autem
 said: Daughters of Jerusa- ad illas Jesus, dixit: FiH»
 lem, weep not over me, but Jerusalem, nolite flere su-
 weep for yourselves, and for per me: sed super vos
 your children. For behold the ipsas flete, et super filios
 days shall come, wherein they vestros. Quoniam ecce ve-
 wiU say, Blessed are the bar- nient dies, in quibus di-
 ren, and the wombs that have cent: Beatae steriles, et ven-
 not borne, and the paps that tres qui non genuerunt,
 have not given suck. Then et ubera quae non lactave-
 shall they begin to say to the runt. Tunc incipient dicere
 mountains: Fall upon us; and montibus: Cadite super
 to the hills: Cover us. For nos: et collibus: Operite
 if in the green wood they do nos. Quia si in viridi ligno
 these things, what shall be hsec faciunt; in arido quid
 done in the dry 1 And there fiet 1 Ducebantur autem et
 were also two other malefac- alii duo nequam cum eo, ut
 tors led with him, to be put interficerentur. to death.

296 HOLY WEEK.

Et postquam -VBnenmt in And when they were come
 locum, qui vocatur Calva- to the place which is called
 lise, ibi cracifixerunt eum: Calvary, they crucified Um
 et latrones unum a dextris, tiiere; and me roDbers, one
 et alterum a sinistii& Je- on the right hand, and the
 BUS autem dicebat: Pater, other on the left. And Jesus
 dimitte illis: non enim said: Father forgive them,
 sciunt quid faciunt. Di- for they know not what thejr
 Yidentes vero vestimenta do. But they dividing his
 ejus, miserunt sortes. Et garments, east lots. And the
 stabat populus spectans, et people stood beholdiug, and
 deridebant eum principes the rulers with them derided
 cum eis^ dicentes: Alios sal- him, saying: He saved others;
 vos fecit: se salvum faciat, let him save himself, if he be
 si hie est Christus, Dei e\ec- Christ, the elect of God. And
 tus. Bludebant autem ei et the soldiers also mocked him,
 milites, accedentes, et ace- coming to him, and offering
 tum offerentes ei et dicen- him vinegar, and saving: If
 tes: Si tu es Eez Judeo- thou be the King of the Jews,

rum, saluum te fac Erat save thyself. And there was autem et superscriptio scrip- iJso a superscription written ta suj)er eum litteris graeas, over him in letters of Greek, et latinis, et hebraicis: Hie and Latin, and Hebrew: This est Hex Juda&orum. is the King of the Jews.

Unus autem de his, qui And one of the robbers who pendebant, latronibus, bias- were hanged, blasphemed him, phemabat eum, dicens: Si saying: If thou be Christ, save tu es Christus, saluum fac thyseS and us. But the other temetipsum, et nos. Be- answering, rebuked him, say- spondens autem alter, incre- ing: Neitner dost thou fear pabat eum, dicens: Neque God, seeing thou art under the tu times Deum, quod in same condemnation. And we eadem damnatione es. Et indeed justly, for we receive nos quidem juste, nam dig- the due reward of our deeds; na factis recipimus: hie ve- but this man hath done no ro nihil mali gessit Et di- eviL And he said to Jesus: cebat ad Jesum: Domine, Lord, remember me when thou memento mei, cum veneris shalt come into thy kingdom, in reguum tuum. Et dixit And Jesus said to him: Amen Uli Jesus: Amen dico tibi: I say to thee, this day thou Hodie mecum eiis in Para- shalt be with me in paradise, diso. Erat autem fere hora sex- And it was almost the sixth ta: et tenebrse factse sunt hour; and there was darkness in universam terram, usque^ over all the earth until the in horam nonam. Et obscur ninth hour. And the sun was ratus est sol: et velum Tern- darkened; and the veil of the

WEDNESDAY IN HOLY WEEK. 297

Temple was rent in the midst pli scissnm est medium. Et And Jesus ciyinff with a loud damans voce magna Jesim Yoice, said: Fatner, into thy ait: Pater, in manus tuas hands I commend my spirit, commendo spihtum meum. And saying this, he gave up Et haec dicens, exspiravit. the ghoNst. Here, a pause is made, as on Palm Sunday. All kneel down, and if such be the custom of the place, they prostrate and kiss the ground. Now the centurion seeing Videns autem centurio what was done, glorified God, quod factum f uerat, gloriti- saying: Indeed this was a cavit Deum, dicens: Vere just man. And all the multi- hie homo l'ustus erat. Et tude of them that were come omnis turoa eorum, qui together to that sight, and saw simul aderant ad spectacu- the things that were done, re- lum istud, et videbant quae turned striking their breast, fiebant, percutientes pec-

^d all his acquaintance, and tora sua, revertebantur^
the women that had followed Stabant autem omnes not!
him from Galilee, stood afar ejus a longe et mulieres,
off, beholding these things. quae secutae eum erant a
Galilaea, haec yidentes.

Here, the Deacon offers the Incense to the Priest, that he may bless it;
and, having himself received a blessing, he concludes the history of the
Passion, observing the ceremonies used for singing the Gospel at High
Mass.

And behold there was a Et ecce vir nomine Jo- man named Joseph, who
was seph, qui erat decurio, vir a counsellor, a good and just bonus et
Justus; hie non man, (the same had not con- consenserat consilio et ac-
sented to their counsel and tibus eorum: ab Arima- doing,) oi
Arimathea, a city tJiaea civitate Judaese: qui of Judea, who also
himseH exspectabat et ipse regnum looked for the kingdom of Dei Hie
accessit ad Fila- G^od. This man went to Pi- tum, et petiit corpus Jesu.
late and begged the body of Et depositum involvit sin- Jesus. And taking
him down done: et posuit eum in he wrapped him in fine linen,
muntimento excise, in < pio

298 HOLT WEEK.

nondum quisquam positus and laid him in a sepulchre fuerat. that was
hewed in stone,
wherein never yet any man
had been laid.

The words of the Offertory are those of Jesus, suppliantly beseeching
his Eternal Father not to turn away his face from his own Son, who is a
prey to every suffering, both of body and mind.

OFFERTORY.

Domine, exaudi oratio- Hear, O Lord, my prayer;
nem meam: et clamor meus and let my cry come to thee:
ad te perveniat: ne avertas turn not away thy face from
faciem tuam a me. me.

In the Secret, the Church prays that we may have a tender devotion for
the Holy Sacrifice of the Mass^ in which the Passion of our Saviour is
daily com- memorated.

SECRET.

Suscipe, quaesumus. Do- Accept, O Lord, we beseech
mine, munus oblatum, et thee, the offerings we have
dignanter operare: ut quod made; and mercifully grant
Passionis illi tui Domini that we may receive, with
nostri mysterio gerimus, pious sentiments, what we
piis affectibus consequa- celebrate in the mystery of
mur. Pereundem. the Passion of our Lord.

Through the same, (S:c,

For the other Secrets, see page 254.

The Church takes her Communion- Anthem from the same Psalm, which supplied her with the Tract and Offertory, namely the 101st.

COMMUNION. Potum meim cum fletu I mingled my drink with

WEDNESDAY IN HOLY WEEK.

299

weeping; for having lifted me up, thou hast thrown me down, and I am withered like grass; but thou, Lord, endurest for ever: thou shalt arise, and have mercy on Sion; because the time to have mercy on her is come.

temperabam: quia elevans allisisti me: et ego sicut foe- num ami: tu autem, Do- mine, in aeternum perma- nes: tu exurgens misere- beris Sion, quia venit tem- pus miserendi ejus.

The Death of Jesus should be to us an unceasing motive for confidence in the divine mercy. This confidence is one of the first conditions of our salva- tion. The Church asks it for us in the Postcom-

munion.

POSTCOMMUNION.

Grant, O Almighty God, that we may have a lively hope, that thou hast given us eternal life by the temporal death of thy Son, represented in these adorable mysteries. Through the same, ^c.

Largire sensibus nostris, omnipotens Deus: ut, per temporalem Filii tui mor- tem, quam mysteria vene- randa testantur, vitam te nobis dedisse perpetuam confidamus. Per eundem.

LET us PRAY.

OREMUS.

Bow down your heads to Humiliate capita vestra
God. Deo.

Look down, O Lord, we Kespice, quaesumus. Do- beseech thee, on this
thv mine, super hanc famiHam family, for which our Lord tuam: pro
qua Dominus Jesus Christ hesitated not to noster Jesus Christus non be
delivered into the hands dubitavit manibus tradi no- of wicked men,
and undergo centium, et crucis subire the punishment of the Cross,
tormentum. Qui tecum. Who liveth, dbc.

300 HOLT WEEK.

THE OFFICE OF TENEBRAE.

On this and the twa following days, the Church anticipates the Night-
Office; she celebrates it on the previous evening of each day, and this in
order that the Faithful may be present at it. The Matins and Lauds of
Maundy Thursday are, therefore, said this afternoon. The Faithful
should make every eflFort to assist at this solemn Office, seeing it is on
their account that the Church has changed her usual hours. As to the
merit there is in joining in it, there can be no doubt, but that it is to be
pre- ferred to any private devotions. The surest means for obtaining
favours from God, and winning him to our requests, is to approach him
through the Church. And as regards the feelings of devotion wherewith
we ought to celebrate the mysteries of these three great Days, the
Offices of the Church are, ordinarily speaking, a surer and richer source
than the Exer- cises of Piety composed by men. The soul that feeds on
the words and ceremonies of the holy Liturgy, will be all the more
disposed to profit by the private devotions she practises at home. The
prayer of the Church will thus become the basis, whereon is built the
edifice of christian piety during these glorious Anniversaries of our
Redemption; and we shall be imitating our forefathers who lived in the
Ages of Faith, and who were such admirable Chris- tians, because they
lived the life of the Church, by means of the sacred Liturgy.

The Office of Tenebræ for to-day is given below, on Maundy Thursday; the "Night Office" page 304.

As an appropriate exercise for the close of this day, we offer our readers the following stanzas from a Hymn of the Greek Liturgy: they allude to the mysteries we have been explaining.

HYMN.

{In Paraphrase.}

On this day, Judas leaves Hodie Judas Magistrum id est Master, and takes the devil derelinquit, et diabolum for his guide. The love of
88sumit:obcaBcatur passions money blinds him. He fell amoris pecuniae; decidit from the light, he became a lumine, obscuratus est darkened; for how could he ille. Quomodo namque vi- be said to see who sold the dere poterat ille qui Lumi- light for thirty pieces of nare vendidit triginta argenti- filver! But to us he has teis? Sed nobis exortus risen, he that suffered for the est ille, qui passus est pro world: let us thus cry out mundo. Ad quem dicitur* unto him: Glory be to thee, mus: Qui passus, et com* that didst endure thy Passion, passus es hominibus, gloria and hadst compassion, for tibi mankind !

What was it, O Judas ! that Quesnam te ratio, Juda, led thee to betray Jesus 1 Had Salvatoris proditorem effe- te cut thee off from the num- cit 1 Numquid ille ab Apos- ber of his Apostles 1 Had he tuorum te chore segregavit? deprived thee of the gift of Numquid sanctorum te healing the sick] When he gratia privavit 1 Numquid supped with his Apostles, did cum coenaret una cum ulis, be drive thee from table 1 a mensa te expulit 1 Num- When he washed their feet, quid aliorum cum lavisset, did he pass thee by! And pedes tuos ne exit! O yet, thou wast unmindful of quantum factus es im- these great favours ! Thy un- nior beneficiorum ! et tuum grateful plot has branded thee sane consilium ingratum in- with infamy: but his incom- famia notatur: iUius autem parable patience and great praedicatur incomparabilis mercy are worthy of praise. patientia et misericordia m^a.

Say, O ye unjust ones ! what Dicite iniqui quidnam a is it ye have heard from our Salvatore nostro audistis i Saviour 1 Did he not ex- Nonne Legem ac documentum pound unto you the Law and ta Prophetarum exposuit i the Prophets] Why, there- Quomodo ergo Verbum fore, have ye plotted how to quod ex Deo est, et nos

802 HOLY WEEK.

tras animas redimit, Pilato deliver up to Pilate the Word

tradere cogitassis) that is from God, and that came to redeem our souls ?

Crucifigatur, clamabant ii They that had enjoyed thy
?[ui tuis semper muneribus unceasing gifts cried out: Let
uerant delectati; petebant- him he crucified ! These mur-
que ut malefactorem acci- derers of such as were inno-
pereut pro benefactore cent, sought thee, that they
mterfectores illi justorum. might treat thee, their bene-
Sed tacebas, Christe, eorum factor, as an evil-doer. But
I)roterviam sustinens: vo- thou, O Christ! didst bear
ens pati, nosque salvare, their wickedness with silence,
ut hominum amans. for thou being the lover of
mankind, didst desire to suffer
for and save us.

Loquendi libertatem non We are prevented from
habemus propter multa speaking by the multitude of
peccata nostra; tu ex te our sins: do thou, O Virgin-
genitum exora, Virgo Dei- Mother of Gk)d ! pray for us
Sara: multum enim valet to Him that was bom of thee,
eprecatio Matris apud cle- for the Mother's prayer avails
mentiam DominL J'e de- much with the mercy of our
spicias peccatorum suppli- Lord. Despise not, O most
cationes, o castissima; quia pure Virgin ! the prayers of
misericors est et potens ad sinners, for he that refused
salvandum, is qui pro nobis not even to suffer for us, is
etiam pati sustmuit merciful, and is able to save
us.

We subjoin the following beautiful Preface from the Ambrosian Missal:
it expresses, in a most touch- ing manner, the sentiments which a
Christian should have within him on this vigil of our Lord's Supper.
PREFACE.

Dignum et justum estj It is meet and just, right
sequum et salutare, nos tibi and available to salvation,
semper hie et ubique gra- that we should ever, here and
tias agere, Domine sancte, in all places, give thanks to
Pater omnipotens, seteme thee, O Holy Lord, Almighty
Deus, per Cnristum Domi- Father, Eternal God, through
num nostrum, qiii innocens Christ our Lord: who, being
pro impiis voluit pati, et innocent, willed to suffer for
pro sceleratis indebite con- sinners, and be unjustly con-^

demned for the guilty. His demuari. Gums mors de- Death wiped away
our crimes, licta nostra deterisit, et re- and his Itesurrection opened
surrectio Paradisi fores for ns the gates of heaven, nobis reseravit. Per
quern Through him we beseech thy tuam pietatem supphciter clemency,

that, to-day, thou exoramus; ut nos hodie a cleanse us from our sins,
and, peccatis emacules; eras vero to-morrow, feed us on the venerabilis
Coenae dapibus banquet of the venerable saties; hodie acceptes nos-
Supper; that, to-day, thou trorum confessionem de- receive the
confession of our lictorum: eras vero tribuas faults, and, to-morrow,
grant spiritualium incrementa do- ns the increase of spiritual norum;
hodie jejuniorum gifts; that, to-day, tnou re- nostrorum vota suscipias;
ceive the offering of our fasts, eras vero nos ad sanctissimsd but. to-
morrow, introduce us Coenae convivium intro- to tne feast of the most
holy ducas. Per eumdem Chris- Supper. Through the same tum
Dominum nostrum. Christ our Lord. Amen. Amen.

PASCHAL TIME - CONTENTS

Preface

PASCHAL TIME

CHAP. I - The History of Paschal Time

CHAP. II - The Mystery of Paschal Time

CHAP. III - Practice during Paschal Time

CHAP. IV - Morning and Night Prayers for Paschal Time

CHAP. V - On hearing Mass, during Paschal Time

CHAP. VI - On Holy Communion, during Paschal Time

CHAP. VII - Of the Office of Vespers for Sundays and Feasts, during Paschal Time

CHAP. VIII - Of the Office of Compline, during Paschal Time

PROPER OF THE TIME

EASTER SUNDAY

Morning

The Office of Matins

Lauds

Mass

Afternoon

The Easter Vespers

Evening

EASTER MONDAY

Mass

Vespers

EASTER TUESDAY

Mass

Vespers

WEDNESDAY IN EASTER WEEK

Mass

Blessing of the *Agnus Dei*

THURSDAY IN EASTER WEEK

Mass

FRIDAY IN EASTER WEEK

Mass

SATURDAY IN EASTER WEEK

Mass

The taking off of the white garments

QUASIMODO or LOW SUNDAY

Mass

Vespers

THE ANNUNCIATION OF THE EVER BLESSED VIRGIN

First Vespers

Mass

Second Vespers

THE LITURGICAL YEAR

BY THE VERY REV. DOM PROSPER GUÉRANGER, ABBOT OF
SOLESMES

PASCHAL TIME

PASCHAL TIME

PREFACE

With this volume we begin the season of Easter, wherein are accomplished the mysteries prepared for, and looked forward to, since Advent. Such are the liturgical riches of this portion of the Christian year, that we have found it necessary to devote three volumes to it.

The present volume is wholly taken up with Easter Week. A week is indeed a short. period; but such a week as this, with the importance of the events it brings before us, and the grandeur of the mysteries it celebrates, is, at least, equivalent to any other section of our Liturgical Year. We have abridged our explanations as much as possible; and yet, we have exceeded two thirds of one of our ordinary volumes. Hence, it was out of the question to add the remaining weeks; the more so, as the saints feasts recommence on the Monday following the Easter octave, and their insertion would have obliged us to have made our volume considerably more bulky than even that of Passiontide. We have, therefore, been satisfied with giving the Mass and Office of the Annunciation, already given in our volume for Lent, but which are needed for the Monday after Low Sunday, when Easter falls between March 22 and April 2, which is frequently the case.

[Contents - Paschal Time](#)

[Contents - The Liturgical Year](#)

[Liturgia Latina Index](#)

THE LITURGICAL YEAR

BY THE VERY REV. DOM PROSPER GUÉRANGER, ABBOT OF
SOLESMES

PASCHAL TIME

CHAPTER THE FIRST

THE HISTORY OF PASCHAL TIME

We give the name of Paschal Time to the period between Easter Sunday and the Saturday following Whit Sunday. It is the most sacred portion of the Liturgical Year, and the one towards which the whole Cycle converges. We shall easily understand how this is, if we reflect upon the greatness of the Easter Feast, which is called the Feast of feasts, and the Solemnity of solemnities, in the same manner, says St. Gregory,¹ as the most sacred part of the Temple was called the Holy of Holies; and the Book of Sacred Scripture, wherein are described the espousals between Christ and the Church, is called the Cantic of canticles. It is on this day, that the mission of the Word Incarnate attains the object towards which it has hitherto been unceasingly tending: mankind is raised up from his fall, and regains what he had lost by Adams sin.

Christmas gave us a Man-God; three days have scarcely passed, since we witnessed His infinitely precious Blood shed for our ransom; but now, on the day of Easter, our Jesus is no longer the Victim of death: He is a Conqueror, that destroys death, the child of sin, and proclaims life, that undying life which He has purchased for us. The humiliation of His swathing-bands, the sufferings of His Agony and Cross, these are passed; all is now glory,- glory for Himself, and glory also for us. On the day of Easter, God regains, by the Resurrection of the Man-God, His creation such as He made it at the beginning; the only vestige now left of death, is that likeness to sin which the Lamb of God deigned to take upon Himself. Neither is it Jesus alone that returns to eternal life; the whole human race also has risen to immortality together with our Jesus. By a man came death, says the Apostle; and by a Man the Resurrection of the dead: and as in Adam all die, so also in Christ all shall be made alive.

1 1 Ioi. xv. 21, 22.

The anniversary of this Resurrection is, therefore, the great Day, the day of joy, the day by excellence; the day to which the whole year looks forward in expectation, and on which its whole economy is formed. But as it is the holiest of days,- since it opens to us the gate of Heaven, into which we shall enter because we have risen together with Christ,- the Church would have us come to it well prepared by bodily mortification and by compunction of heart. It was for this that she instituted the Fast of Lent, and that she bade us, during Septuagesima, look forward to the joy of her Easter, and be filled with sentiments suit able to the approach

of so grand a solemnity. We obeyed; we have gone through the period of our preparation; and now the Easter sun has risen upon us!

But it was not enough to solemnize the great Day when Jesus, our Light, rose from the darkness of the tomb: there was another anniversary which claimed our grateful celebration. The Incarnate Word rose on the first day of the week, - that same day, where on, four thousand years before, He, the Uncreated Word of the Father, had begun the work of the Creation, by calling forth light, and separating it from darkness. The first day was thus ennobled by the creation of light. It received a second consecration by the Resurrection of Jesus; and from that time forward Sunday, and not Saturday, was to be the Lords Day. Yes, our Resurrection in Jesus which took place on the Sunday, gave this first day a pre eminence above the others of the week: the divine precept of the Sabbath was abrogated together with the other ordinances of the Mosaic Law, and the Apostles instructed the faithful to keep holy the first day of the week, which God had dignified with that twofold glory, the creation and the regeneration of the world. Sunday, then, being the day of Jesus Resurrection, the Church chose that day, in preference to every other, for its yearly commemoration. The Pasch of the Jews, in consequence of its being fixed on the fourteenth of the moon of March, (the anniversary of the going out of Egypt,) fell by turns on each day of the week. The Jewish Pasch was but a figure; ours is the reality, and puts an end to the figure. The Church, therefore, broke this her last tie with the Synagogue; and proclaimed her emancipation, by fixing the most solemn of her Feasts on a day, which should never agree with that on which the Jews keep their now unmeaning Pasch. The Apostles decreed, that the Christian Pasch should never be celebrated on the fourteenth of the moon of March, even were that day to be a Sunday; but that it should be everywhere kept on the Sunday following the day on which the obsolete calendar of the Synagogue still marks it.

Nevertheless, out of consideration for the many Jews who had received Baptism, and who formed the nucleus of the early Christian Church, it was resolved that the law regarding the day for keeping the new Pasch, should be applied prudently and gradually. Jerusalem was soon to be destroyed by the Romans, according to our Saviours prediction; and the new City, which was to rise up from its ruins and receive the Christian colony, would also have its Church, but a Church totally free from the Jewish element, which God had so visibly rejected. In preaching the Gospel and founding Churches, even far beyond the limits of the Roman Empire, the majority of the Apostles had not to contend with Jewish customs; most of their converts were from among the Gentiles. Saint Peter, who in the Council of Jerusalem had proclaimed the cessation of the Jewish Law, set up the standard of emancipation in the City of

Rome; so that the Church, which through him was made the Mother and Mistress of all Churches, never had any other discipline regarding the observance of Easter, than that laid down by the Apostles, namely, that it should be kept on a Sunday.

There was, however, one province of the Church, which for a long time stood out against the universal practice: it was Asia Minor. The Apostle St. John, who lived for many years at Ephesus, - where indeed he died, - had thought it prudent to tolerate, in those parts, the Jewish custom of celebrating the Pasch; for many of the converts had been members of the Synagogue. But the Gentiles themselves, who, later on, formed the mass of the faithful, were strenuous upholders of this custom, which dated from the very foundation of the Church of Asia Minor. In the course of time, however, this anomaly became a source of scandal: it savoured of Judaism, and it prevented unity of religious observance, which is always desirable, but particularly so in what regards Lent and Easter.

Pope St. Victor, who governed the Church from the year 193, endeavoured to put a stop to this abuse; he thought the time had come for establishing unity in so essential a point of Christian worship. Already, that is in the year 160, under Pope St. Amicetus, the Apostolic See had sought, by friendly negotiations, to induce the Churches of Asia Minor to conform to the universal practice; but it was difficult to triumph over a prejudice, which rested on a tradition held sacred in that country. St. Victor, however, resolved to make another attempt. He would put before them the unanimous agreement which reigned throughout the rest of the Church. Accordingly, he gave orders, that Councils should be convened in the several countries where the Gospel had been preached, and that the question of Easter should be examined. Everywhere there was perfect uniformity of practice; and the historian Eusebius, who lived a hundred and fifty years later, assures us, that the people of his day used to quote the decisions of the Councils of Rome, of Gaul, of Achaia, of Pontus, of Palestine, and of Osrhoena in Mesopotawia. The Council of Ephesus, at which Polycrates, the Bishop of that city, presided, was the only one that opposed the Pontiff, and disregarded the practice of the universal Church.

Deeming it unwise to give further toleration to the opposition, Victor separated from communion with the Holy See the refractory Churches of Asia Minor. This severe penalty, which was not inflicted until Rome had exhausted every other means of removing the evil, excited the commiseration of several Bishops. St. Ireneus, who was then governing the See of Lyons, pleaded for these Churches, which, so it seemed to him, had sinned only through a want of light; and he obtained from the Pope the revocation of a measure which seemed too severe. This

indulgence produced the desired effect. In the following century, St. Anatohjus, Bishop of Laodicea, in his Book on the Pasch, written in 276, tells us that the Churches of Asia Minor had then, for some time past, conformed to the Roman practice.

I S1~ieil~qium Sal imm.~. t. iv. p. 341. 2 Epi~t. ad At~-o.9
~p~(opoI.

About the same time, and by a strange co-incidence, the Churches of Syria, Cilicia. and Mesopotamia, gave scandal by again leaving the Christian and Apostolic observance of Easter, and returning to the Jewish rite of the fourteenth of the ~arch moon. This Schism in the Liturgy grieved the Church; and one of the ~uints to which the Council of Nicaea directed its first attention, was the promulgation of the universal obligation to celebrate Easter on the Sunday. The Decree was unanimously passed, and the Fathers of the Council ordained, that all controversy being laid aside, the Brethren in the East should solemnize the Pasch on the same day as the Romans, the Alexandrians, and the rest of the faithful. So important seemed this question, inasmuch as it affected the very essence of the Christian Liturgy, that St. Athanasius, assigning the reasons which had led to the calling of the Council of Nictea, mentions these two: the condemnation of the Arian heresy, and the establishment of uniformity in the observance of Easter.

The Bishop of Alexandria was commissioned by the Council to see to the drawing up of astronomical tables, whereby the precise day of Easter might be fixed for each future year. The reason of this choice was, that the astronomers of Alexandria were looked upon as the most exact in their calculations. These tables were to be sent to the Pope, and he would address letters to the several Churches, instructing them as to the uniform celebration of the great Festival of Christendom. Thus was the unity of the Church made manifest by the unity of the holy Liturgy; and the Apostolic See, which is the foundation of the first, was likewise the source of the second. But, even previous to the Council of Nicaea, the Roman Pontiff had addressed to all the Churches, every year, a Paschal Encyclical, instructing them as to the day on which the solemnity of the Resurrection was to be kept. This we learn from the synodical Letter of the Fathers of the great Council held at Arles, in 314. The Letter is addressed to Pope St. Sylvester, and contains the following pas sage: In the first place, we beg that the observance of the Pasch of the Lord may be uniform, both as to time and day, ut the whole world, and that You would, according to the custom, address Letters to all concerning this matter.¹

1 (io,~ed, a~iiict. t. i.

This custom, however, was not kept up for any length of time, after the

Council of Nicaea. The want of precision in astronomical calculations occasioned confusion in the method of fixing the day of Easter. It is true, this great Festival was always kept on a Sunday; nor did any Church think of celebrating it on the same day as the Jews; but, since there was no uniform understanding as to the exact time of the Vernal Equinox, it happened sane years, that the Feast of Easter was not kept., in all places, on the same day. By degrees, there crept in a deviation from the rule laid down by the Council, of taking the 21st of March as the day of the Equinox. There was needed a reform in the Calendar, and no one seemed competent to bring it about. Cycles were drawn up contradictory to one another; Rome and Alexandria had each its own system of calculation; so that, some years, Easter was not kept with that perfect uniformity which the Nicene Fathers had so strenuously laboured for: and yet, this variation was not the result of anything like party-spirit.

[Great Britain adopted the New Style, by Act of Parliament, in the year 1732. - Tr.]

The West followed Rome. The Churches of Ireland and Scotland, which had been misled by faulty Cycles, were, at length, brought into uniformity. Finally, science was sufficiently advanced in the 16th century, for Pope Gregory XIII. to undertake a reform of the Calendar. The Equinox had to be restored to the 21st of March, as the Council of Nicaea had pre scribed. The Pope effected this by publishing a Bull, dated February 24, 1581, in which he ordered that ten days of the following year, namely from the 4th to the 15th of October, should be suppressed. He thus restored the work of Julius Caesar, who had, in his day, turned his attention to the rectification of the Year. Easter was the great object of the reform, or, as it is called, the New Style, achieved by Gregory XIII. The principles anti regulations of the Nicene Council were again brought to bear on this the capital question of the Liturgical Year; and the Roman Pontiff thus gave to the whole world the intimation of Easter, not for one year only, but for centuries. Heretical nations were forced to acknowledge the divine power of the Church in this solemn act, which interested both religion and society. They protested against the Calendar, as they had protested against the Rule of Faith. England and the Lutheran States of Germany preferred following, for many years, a Calendar which was evidently at fault, rather than accept the New Style, which they acknowledged to be indispensable; but it was the work of a Pope! The only nation in Europe that keeps up the Old Style is Russia, whose antipathy to Rome obliges her to be thus ten or twelve days behind the rest of the civilized world.

1 The modcru J[co.~a/a. Sti. Leonis Opera, Epist. iii.

All this shows us how important it was to ~x the precise day of Easter;

and God has several times shown by miracles, that the date of so sacred a Feast was not a matter of indifference. During the ages when the confusion of the Cycles and the want of correct astronomical computations occasioned great uncertainty as to the Vernal Equinox, miraculous events more than once supplied the deficiencies of science and authority. In a letter to St. Leo the Great, in the year 444, Paschasinus, Bishop of Lilybea in Sicily, relates that under the Pontificate of St. Zozinius,- Honorius being Consul for the eleventh, and Constantius for the second time,- the real day of Easter was miraculously revealed to the people of one of the churches there. In the midst of a mountainous and thickly wooded district of the Island was a village called Meltinas. Its church was of the poorest, but it was dear to God. Every year, on the night preceding Easter Sunday, as the Priest went to the Baptistery to bless the Font, it was found to be miraculously filled with water, for there were no human means wherewith it could be supplied. As soon as Baptism was administered, the water disappeared of itself, and left the Font perfectly dry. In the year just mentioned, the people, misled by a wrong calculation, assembled for the ceremonies of Easter Eve. The Prophecies having been read, the Priest and his flock repaired to the Baptistery,- but the Font was empty. They waited, expecting the miraculous flowing of the water, wherewith the Catechumens were to receive the grace of regeneration: but they waited in vain, and no Baptism was administered. On the following 22nd of April, the Font was found to be filled to the brim, and thereby the people understood that that was the true Easter for that year.² Cassiodorus, *Vara*, u, a, lii., vii. epist. xxxiii.

Cassiodorus, writing in the name of king Athalaric to a certain Severus, relates a similar miracle, which happened every year on Easter Eve, in Lucania, near the small Island of Leucothea, at a place called Marcilianum. There was a large fountain there, whose water was so clear, that the air itself was not more transparent. It was used as the Font for the administration of Baptism on Easter Night. As soon as the Priest, standing under the rock where with nature had canopied the fountain, began the prayers of the Blessing, the water, as though taking part in the transports of the Easter joy, arose in the Font; so that, if previously it was to the level of the fifth step, it was seen to rise up to the seventh, impatient, as it were, to effect those wonders of grace whereof it was the chosen instrument. God would show by this, that even inanimate creatures can share, when He so wills it, in the holy gladness of the greatest of all days.¹

St. Gregory of Tours tells us of a Font, which existed even then, iii a church of Andalusia, in a place called Osen, and whereby God miraculously certified to His people the true day of Easter. On the

Maundy Thursday of each year, the Bishop, accompanied by the faithful, repaired to this church. The bed of the Font was built in the form of a cross, and was paved with mosaics. It was carefully examined, to see that it was perfectly dry; and after several prayers had been recited, every one left the church, and the Bishop sealed the door with his seal. On Holy Saturday the Pontiff returned, accompanied by his flock; the seal was examined, and the door was opened. The Font was found to be filled, even above the level of the floor, and yet the water did not overflow. The Bishop pronounced the exorcisms over the miraculous water, and poured the Chrism into it. The Catechumens were then baptized; and as soon as the sacrament had been administered, the water immediately disappeared, and no one could tell what became of it. Similar miracles were witnessed in several churches in the East. Joba Moschus, a writer in the 7th century, speaks of a Baptismal Font in Lycia, which was thus filled every Easter Eve; but the water remained in the Font (luring the whole fifty days, and suddenly disappeared after the Festival of Pentecost.

We alluded, in our History of Passiontide, to the decrees passed by the Christian Emperors, which forbade all law proceedings during the fortnight of Easter, that is, from Palm Sunday to the Octave day of the Resurrection. St. Augustine, in a sermon he preached on this Octave, exhorts the faithful to extend to the whole year this suspension of lawsuits, disputes, and enmities, which the civil law interdicted during these fifteen days.

The Church puts upon all her children the obligation of receiving Holy Communion at Easter. This precept is based upon the words of our Redeemer, who left it to His Church to determine the time of the year, when Christians should receive the Blessed Sacrament. In the early ages, Communion was frequent, and, in some places, even daily. By degrees, the fervour of the faithful grew cold towards this august Mystery, as we gather from a decree of the Council of Agatha (Agde), held in 506, where it is defined, that those of the laity who shall not approach Communion at Christmas, Easter, and Pentecost, are to be considered as having ceased to be Catholics.³ This Decree of the Council of Agatha was accepted as the law of almost the entire Western Church. We find it quoted among the regulations drawn up by Egbert, Archbishop of York, as also in the third Council of Tours. In many places, however, Communion was obligatory for the Sundays of Lent, and for the last three days of Holy Week, independently of that which was to be made on the Easter Festival.

1 De Gloria Jfao~itim, lib. i. Cap. XXIV.

2 Pratum spirittwle, cap. ccxv.

~ Uoeeil. Agrf/t. Canon xviii.

It was in the year 1215, in the 4th General Council of Lateran, that the Church, seeing the ever growing indifference of her children, decreed with regret that Christians should be strictly bound to Communion only once. in the year, and that that Communion of obligation should be made at Easter. In order to show the faithful that this is the uttermost limit of her condescension to lukewarmness, she declares, in the same Council, that he that shall presume to break this law, may be forbidden to enter a church during life, and he deprived of Christian burial after death, as he would be if he had, of his own accord, separated himself from the exterior link of Catholic unity. These regulations of a General Council show how important is the duty of the Easter Communion; but, at the same time, they make us shudder at the thought of the millions, throughout the Catholic world, who brave each year the threats of the Church, by refusing to comply with a duty, which would both bring life to their souls, and serve as a profession of their faith. And when we again reflect upon how many even of those who make their Easter Communion, have paid no more attention to the Lenten Penance than if there were no such obligation in existence, we cannot help feeling sad, and we wonder within ourselves, how long God will bear with such infringements of the Christian Law.

Two centuries after this, Pope Eugenius the Fourth, in the Constitution Di~jna File, given in the year 1440, allowed this annual Communion to i)C iiiadc ~n any day between Palm Sunday and Low Sunday inclusively. [In England, by permission of the Holy See, the time for making the Easter Communion extends from Ash Wednesday to Low Sunday. - Tr.]

The fifty days between Easter and Pentecost have ever been considered by the Church as most holy. The first week, which is more expressly devoted to celebrating our Lords Resurrection, is kept up as one continued Feast; but the remainder of the fifty days is also marked with special honours. To say nothing of the joy, which is the ,characteristic of this period of the year, and of which the Alleluia is the expression,- Christian tradition has assigned to Eastertide two practices, which distinguish it from every other Season. The first is, that fasting is not permitted during the entire interval: it is an extension of the ancient precept of never fasting on a Sunday, and the whole of Eastertide is considered as one long Sunday. This practice, which would seem to have come down from the time of the Apostles, was accepted by the Religious Rules of both East and West, even by the severest. The second consists in not kneeling at the Divine Office, from Easter to Pentecost. The Eastern Churches have faithfully kept up the practice, even to this day. It was ob served for many ages by the Western Churches also; but

now, it is little more than a remnant. The Latin Church has long since admitted genuflexions in the Mass during Easter time. The few vestiges of the ancient discipline in this regard, which still exist, are not noticed by the faithful, inasmuch as they seldom assist at the Canonical Hours.

Eastertide, then, is like one continued Feast. It is the remark made by Tertullian, in the 3d century. He is reproaching those Christians who regretted having renounced, by their Baptism, the festivities of the pagan year; and he thus addresses them: If you love Feasts, you will find plenty among us Christians; not merely Feasts that last only for a day, but such as continue for several days together. The Pagans keep each of their Feasts once in the year; but you have to keep each of yours many times over, for you have the eight days of its celebration. Put all the Feasts of the Gentiles together, and they do not amount to our fifty days of Pentecost.¹ St. Ambrose speaking on the same subject, says: If the Jews are not satisfied with the Sabbath of each week, but keep also one which lasts a whole month, and another which lasts a whole year;- how much more ought not we to honour our Lords Resurrection? Hence our ancestors have taught us to celebrate the fifty days of Pentecost as a continuation of Easter. They are seven weeks, and the Feast of Pentecost commences the eighth.

D~ Ilo(olo/,iu., cap. xiv.

2 In Lucam, lii). viii. cap. xxv.

During these fifty days, the Church observes no fast, as neither does she on any Sunday, for it is the day on which our Lord rose: and all these fifty days are like so many Sundays.²

[Contents - Paschal Time](#)

[Contents - The Liturgical Year](#)

[Liturgia Latina Index](#)

THE LITURGICAL YEAR

**BY THE VERY REV. DOM PROSPER GUÉRANGER, ABBOT OF
SOLESMES**

PASCHAL TIME

CHAPTER THE SECOND

MYSTERY OF PASCHAL TIME

Of all the Seasons of the Liturgical Year, Easter-tide is by far the richest in mystery. We might even say that Easter is the summit of the Mystery of the sacred Liturgy. The Christian who is happy enough to enter, with his whole mind and heart, into the knowledge and the love of the Paschal Mystery, has reached the very centre of the supernatural life. Hence it is, that the Church uses every effort in order to effect this: what she has hitherto done, was all intended as a preparation for Easter. The holy longings of Advent, the sweet joys of Christmas, the severe truths of Septuagesima, the contrition and penance of Lent, the heart-rending sight of the Passion,- all were given us as preliminaries, as paths, to the sublime and glorious Pash, which is now ours.

And that we might be convinced of the supreme importance of this Solemnity, God willed that the Christian Easter and Pentecost should be prepared by those of the Jewish Law:- a thousand five hundred years of typical beauty prefigured the reality: and that reality is ours!

During these days, then, we have brought before us the two great manifestations of Gods goodness towards mankind :the Pasch of Israel, and the Christian Pasch; the Pentecost of Sinai, and the Pentecost of the Church. We shall have occasion to show how the ancient figures were fulfilled in the realities of the new Easter and Pentecost, and how the twilight of the Mosaic Law made way f~r the full lay of the Gospel; but we cannot resist the feeling of holy reverence, at the bare thought that the Solemnities we have now to celebrate are more than three thousand years old, and that they are to be renewed every year from this till the V~CC if the Angel shall be heard proclaiming: Time shall be no more !~ The gates of eternity will then be thrown open.

Apoc.x.6. 2Coloss. i.i5. 3Pon~J7eaeRom. InDedkp.Eccles.

Eternity in Heaven is the true Pasch: hence, our Pasch, here on earth, is the Feast of feasts, the Solemnity of solemnities. The human race was dead; it was the victim of that sentence, wierehy it was condemned to lie mere dust in the tomb; the gates of life were shut against it. But see the Son of God rises from His grave and takes possession of eternal life. Nor is He the only one that is to die no more, for, as the Apostle teaches us, He is the. first-born from the dead.~ The Church would, there- fore, have us consider ourselves as having already risen with our Jesus, and

as having already taken possession of eternal life. The holy Fathers bid us look on these fifty days of Easter, as the image of our eternal happiness. They are days devoted exclusively to joy; every sort of sadness is forbidden; and the Church cannot speak to her divine Spouse without joining to her words that glorious cry of heaven, the Alleluia, wherewith, as the holy Liturgy says,³ the streets and squares of the heavenly Jerusalem resound without ceasing. We have been forbidden the use of this joyous word during the past nine weeks; it behoved us to die with Christ:- but now that we have risen together with Him, from the tomb, and that we are resolved to die no more that death, which kills the soul, and called our Redeemer to die on the Cross, we have a right to our Alleluia.

2 Cant. ii. 10, 13.

The Providence of God, who has established harmony between the visible world and the supernatural work of grace, willed that the Resurrection of our Lord should take place at that particular season of the year, when even nature herself seems to rise from the grave. The meadows give forth their verdure, the trees resume their foliage, the birds fill the air with their songs, and the sun, the type of our triumphant Jesus, pours out his floods of light on our earth made new by lovely Spring. At Christmas, the sun had little power, and his stay with us was short; it harmonized with the humble birth of our Emmanuel, who came among us in the midst of night, and shrouded in swaddling clothes ; but now, He is as a giant that runs his way, and there is no one that can hide himself from his heat.¹ Speaking, in the Canticle, to the faithful soul, and inviting her to take her part in this new life which He is now un parting to every creature, our Lord Himself says:

Arise, my dove, and come! Winter is now past, the rain is over and gone. The flowers have appeared in our land. The voice of the turtle is heard. The fig-free hath put forth her green figs. The vines, in flower, yield their sweet smell. Arise thou, and come !²

In the preceding chapter, we explained why our Saviour chose the Sunday for His Resurrection, whereby He conquered death and proclaimed life to the world. It was on this favoured day of the week, that He had, four thousand years previously, created the light; by selecting it now for the commencement of the new life He graciously imparts to man, He would show us that Easter is the renewal of the entire creation. Not only is the anniversary of His glorious Resurrection to be, henceforward, the greatest of days, but every Sunday throughout the year is to be a sort of Easter, a holy and sacred day. The Synagogue, by Gods command, kept holy the Saturday, or the Sabbath, and this in honour of Gods resting after the six days of the creation; but the

Church, the Spouse, is commanded to honour the Work of her Lord. She allows the Saturday to pass,- it is the day her Jesus rested in the Sepulchre: but, now that she is illumined with the brightness of the Resurrection, she devotes to the contemplation of His Work the first day of the week; it is the day of light, for on it He called forth material light, (which was the first manifestation of life upon chaos,) and on the same, He that is the Brightness of the Father,¹ and the Light of the world,² rose from the darkness of the tomb.

Ps. xviii. 6, 7.

Heb. i. S.

2 St. John, viii. 12.

Let, then, the week with its Sabbath pass by; what we Christians want is the eighth day, the day that is beyond the measure of time, the day of eternity, the day whose light is not intermittent or partial, but endless and unlimited. Thus speak the holy Fathers, when explaining the substitution of the Sunday for the Saturday. It was, indeed, right that man should keep, as the day of his weekly and ~iritual repose, that on which the Creator of the visible world had taken His divine rest; but it was a commemoration of the material creation only. The Eternal Word comes down in the world that He has created; He comes with the rays of His divinity clouded beneath the humble veil of our flesh; He comes to fulfil the figures of the first Covenant. Before abrogating the Sabbath, He would observe it, as He did every tittle of the Law; He would spend it as the day of rest, after the work of His Passion, in the silence of the Sepulchre: but, early on the eighth day, He rises to life, and the life is one of glory. Let us, says the learned and pious Abbot Rupert, leave the Jews to enjoy the ancient Sab bath, which is a memorial of the visible creation. They know not how to love or desire or merit aught but earthly things. ... They would not recognize this worlds Creator as their King, because He said: Blessed are the poor! and, Wo to the rich! But our Sabbath has been transferred from the seventh to the eighth day, and the eighth is the first. And rightly was the seventh changed into the eighth, because we Christians put our joy in a better work than the creation of the world.

De Divinis Officiis, Jib. vii. cap. xix.

Let the lovers of the world keep a Sabbath for its creation: but our joy is in the salvation of the world, for our life, yea and our rest, is hidden with Christ in God.

The mystery of the seventh followed by an eighth day, as the holy one, is again brought before us by the number of weeks, which form Eastertide. These weeks are seven; they form a week of weeks, and their morrow is again a Sunday, the Feast of the glorious Pentecost. These

mysterious numbers, which God Himself fixed, when He instituted the first Pentecost after the first Pasch, were followed by the Apostles, when they regulated the Christian Easter, as we learn from St. Hilary of Poitiers, St. Isidore, Amalarius, Rabanus Maurus, and from all the ancient interpreters of the mysteries of the holy Liturgy. If we multiply seven by seven, says St. Hilary, We shall find that this holy Season is truly the Sabbath of sabbaths; but what completes it, and raises it to the plenitude of the Gospel, is the eighth day which follows, eighth and first both together in itself. The Apostles have given so sacred an institution to these seven weeks that, during then no one should kneel, or mar by fasting the spiritual joy of this long Feast. The same institution has been extended to each Sunday; for this day which follows the Saturday has become, by the application of the progress of the Gospel, the completion of the Saturday, and the day of feast and joy. Prologus ii~ P-alinos.

Thus, then, the whole Season of Easter is marked with the mystery expressed by each Sunday of the year. Sunday is to us the great day of our wed because beautified with the splendour of our Lord Resurrection, of which the creation of material ugh was but a type. We have already said that the institution was prefigured in the Old Law, although the Jewish people were not in any way aware of ii Their Pentecost fell on the fiftieth day after the Pasch it was the morrow of the seven weeks. Another figure of our Eastertide was the year of Jubilee which God bade Moses prescribe to his people. Each fiftieth year, the houses and lands that had been alienated during the preceding forty-nine, returned to their original owners; and those Israelites, who have been compelled by poverty to sell themselves a slaves, recovered their liberty. This year which was properly called the Sabbatical year was the sequel of the preceding seven weeks of years, and was thu the image of our eighth day, whereon the Son of Mary, by His Resurrection, redeemed us from the slavery of the tomb, and restored us to the inheritance of our immortality.

Heb. xii. 29.

The rites peculiar to Eastertide, in the present discipline of the Church, are two: the unceasing repetition of the Alleluia, of which we have already spoken and the colour of the Vestments used for its two great solemnities, white for the first, and red for the second. White is appropriate to the Resurrection; it is the mystery of eternal light, which knows neither spot nor shadow; it is the mystery that produces in a faithful soul the sentiment of purity and joy. Pentecost, which gives us the Holy Spirit, the consuming Fire,¹ is symbolized by the red vestments, which express the mystery of the Divine Paraclete coming down iii the form of fiery tongues upon them that were assembled in

the Cenacle. With regard to the ancient usage of not kneeling during Paschal Time, we have already said, that there is a mere vestige of it now left in the Latin Liturgy.

The Saints Feasts, which were interrupted during Holy Week, are likewise excluded from the first eight days of Eastertide; but these ended, we shall have them in rich abundance, as a bright constellation of stars round the divine Sun of Justice, our Jesus. They will accompany us in our celebration of His admirable Ascension; but such is the grandeur of the mystery of Pentecost, that, from the eve of that day, they will be again interrupted until the expiration of Paschal Time. The rites of the primitive Church with reference to the Neophytes, who were regenerated by Baptism on the night of Easter, are extremely interesting and instructive. But as they are peculiar to the two Octaves of Easter and Pentecost, we will explain them as they are brought before us by the Liturgy of those days.

[Contents - Paschal Time](#)

[Contents - The Liturgical Year](#)

[Liturgia Latina Index](#)

THE LITURGICAL YEAR

BY THE VERY REV. DOM PROSPER GUÉRANGER, ABBOT OF
SOLESMES

PASCHAL TIME

CHAPTER THE THIRD

PRACTICE DURING PASCHAL TIME

The practice for this holy Season mainly consists in the spiritual joy, which it should produce in every soul that is risen with Jesus. This joy is a foretaste of eternal happiness, and the Christian ought to consider it a duty to keep it up within him, by ardently seeking after that life which is in our divine Head, and by carefully shunning sin which causes death. During the last nine weeks, we have mourned for our sins and done penance for them; we have followed Jesus to Calvary; but now, our holy Mother the Church is urgent in bidding us rejoice. She herself has laid aside all sorrow; the voice of her weeping is changed into the song of a delighted Spouse.

In order that she might impart this joy to all her children, she has taken their wetikness into account. After reminding them of the necessity of expiation, she gave them forty days wherein to do penance; and, then, taking off all the i-e*traint of Lenten moitifica tjoi, she brings us to Easter as to a land where there is nothing but gladness, light, life, joy, calm, and the sweet hope of immortality. Thus does she produce, in those of her children who have no elevation of soul, sentiments in harmony with the great Feast, such as the most perfect feel; and by this means, all, both fervent and tepid, unite their voices in one same hymn of praise to our risen Jesus.

The great Liturgist of the 12th century, Rupert, Abbot of Deutz, thus speaks of the pious artifice used by the Church to infuse the spirit of Easter into all:

PRACTICE DURING PASCHAL TIME.

23

ILk l)~~fli~ ~ lib. vi. cap. xxvii.

There are certain carnal minds, that seem unable to open their eyes to spiritual things, unless roused by some unusual excitement; and for this reason, the Church makes use of such means. Thus, the Lenten Fast, which we offer up to God as our yearly tithe, goes on till the most sacred night of Easter; then follow fifty days without so much as one single Fast.. Hence it happens, that while the body is being mortified, and is to continue to be so till Easter Night, that holy night is eagerly looked forward to even by the carnal-minded; they long for it to come; and, meanwhile, they carefully count each of the forty days, as a wearied traveller does the miles. Thus, the sacred Solemnity is sweet to

all, and dear to all, and desired by all, as light is to them that walk in darkness, as a fount of living water is to them that thirst, and as a tent which the Lord hath pitched for wearied wayfarers.

What a happy time was that, when, as St. Bernard expresses it, there was not one in the whole Christian army, that neglected his Easter duty, and when all, both just and sinners, walked together in the path of the Lenten observances! Alas those days are gone, and Easter has not the same effect on the people of our generation! The reason is that a love of ease and a false conscience lead so many Christians to treat the law of Lent with as much~indifference. as though there were no such law existing. Hence, Easter Comes upon them as a Feast,it. may be as a great Feast,.....but that is all ; they experience little of that thrilling joy which fills the heart of the Church hiring this Season, and which she evinces in every thing she does. And if this be their case even on the glorious day itself, how can it be expected that they should keep up, for the whole fifty, the spirit of

~t. Matth. ix. 15.

2 St. John, xiv. 16.18.

24 PASCHAL TIME.

gladness, which is the very essence of Easter? They have not observed the fast, or the abstinence, of Lent: the mitigated form in which the Church now presents them to her children, in consideration of their weakness, was too severe for them! They sought, or they took, a total dispensation from this law of Lerten nortification, and without regret or remorse. The Alieluia returns, and it finds no re sponse in their souls: how could it? Penance has not done its work of purification; it has not spin tualized them ; how, then, could they fWow their risen Jesus, whose life is henceforth more of heaven than of earth?

But these reflections are too sad for such a Season as this: let us beseech our risen Jesus to enlighten these souls with the rays of His victory over the world and the flesh, and to raise theni up to Himself. No, nothing must now distract us from joy. Can the children of the Bridegroom mourn, as long as the Bridegroom is with them ?I Jesus is to be with us for forty days; He is to suffer no more, and die no more; let our feelings be in keeping with His: now endless glory and bliss. True, He is to leave us, He is to ascend to the right hand of His Father; but He will not leave us orphans; He will send us the divine Comforter, who will abide with us for ever.² These sweet and consoling words must be our Easter text: The clldren of tlhe Bridegroom cannot mourn, as long as the Bridegroom is with us. They are the key to the whole Liturgy of this holy Season. We must have them ever before us, and we shall find by experience, that the joy of Easter is as salutary as the contrition and penance of Lent. Jesus on the Cross, and Jesus in the Resurrection, it is ever the same Jesus; but what He wants from us now, is that PRACTICE DURING PASCIIAL TIME.

Collect for Tuesday in Easter Week. Rorn. vi. 6. ~ Roin. vi. 4.
we should keep near Him, in company with His blessed Mother, His disciples, and Magdalene, who are in ecstasies of delight at His triumph, and have forgotten the sad days of His Passion.

But this Easter of ours will have an end ; the bright vision of our risen Jesus will pass away; and all that will be left to us, is the recollection of His ineffable glory, and of the wonderful familiarity wherewith He treated us. What shall we do, when He who was our very life and light, leaves us, and ascends to heaven ? Ue of good heart, Christians! you must look forward to another Easter. Each year will give you a repetition of what you now enjoy. Easter will follow Easter, and bring you at last to that Easter in heaven, which is never to have an end, and of which these happy ones of earth are a mere foretaste. Nor is this all. Listen to the Church. In one of her Prayers she reveals to us the great secret, how we may perpetuate our Easters even here in our banishment : Grant to thy ser vants, O God, that they may keep up, by their manner of living, the Mystery they have received by believing ~ S~, then, the Mystery of Easter is to be ever visible on this earth; our risen Jesus ascends to heaven, hut He leaves upon us the impress of His Resurrection and we must retain it within us until He again visits us. And how could it be that we should not retain this divine impress within us? Are not all the ~nysterjes of our divine Master ours also? From His very first coming in the Flesh, He has made us sharers in everything He has done. He was born in Bethlehem: we were born together with Him. He Was crucified: our old man was crucified with Him.² He was buried: we were buried with Him.³ And

26

PASCAL TIME.

Roni. vi. 4. 2 Rorn. vi. 9, 10.

therefore, when He rose from the grave, we also re ceived the grace that we should walk in the new ness of life.

Such is the teaching of the Apostle, who thus con tinues: We know that Christ rising again from the dead, dieth now no more; death shall no more have dominion over Him: ~or in that He died to sin, (that is, for sin,) He died once; but in that He liveth, He liveth unto God.~ He is our head, and we are His niembers: we share in what is His. To die again by sin, would be to renounce Him, to separate our selves from Him, to forfeit that Death and Resur rection of Hi,s, which He mercifully willed should be ours. Let us, therefore, preserve within us that life, which is the life of our Jesus, and yet, which belongs to us as our own treasure; for lie won it by conquering death, and then gave it to us, with all His other merits. You, then, who before Easter were sinners, hut have now returned to the life of grace, see that you die no more; let your actions bespeak your resurrection. And you, to whom the Paschal Solemnity has

brought growth in grace, show this increase of more abundant life by your principles and your conduct. Tis thus all will walk in the newness of life.

With this, for the present, we take leave of the lessons taught us by the Resurrection of Jesus; the rest we reserve for the humble commentary we shall have to make on the Liturgy of this holy season. We shall then see, more and more clearly, not only our duty of imitating our divine Masters Resurrection, but the insignificance of this grandest Mystery of the Man-God. Easter, with its three admirable manifestations of divine love and power, the Resurrection, the Ascension, and the Descent of the Holy Ghost,

PRACTICE DURING PASCHAL TIME.

27

Hymn for the Matins of Ascension Day.

yes, Easter is the perfection of the work of our Redemption. Everything, both in the order of time and in the workings of the Liturgy, has been a preparation for Easter. The four thousand years that followed the promise made by God to our First Parents, were crowned by the event that we are now to celebrate. All that the Church has been doing for us from the very commencement of Advent, had this same glorious event in view; and now that we have come to it, our expectations are more than realized, and the power and wisdom of God are brought before us so vividly, that our former knowledge of them seems nothing in comparison with our present appreciation and love of them. The Angels themselves are dazzled by the grand Mystery, as the Church tells us in one of her Easter Hymns, where she says: The Angels gaze with wonder on the change wrought in mankind: it was flesh that sinned, and now Flesh taketh all sin away, and the God that reigns is the God made Flesh.

Easter-tide, too, belongs to what is called the Illuminative Life; nay, it is the most important part of that life, for it not only manifests, as the last four seasons of the Liturgical year have done, the humiliations and the sufferings of the Man-God: it shows Him to us in all His grand glory; it gives us to see Him expressing in His own sacred Humanity, the highest degree of the creature's transformation into His God. The Coming of the Holy Ghost will bring additional brightness to this Illumination; it shows us the relations that exist between the soul and the Third Person of the Blessed Trinity. And here we see the way and the progress of a faithful soul. She was made an adopted child of the Heavenly Father; she was initiated into all the duties and mysteries of her high vocation, by the lessons and examples of the Incarnate Word; she was perfected, by the visit and indwelling of the Holy Ghost. From this there result those several Christian exercises, which produce within her an imitation of her divine Model, and prepare her for that Union, to which she is

invited by Him, who gave to them that received Him, power to be made sons of God, by a birth that is not of blood, nor of the flesh, but of God. [St. John, i. 12,13]

[Contents - Paschal Time](#)

[Contents - The Liturgical Year](#)

[Liturgia Latina Index](#)

THE LITURGICAL YEAR

BY THE VERY REV. DOM PROSPER GUÉRANGER, ABBOT OF
SOLESMES

PASCHAL TIME

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING PASCHAL TIME

In Paschaltide, the Christian went to holy Communion impressed with these words of the Apostle ~As often as ye shall eat this Bread, and drink the Chalice, ye shall show the death of the Lord.¹ He united himself with the divine Victim immolated for the sins of the ~world, and he died with his Saviour. During Paschal Time, the heavenly Food produces its effects in another manner; it fortifies the life of the soul, and gives to the body the gift of immortality. It is true that in each Season of the Liturgical Year, this twofold effect is produced in those who worthily receive Communion, namely, immolation and resurrection; but as, during the days consecrated to the Passion, the application of the mystery of immolation and sacrifice is more direct and more in accordance with the sentiments of the communicant, so also, during Paschal Time, the divine contact of the Body of our risen Jesus makes us feel, and in a way that Easter alone can do, that to the holy Eucharist we owe the future resurrection of our bodies.

Our Saviour Himself teaches us this, where He says: Your fathers did eat manna in the desert, and are dead. This is the Bread which cometh down from heaven, that if any man eat of it, he may not die... . He that eateth my Flesh, and drinketh my Blood, hath everlasting life and I will raise him up at his time at the last day.²

1 Cor. xi. 26.

St. John, vi 49, 50, 55.

Row. vi. 9.

28th John vi. 52.

84 PASCHAL TIME.

We shall all resume these bodies of ours on the Last Day, either for glory or punishment eternal; but he that worthily unites himself, by holy Communion, with the glorious and risen Body of the Man-God, contracts an alliance and intimacy with Him, which forbids this divine Guest to leave in corruption these members made His own by the sublime Mystery.

We must, therefore, approach the holy Table during Eastertide with an ardent ambition for our resurrection, knowing, as we do, that we then receive into our bodies an element, which is to preserve them, even when turned into dust; and which, moreover, confers on them a right to the qualities of glorified bodies, whose beauty and happiness will be

like ~~~se of our Jesus, after He had risen from the grave
Now, if our Redeemer does all this for our bodies, by means of holy
Communion, giving them, by it, the pledge of immortality, what must He
not do for our souls, in order to strengthen and increase within them
that new life, that Resurrection-life, which is the fruit of Easter, the
object of all our past efforts, the reward of all the victories we have
gained over ourselves during the campaign of Lent? Nay, unless this
new life be fostered by frequent Communion, it is in danger of growing
weak, perhaps even of becoming extinct within us. The Apostle tells us,
that Christ, having risen from the dead, dieth now no more ; we, then,
must die no more, for we are risen with Him. To this end, we must
hunger after the Bread of Heaven, of which our Jesus says: If any man
eat of this Bread, he shall live for ever.²

We offer to our readers the following Preparation for holy Communion
during Easter. There are souls that feel the want of some such assistance
as this; and, for the same reason, we will add a form of Thanksgiving
for after Communion.

BEFORE COMMUNION

ACT OF FAITH

O Saviour of mankind! the magnificence of Thy works Shines so
brightly, that we are compelled to give glory to Thy name, and proclaim
Thee to be the Son of God. We believed in Thee, when Thou didst show
Thyself a weak Babe in the Crib of Bethlehem; there was a mysterious
power that attracted us, and, with the Angels, we adored Thee wrapped
in Thy humble swathing-bands. Wheim we saw Thee hanging on the
Cross, outraged and blasphemed by a whole people. we still
acknowledged Thee to be our King, and said to Thee, with the Good
Thief: ilemember Us, O Lord, when Thou shalt come into Thy Kingdom!
But now that Thou hast triumphed over death, and art risen glorious
from the tomb; now that the whole earth resounds with Thy praise, and
the tidings of Thy Itesurrec ticsi fill all nations with a gladness as fresh
as though Thy triumph were but of this very year: who can refuse to
con fess Thy Divinity, adore Thy Mysteries, and cry out with Thy
disciple: My Lord and my God! Though my eyes see Thee not, though
my hands cannot touch Thy sacred wounds, yet do I most firmly believe
Thee to be my Lord and my God. Thou hia st said: Happy they that have
not seen, and have believed: of these happy believers I would be one, O
Jesus! I confess that Tnou hast verily risen, the Son of God and the Son
of Man. I believe, also, that Thou art the living Bread come down frau
heaven to give life to the world, and that I ant about to receive rrhee
into myself.

Increase this my faith, U my Lord and my God! that so I may reader

Thee the worship Thou claimest from me, Thy poor but happy creature.
ACT OF HUMILITY.

O divine Conqueror of death! who could see Thee in the splendour of Thy Majesty, and not tremble 1 Before Thy Passion, Thou grantedst a mere glimpse of Thy glory to the three disciples on Thabor, and they fell down as though they were dead: and now, when the brightness of Tny 1-lesurrec- tion dazzles even the eyes of the Angels, Thou wishest to do far more than show Thyself to me! Thou vouchsafest to Come down to my nothingness, to unite me, a weak mm- Worthy creature, with Thyself, who art no longer in the Crib or ott the Cross, and art soon to ascend to the right hand of

86

PASCHAL TIME.

OJesus! Thy Resurrection is not only the trophy of Thy Thy eternal Father Thou, the Author of light, and Thy self the infinite Li~lit. art about to shine arni(1st such dark ness as mine! If I reflect upon my nothingness, this Tny condescension fills me with delighted wonder; but when I remember that I have been so great a sinner, this ufliofl with Thee overpowers me. How can Thy sovereign holiness and my sinfulness be brought thus together? Tbirie Evan. gelist tells me, that the Light~ shinetli in darkness, and the darkness dotim not comprehend it, for the darkness of pride ever thinks itself to be the light, and sees riot the true Light: let it not be thus with me, my Jesus! I humble myself before Thee: I acknowledge my misery, it is immense: deign, then, O divine Light! to pour out on me the riches of Thine infinite mercy.

ACT OF CONTRITION.

O Saviour of the world! O Conqueror of death Thou art coming to me, and I am but a sinner. Thou wilt treat me, as Thou didst Thy disciples on the day of Thy Resurrection. They had basely abandoned Thee in Thy Passion, and Thou didst return to them: Thou wast all affection to them: Thou badest them not fear: not a word of reproach fell from Thy lips. Thou wouldst have them learn from this Thy loving forgiveness, how guilty they had been in leaving such a Master. O Thou best of masters! I, too, must learn the same lesson. But how much more grievous my sins have been, than were theirs! They knew so little of Thee, when they sinned: whereas I sinned with all the fulness of light upon me, knowing my Jesus so well. Thy Apostles were not initiated into all Thy Mysteries, whemi they lost their courage; they had not, as yet, received the Holy Ghost, who has been so unreservedly given to me. I will, then, imitate theni in the sorrow they felt, when they found that He whom they had offended was so deserv ing of their love. Yes, I detest my sins, whereby I have so cruelly wounded Thy Sacred Heart; I acknowledge that sin is death, and the enemy of that life which Thou renewest within us by Thy Resurrection. I wish to die to sin, and live to

grace. By the Mystery of life which Thou art about to apply to my repentant heart, deign, I beseech Thee. to preserve me from the misery of ever again forfeiting Thy grace.

ACT OF LOVE.

AFTER COMMUNION.

victory~ it is moreover, and more evidently, the grand triumph of love. It was out of love for us, that Thou didst assume our flesh, and suffer the cruel Passion; and yet these proofs of Thine adorable goodness towards us, are but a preparation of the last great act of Gods love for sinful man, His creature. Thou risest from the tomb, Thou takest possession Of immortality ; it is a triumph well merited by Thy humiliations and sufferings: but it is all for our sake. What couldst Thou of the Crib or the Cross, eternal and infinitely happy God ? Why wouldst Thou

die, and then return to life? Why descend into the grave, and then leave it by a glorious Resurrection? Alas yes, I understand Thee, my Jesus! it was because Thou lovest us, who had merited death by our sins. In Thine infinite love, Thou wouldst share in our death, that we might share in Thy Resurrection. Whether nailed to the Cross, or rising from the tomb, Thou art ever our own dearest Jesus, ever working for us ; but the last act of Thy almighty love is the greatest. What return can I make Thee, O my Saviour, if not that of the warmest love ! And when should I give it more fervently than now, when Thou art about to give me that Bread of Life which is Thyself, and by which Thou sustains me. Thy Resurrection, in order to take me a sharer of Thy glory and immortality ! Thou art united, O Jesus ! both in Thy death and Thy life! I wish to be Thine, for time and for eternity, Amen.

In order to make your preparation complete, follow, with a lively faith and attention, all the mysteries of the Mass at which you are to receive Communion; using, to this purpose, the method we have given in the preceding Chapter. For your thanksgiving after Communion, you may sometimes recite the following Acts.

AFTER COMMUNION

ACT OF ADORATION.

Unworthy Majesty Thou art in me, and I am in Thee. The earth shook when Thou didst rise from the tomb; and now, at this blissful moment, feeling Thee within me, my whole being thrills with delight. Thou art here on my heart; Thou the great God, whose only will created the O Jesus! laden thus with Thy choicest favours, I must

88 PASCHAL TIME.

light and whose almighty power reunited Thy Soul and Body for a glorious Resurrection. I most profoundly adore

Thy omnipotence, which is now united to my poor nature.

No, my Almighty Father! Thou shalt find no resistance here; Thou art my Sovereign Lord, and I delightedly confess it. Thou hast come down from heaven to this lowly dwelling of my misery, my nothingness, in order to receive my adoration; Thou shalt have it, dear Lord! the humblest and best I can give; for my soul is overpowered by the wondrous honour Thou art now conferring upon me! Thou art the Infirmite Being, the Creator and Preserver of all things! I adore Thee as my King and Lord and Master:

my happiness and glory is in my total dependence upon Thee; the one ambition of my heart is to serve Thee.

ACT OF THANKSGIVING.

O my Jesus! would that I had power to acknowledge, as it deserves, the favour of this Thy visit. Thou art come to me, in order to give me a share in Thine own life. I am weak: the mere remembrance of Thy Resurrection would not suffice to give me perseverance in the new life it has merited for me: I needed Thee, and Thou hast graciously come to me, silently and humbly, and yet with all Thy omnipotence and glory. When Thou didst visit Thine Apostles on the day of Thy Resurrection, Thou saidst to them: It is I; fear not! So, too, Thou speakest to my soul: Thou biddest me fear not at the sight of Thy Majesty and mine own misery and unworthiness. The sweet greeting given to them is now given to me: Peace be with thee! Most gratefully do I receive it. Blessed be Thou, my Jesus, for the provident and tender love wherewith Thou hast visited me, broken the chains of my captivity, made me a partaker in Thy triumph, fortified me against my enemies; and all this by putting within me Thine own immortal life by the Communion I have just received! I will say, then, with the Royal Prophet: Bless the Lord, O my soul! and let all that is within me bless His holy name! Bless the Lord, O my soul! and never forget all He hath done for thee! He hath redeemed thy life from destruction: He hath renewed Thy youth like that of the eagle.

ACT OF LOVE.

AFTER COMMUNION.

89

repay Thy love by all the love this heart of mine can give. When Magdalene was at Thy tomb, and heard the sound of Thy voice, her soul melted within her; throwing herself at Thy feet, she could say nothing, but call Thee Master! And I, dear Jesus, my Master! I who not only hear Thy words, but feel Thee within me, what must I say to Thee, that will tell Thee my love for Thee? The disciples of Emmaus had but a conversation with Thee, and they said to each other: Was not our heart burning within us whilst He spoke in the way? What must I say, who have Thee now resting on my heart? I must take courage, and tell Thee that I love Thee, my risen Jesus! Thou didst take Magdalene's love,

Thou didst encourage that of Thy disciples; deign also to receive mine. If it be weak, Thou canst add to its ardour. I am firmly resolved by the aid of Thy grace, never to admit anything that could lessen my love of Thee; I will do all in my power to give it increase; and, for this end, I will frequently approach this adorable Sacrament, for it is indeed the Sacrament of Love.

ACT OF OBEDIENCE.

O Jesus! I belonged to Thee, because I was redeemed by Thee: I am Thine now, because Thou hast restored life to me by Thy Resurrection, and because, by this happy Communion, Thou hast made me a partaker in all the glory of Thy victory over death. Henceforth, Thy law and mine are one; like Thee, I am dead to sin and alive unto God. Take me, then, my dearest Jesus! I offer and give myself to Thee, nor will I ever again leave Thee. Do with me what Thou wilt; I am Thy redeemed, and the companion of Thy glory; my present, my future, my eternity, all are in Thy hands. Therefore do I renounce myself, that I may be guided by Thy will. I renounce the world and its pleasures, for they are enemies to the new life I am resolved to lead. But that I may be faithful. I have need of Thy help and never-failing aid. This aid, my Jesus! is Thy Holy Spirit. Thou hast promised Him to us. Our Easter joy will not be perfect until He come and dwell within us. Send Him, then, I beseech Thee, to me. For Thou art to ascend into heaven: leave me not an orphan. I know that I have Thee in this adorable Sacrament; but I cannot receive it as often as I wish, and my necessities are of every hour recurrence. Oursake, then, to renew within me the presence of this Holy Spirit, who will inspire and give efficacy to the graces Thou hast bestowed upon me by this Communion, O Mary! by the joy which filled Thy maternal heart at the Resurrection of Thy Son Jesus. I beseech Thee to intercede for me with the Father, that I may never lose the grace of the visit He has this day granted me. Ye holy Angels of God, who adore Him now dwelling within me, be solicitous for holiness and purity of my soul and body! All ye Saints (I beseech you, pray for me, that I may ever be faithful to whom ye loved on earth, and now possess as your infinite Good, and your eternal happiness! Amen.

[Contents - Paschal Time](#)

[Contents - The Liturgical Year](#)

[Liturgia Latina Index](#)

THE LITURGICAL YEAR

BY THE VERY REV. DOM PROSPER GUÉRANGER, ABBOT OF
SOLESMES

PASCHAL TIME

EASTER SUNDAY

[Easter is the Anglo- Saxon word for April, and was derived, as Venerable Bede tells us, (in his book *De temporum ratione* c. 13,) from *Easter*, a goddess of our pagan ancestors. Others derive *Easter* from *Oest*, *Oost* the Saxon for rising, or the east: and hence, *Osteren*, the Resurrection. Tr. from Butlers *Moveable Feasts*.]

HAEC DIES QUAM FECIT DOMINUS; EXSULTEMUS ET LAETEMUR IN
EA!

THIS IS THE DAY WHICH THE LORD HATH MADE; LET US BE GLAD
AND REJOICE THEREIN!

MORNING

The night between Saturday and Sunday has well nigh run its course, and the day-dawn is appearing. The Mother of sorrows is waiting, in courageous hope and patience, for the blissful moment of her Jesus return. Magdalene and the other holy women have spent the night in watching, and are preparing to start for the sepulchre. In limbo, the Soul of our crucified Lord is about to give the glad word of departure to the myriads of the long-imprisoned holy souls, who cluster round Him in adoring love. Death is still holding his silent sway over the sepulchre, where rests the Body of Jesus. Since the day when he gained his first victim, Abel, he has swept off Countless generations; but never has he held in his grasp a prey so noble as this that now lies in the tomb near Calvary. Never has the terrible sentence of God, pronounced against our first parents, received such a fulfilment as this; but, never has death received such a defeat as the one that is now preparing. It is true, the power of God has, at times, brought back the dead to life: the son of the widow of Naim, and Lazarus, were reclaimed from the bondage of this tyrant death; but he regained his sway over them all. But his Victim of Calvary is to conquer him for ever, for this is He of whom it is written in the prophecy: O death! I will be thy death! [Osee, xiii, 14]. Yet a few brief moments and the battle will be begun, and life shall vanquish death.

As divine justice could not allow the Body that was united to the Word to see corruption, and there wait, like ours must, for the Archangels word to rise and come to judgement, so neither could it permit the dominion of death to be long over such a Victim. Jesus had said to the Jews: A wicked generation seeketh a sign; and a sign shall not be given it, but that of Jonas the prophet. [St. Matth. xii, 39]. Three days in the tomb, - the afternoon and night of Friday, the whole of Saturday, and a few hours of the Sunday, - yes, these are enough: enough to satisfy divine justice; enough to certify the death of the Crucified, and make His triumph glorious; enough to complete the martyrdom of that most loving of mothers, the Queen of sorrows.

No man taketh away my life from Me: I lay it down of Myself: I have power to lay it down, and I have power to take it up again. [St. John, x, 18]. Thus spoke our Redeemer to the Jews before His Passion: now is the hour for the fulfilment of His words, and death shall feel their whole force. The day of light, Sunday, has begun, and its early dawn is

struggling with the gloom. The Soul of Jesus immediately darts from the prison of limbo, followed by the whole multitude of the holy souls that are around Him. In the twinkling of an eye, it reaches and enters the sepulchre, and reunites itself with that Body, which, three days before, it had quitted amidst an agony of suffering. The sacred Body returns to life, raises itself up, and throws aside the winding-sheet, the spices, and the bands. The bruises have disappeared, the Blood has been brought back to the veins; and from these limbs that had been torn by the scourging, from this head that had been mangled by the thorns, from these hands and feet that had been pierced with nails, there darts forth a dazzling light that fills the cave. The holy Angels had clustered round the stable and adored the Babe of Bethlehem; they are now around the sepulchre, adoring the conqueror of death. They take the shrouds, and reverently folding them up, place them on the slab, whereon the Body had been laid by Joseph and Nicodemus.

But Jesus is not to tarry in the gloomy sepulchre. Quicker than a ray of light through a crystal, He passes through the stone that closes the entrance of the cave. Pilate had ordered his seal to be put upon this stone, and a guard of soldiers is there to see that no one touches it. Untouched it is, and unmoved; and yet Jesus is free! Thus, as the holy Fathers unanimously teach us, was it at His birth: He appeared to the gaze of Mary, without having offered the slightest violence to her maternal womb. The birth and the resurrection, the commencement and the end of Jesus mission, these two mysteries bear On them the seal of resemblance: in the first, it is a Virgin Mother; in the last, it is a sealed tomb giving forth its captive God.

And while this Jesus, this Man-God, thus breaks the sceptre of death, the stillness of the night is un disturbed. His and our victory has cost Him no effort. O death! where is now thy kingdom? Sin had made us thy slaves; thy victory was complete; and now, lo! thou thyself art defeated! Jesus, whom thou didst exultingly hold under thy law, has set 1 Apoc. 1, 5. 2 I. Cor. xv, 26.

Ibid. 56.

Himself free; and we, after thou hast domineered over us for a time, we too shall be free from thy grasp. The tomb thou makest for us, will become to us the source of a new life, for He that now conquers thee is the First-born among the dead ; ~1 and to-day is the Pasch, the Passover, the deliverance, for Jesus and for us, His brethren. He has led the way; we shall follow; and the day will come, when thou, the enemy, that destroyest all things, shalt thyself be destroyed by immortality.² Thy defeat dates from this moment of Jesus resurrection, and, with the great Apostle, we say to thee: O death! where is thy victory? O death! where is thy sting ? 3

But the sepulchre is not to remain shut: it must be thrown open, and testify to men, that He, whose lifeless Body lay there, is indeed risen from the dead. As when our Jesus expired upon the Cross, so now, immediately after His resurrection, an earthquake shook the foundations of the world; but, this time, it was for joy. The Angel of the Lord descended from heaven, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and fell on the ground as dead men. God has mercy on them; they return to themselves, and quitting the dread sepulchre, they hasten to the city, and relate what they have seen.

Meanwhile, our risen Jesus, seen by no other mortal eye, has sped to His most holy Mother. He is the Son of God; He is the vanquisher of death; but He is, likewise, the Son of Mary. She stood near Him to the last, uniting the sacrifice of her mothers heart with that He made upon the Cross; it is just, therefore, that she should be the first to partake of the joy of His resurrection. The Gospel does not relate the apparition thus made by Jesus to His Mother, whereas all the others are fully described. It is not difficult to assign the reason. The other apparitions were intended as proofs of the resurrection; this to Mary was dictated by the tender love borne to her by her Son. Both nature and grace required that His first visit should be to such a Mother, and Christian hearts dwell with delight on the meditation of the mystery. There was no need of its being mentioned in the Gospel; the tradition of the holy Fathers, beginning with St. Ambrose, bears sufficient testimony to it; and even had they been silent, our hearts would have told it us. And why was it that our Saviour rose from the tomb so early on the day He had fixed for His resurrection? It was because His filial love was impatient to satisfy the vehement longings of His dearest and most afflicted Mother. Such is the teaching of many pious and learned writers; and who that knows aught of Jesus and Mary could refuse to accept it?

But who is there would attempt to describe the joy of such a meeting? Those eyes, that had grown dim from wakefulness and tears, now flash with delight at beholding the brightness which tells her Jesus is come. He calls her by her name; not with the tone of voice which pierced her soul when He addressed her from the Cross, but with an accent of joy and love, such as a son would take when telling a mother that he had triumphed. The Body, which, three days ago, she had seen covered with Blood and dead, is now radiant with life, beaming with the reflections of divinity. He speaks to her words of tenderest affection, He embraces her, He kisses her. Who, we ask, would dare to describe this scene, which the devout Abbot Rupert says so inundated the soul of Mary with joy, that it made her forget all the sorrows she had endured.

Nor must we suppose that the visit was a short One, In one of the elevations ~rante4 to the 8era~hiQ St. Teresa, our Lord told her, that when He appeared to His blessed Mother immediately after His resurrection, He found her so overwhelmed with grief that she would soon have died; that it was not until several moments had passed, that she was able to realize the immense joy of His presence; and that He remained a long time with her, in order to console her.

Let us, who love this blessed Mother and have seen her offer up her Son on Calvary for our sake, let us affectionately rejoice in the happiness wherewith Jesus now repays her, and let us learn to compassion ate her in her dolours. This is the first manifestation of our risen Jesus: it is a just reward for the unwavering faith which has dwelt in Marys soul during these three days, when all but she had lost it. But it is time for Him to show Himself to others, that so the glory of His resurrection may be made known to the world. His first visit was to her who is the dearest to Him of all creatures, and who well deserved the favour; now, in His goodness, He is about to console those devoted women, whose grief is, perhaps, too human, but their love is firm, and neither death nor the tomb have shaken it.

Yesterday, when sun-set proclaimed to the Jews the end of the great Sabbath and the commencement of the Sunday, Magdalene and her companions went into the city and bought perfumes, wherewith, this morning at break of day, they purpose embalming the Body of their dear Master. They have spent a sleepless night. Before the dawn of day, Magdalene, Mary (the mother of James), and Salome, axe on the road that leads to Calvary, for the sepulchre is there. So intent are they on the one object, that it never occurs to them, until it is too late, to provide for the removing of the heavy stone, which closes the

1 Life of St. Teresa, written by herself: in the Additions. See in the translation by David Lewis, 1870.

1 St. Mark, xvi. 6.

2 ibid. 8. St. Luke, xxiv, 5, 6, 7.

St Mark, xvi. 7.

sepulchre. There is the seal, too, of the Governor, which must be broken before they can enter; there are the soldiers who are keeping guard: these difficulties are quite overlooked. It is early daybreak when they reach the tomb. The first thing that attracts their attention is, that the stone has been removed, so that one can see into the sepulchre. The Angel of the Lord, who had received the mission to roll back the stone, is seated on it, as upon a throne; he thus addresses the three holy women, who are speechless from astonishment and fear: Be not affrighted! Ye seek Jesus of Nazareth, who was crucified: He is risen, He is not here. Then encouraging them to enter the sepulchre, he adds: Behold the place where they laid Him ! 1

These words should fill them with joy: but no; their faith is weak, and, as the Evangelist says, a trembling and fear seize them.² The dear Remains they are in search of are gone: the Angel tells them so: his saying that Jesus is risen fails to awaken their faith in the resurrection: they had hoped to find the Body! While in the sepulchre, two other Angels appear to them, and the place is filled with light. St. Luke tells us that Magdalene and her companions bowed down their heads, for they were overpowered with fear and disappointment. Then the Angels said to them: Why seek ye the Living with the dead? remember how He spake unto you, when He was yet in Galilee, saying: The Son of man must be delivered into the hands of ~ sinful men, and be crucified, and the third day rise again! These words make some impression upon the holy women, and they begin to remember something of what our Lord had said of His resurrection. Go! said one of the Angels, tell His disciples and Peter, that He is going before you into Galilee.⁴

1 St. Luke ~ xxiv. 11.

2 ~ John, xx. 2,

.ibid. 8.

Ibid. 6.

The three Women leave the sepulchre and return with haste to the city; they are full of fear, and yet there is an irresistible feeling of joy mingled with their fear. They relate what they have seen: they have seen Angels, and the sepulchre open, and Jesus Body was not there. All three agree in their account; but the Apostles, as the Evangelist tells us, set it down to womanish excitement: Their words seem idle tales and they believe them not.¹ The Resurrection, of which their divine Master had so clearly and so often spoken, never once crosses their mind. It is particularly to Peter and John that Magdalene relates the wonderful things she has seen and heard; but her own faith is still so weak! She went with the intention of embalming the Body of Jesus, and she found it not! She can speak of nothing but her disappointment: They have taken away the Lord out of the sepulchre, and we know not where they have laid Him ! ~2

Peter and John determine to go themselves to the sepulchre. They enter. They see the linen cloths lying ³ upon the slab whereon the Body of Jesus had been placed; but the Angels who are now keeping guard in the holy cave appear not to them. Saint John tells us, that this was the moment he received the faith in the resurrection: he believes.⁴ We are now merely giving the history of the events of this greatest of days, in the order in which they occurred: we will afterwards meditate upon them more leisurely, when the holy Liturgy brings them before us.

So far, Jesus has appeared to no one save His blessed Mother; the holy women have only seen the Angels, who spoke to them. These heavenly

spirits bade them go and announce the resurrection of their Master to the disciples and Peter. They are not told
St. John, xx.

to bear the message to Mary; the reason is obvious: Jesus has already appeared to His Mother, and is with her while all these events are happening. The sun is now shedding his beams upon the earth, and the hours of the grand morning are speeding onwards: the Man-God is about to proclaim the triumph He has won for us over death. Let us reverently follow Him in each of these manifestations, and attentively study the lessons they teach us.

As soon as Peter and John have returned, Magdalene hastens once more to the tomb of her dear Master. A soul like hers, ever earnest, and now tormented with anxiety, cannot endure to rest. Where is the Body of Jesus? Perhaps being insulted, by His enemies? Having reached the door of the sepulchre, she bursts into tears. Looking in, she sees two Angels, seated at either end of the slab on which her Jesus had been laid. They speak to her, for she knows not what to say: Woman! why weepest thou? Be cause they have taken away my Lord, and I know not where they have laid Him. Without waiting for the Angels to reply, she turns as though she would leave the sepulchre; when lo! she sees a man standing before her, and this Man is Jesus. She does not recognize Him: she is in search of the dead Body of her Lord; she is absorbed in the resolution of giving it a second burial! Her love distracts her, for it is a love that is not guided by faith; her desire to find Him, as she thinks Him to be, blinds her from seeing Him as He really is, living, and near her.

Jesus, with his wonted condescension, speaks to her: Woman! why weepest thou :~ Whom seekest thou? Magdalene recognizes not this voice; her heart is dulled by an excessive and blind sentiment of grief; her spirit does not as yet know Jesus. Her eyes are fixed upon Him; but her imagination persuades her that this man is the gardener, who has care of the ground about the sepulchre. She thinks within herself, This perhaps, is he that has taken my Jesus! and thereupon she thus speaks to him:

1 St. ~ohn, xx. 15,

2.Ibid, 16, ~ .Thid, 17,

Sir, if thou hast taken Him hence, tell me where thou hast laid Him, and I will take Him away.¹ How is our loving Redeemer to withstand this? If He praised her for the love she showed Him in the pharisees house, we may be sure He will now reward this affectionate simplicity. A single word, spoken to her with the tone of voice she so well understood, is enough: Mary ! Master! exclaims the delighted and humble Magdalene.² All is now clear: she believes.

She rushes forward: she would kiss those sacred feet, as on the happy day when she received her pardon; but Jesus stays her; this is not the time for such a demonstration of her affection. Magdalene, the first witness of the resurrection, is to be raised, in reward of her love, to the high honour of publishing the great mystery. It is not fitting that the blessed Mother should reveal the secret favour she has received from her Son: Magdalene is to proclaim what she has seen and heard at the sepulchre, and become as the holy Fathers express it, the Apostle of the very Apostles. Jesus says to her:

Go to my brethren, and say to them: I ascend to my Father and your Father, to my God and your God.

The second apparition of Jesus, then, is to Mary Magdalene: it is the first in testimony of His resurrection, for the one to his blessed Mother was for an other object. The Church will bring it before us on the Thursday of this week, and we will then make it the subject of our meditation. At present, let us adore the infinite goodness of our Redeemer, who, before

1 St. John, xx. 18.

2 St. Matth. xxviii. 9.

seeking to fix the faith of His resurrection in them that are to preach it to all nations, deigns to recompense the love of this woman, who followed Him even to the Cross, was faithful to Him after His death, and loved Him most, because most forgiven. By thus showing Himself to Magdalene, Jesus teaches us, that He is more anxious to satisfy the love He bears His faithful creature than to provide for His own glory.

Magdalene loses no time in doing her Masters bidding. She hastens back to the city, and having come to the disciples, says to them: I have seen the Lord, and these things He said to me. But as yet, they have not faith; John alone has received that gift, although he has seen nothing more than the empty sepulchre. Let us remember, that, after having fled like the rest of the disciples, he followed Jesus to Calvary, was present at His death, and was made the adopted son of Mary.

Meanwhile, Magdalene's two companions, Salome, and Mary the mother of James, are following her, though slowly and at some distance, to Jerusalem. Jesus meets them, and greets them, saying; All hail.² Overcome with joy they fall down and adore Him, and kiss His sacred feet. it is the third apparition; and they that are favoured with it, are permitted to do what was denied to the more favoured and fervent Magdalene. Before the day is over, Jesus will show Himself to them whom He has chosen as the heralds of His glory; but He first wishes to honour those generous women, who, braving every danger, and triumphing over the weakness of their sex, were more faithful to Him, in His Passion, than the men He had so highly honoured as to make

them His Apostles. When He was born in the stable at Bethlehem, the first he called to worship Him in His crib, were some poor shepherds; He sent his Angels to invite them to go to Him, before He sent the star to call the magi. So now, when He has reached the summit of His glory, put the finish to all His works by His resurrection, and confirmed our faith in His divinity by the most indisputable miracle, He does not begin by instructing and enlightening His Apostles, but by instructing, consoling, and most affectionately honouring, these humble but courageous women. How admirable are the dispensations of our God! How sweet, and yet, how strong! 1 Well does He say to us by His prophet: My thoughts are not your thoughts ! 2

W~ad. viii. 1. Is. lv, 8, 1, Ocr. i. 24,

Let us suppose, for a moment, that we had been permitted to arrange the order of these two mysteries. We should have summoned the whole world, kings and people, to go and pay homage at the crib. We should have trumpeted to all nations the miracle of miracles, the resurrection of the Crucified, the victory over death, the restoration of mankind to immortality! But He who is the power and wisdom of God, Christ Jesus our Lord, has followed a very different plan. When born in Bethlehem He would have for His first worshippers a few simple minded shepherds, whose power to herald the great event was confined to their own village: and yet the birthday of this little Child is now the era of every civilized nation. For the first witnesses of His resurrection, He chose three weak women; and yet, the whole earth is now, at this very moment, celebrating the anniversary of this resurrection. There is in it a mysterious feeling of joy unlike that of any other day throughout the year: no one can resist it, not even the coldest heart. The infidel who scoffs at the believer, knows at least that this is Easter Sunday. Yea, in the very countries where paganism and idolatry are still rife, there are Christians whose voices unite with ours in singing the glorious Alleluia to our risen Jesus. Let us, then, cry out as Moses did, when the Israelites had crossed the Red Sea, and were keeping their first Pasch: Who, O Lord, is like unto Thee, among the strong ? 1 We will resume our history of the resurrection, when we come to the hour of each apparition. It is now time for us to unite with the Church in her Office of Matins. She has spent the greatest part of the night in administering that holy Sacrament of regeneration, which gives her a new people; and now she is about to offer to God the wonted tribute of her praise.

1 Exod. xv. 11.

The Office of Lauds being over, the faithful retire from the church: but they will soon return, to assist at the solemn Sacrifice of the Paschal Lamb. In order the better to understand the holy Liturgy of our Easter, we will again imagine ourselves to be in one of the cathedral churches

of the 4th or 5th century, where the sacred rites were carried out in all their magnificence.

The city is filled with strangers. The priests of the country churches have come to assist at the consecration of the oils, at the administration of Baptism, and at the grand functions of Easter. The inhabitants are not allowed to undertake any journey that would prevent them from assisting at the Offices of the Church; for we find several councils forbidding even the nobles to go beyond the city walls until the Paschal solemnity is over. We shall not

1 Is. xlii. 3.

be surprised at these regulations, if we remember what we have already stated with regard to Palm Sunday, how the monks of the East, who had obtained permission from their Abbots to leave their monasteries at the beginning of Lent, and retire into the desert, there to live with God alone, were obliged to return for the celebration of Easter. St.

Pachomius, - who was the first to organize, in the desert of the east, a congregation or confederation of all the houses that had sprung from his celebrated monastery of Tabenna, - insisted upon all his disciples convening every year in this central monastery, for the purpose of celebrating the Resurrection. On some of these occasions, there were to be seen encamped around Tabenna as many as fifty thousand monks.

Even now, notwithstanding all the deplorable injuries done to the spirit of Christianity by heresy, our churches are crowded on the great Paschal solemnity. Even they that never think of entering the House of God on any other day of the year, make an exception for Easter Sunday, as though they could not resist the power of the great mystery of Jesus triumph. It is the last remnant of faith left in these men; it keeps them from total forgetfulness of their religion. When their last hour comes, their celebration of Easter, though so imperfect, may draw down upon them the mercy of their Saviour ; but if their Easters have been but so many neglects of the Sacraments, what consolation, what hope, can they yield? those slighted invitations to mercy will then cry out for vengeance, and give to the Resurrection the awful triumph of justice !But these are thoughts far too sad for our festivity: let us turn them into a prayer to our risen Jesus, that He break not the bruised reed, nor quench the smoking flax ; I let us delight in the thought of those bright days of the past, when faith made Easter so glorious a sight for heaven and earth; let us exult in the reflection, that the same faith is still that of millions, and will be so till the end of time!

And before going to Mass, let us aid our enthusiasm by a remembrance of the Martyrs of Easter. Yes, the grand solemnity was once consecrated by the blood of Saints, and the Church chronicles the event in her

Martyrology. In the year 459, Easter Sunday fell upon the 5th of April. The Church in Africa was then suffering persecution from the Vandals; they were Arians, and had been brought into the country by their kings, Genserius and Hunnerius. The Catholics of the city of Regia were assembled in the church for the celebration of the Resurrection, and, in order to keep out the heretics, they had closed the doors. The Arians, marshalled by one of their priests, forced an entrance, and rushed in, brandishing their swords. At that very moment a lector was in the ambo, singing the Alleluia; an arrow, shot by one of the barbarians, pierced his throat; he fell, and finished his song in heaven. The Vandals fell upon the faithful, and the church streamed with blood. They dragged others from the holy place, and executed them by order of their king. The little children were the only ones spared. Let us unite with the Church, who honours these noble victims of Easter on the 5th of April.

MASS

It is the hour of Tierce (9 o'clock), and the basilica is crowded with the faithful. The sun is pouring in his brightest beams; and who has not felt the charm of an Easter sun? The pavement is strewn with flowers. Above the glittering mosaics of the apse, the wall is covered with rich tapestry. Festoons hang from the sanctuary arch to the pillars of the nave and aisles. Lamps, fed with the purest oil, and suspended from the ciborium (or canopy), are burning around the altar. The Paschal candle, which has been ceaselessly burning since last night, stands on its marble pillar; its bright flame attracts every eye, and the perfumes, wherewith its wick is saturated, fill the sacred edifice with a delicious fragrance. It is the noble symbol of Jesus, our light, and seems to say: Alleluia! Christ is risen!

But by far the most interesting object is the group of the neophytes, clad in their white garments, like the Angels that appeared at the sepulchre. They are the living expression of the mystery of our Lords Resurrection. Yesterday they were dead, by sin; now they are living, by that new life which is the fruit of Jesus victory over death. Oh! happy thought of our mother the Church, to choose for the day of their regeneration that on which the Man- God won immortality for us His creatures!

The Station, at Rome, was formerly in the basilica of Saint Mary Major, the principal church of all those that are dedicated to the Mother of God in the holy city. Was it not just to associate with the Paschal solemnity the memory of her, who, more than all other creatures, had merited its joys, not only because of the exceptional share she had had in all the sufferings of Jesus, but also because of the unshaken faith, wherewith, during those long and cruel hours of His lying in the tomb, she had awaited His Resurrection? But now the papal Mass is celebrated in St. Peters, as being more convenient, by its size and situation, to the

immense concourse of the faithful, who flock to Rome, from every part of the Christian world, for the Feast of Easter. The Roman Missal, however, still gives Saint Mary Major as the stational church of to-day; and the indulgences are gamed, as formerly, by those who assist at the Services celebrated there.

In many of the western churches, the following stanzas, written by St. ~,~enantius Fortunatus, bishop of Poitiers, used formerly to be sung during the pro-

158

PA5CHAL TIME

There is no water blessed for the Asperges to-day, as is the custom on all other Sundays throughout the year. We assisted, a few hours ago, at the imposing ceremony of the blessing of the water, svhioh was to be used for the Baptism of the catechumens. The water, which is now going to be sprinkled upon the faithful, was taken from the font of regeneration. During this ceremony, the ohoir sings the following

Antiphon:

ANTIPHON

Vidi aquam egredientem de templo a latere dextro, alleluia: et omnes, ad quos pervenit aqua ista, salvi fa cti sunt, et dicent: Alleluia, alleluia. Es. Confltemini Domino, quoniam bonus: i~uoiii~im in sieculum niisericordia ejus.

Gloria Patri. Vidi aquam.

t. Ostendenobis, Doinine, misericordiam tuam, alleluia.

it. Et salutare tuum da nobis, alleluia.

OREML5

Exaudi nos, Domine san cte, Pater omnipotens, eter ne Deus: et mittere digneris sanctum Angelum tuum de cmlis, qui custodiat, foveat, protegat, visitet atque do fendat omnes habitantes in hoc habitaculo. Per Cliii stum Dominunt nostrum.

Amen.

I saw water flowing from the right side of the temple, alleluia; and all to whom thbat water came were saved, and they shall say, alleluia.

Es. Praise the Lord, because he is good: because his mercy endureth for ever.

Glory, &c. I saw.

t. Show us, U Lord, thy mercy, alleluia.

It. And grant us thy salva tion. allelnia.

LET VS PRAY

Graciously hear us, O holy Lord, Father almighty, eternal (I od: and vouchsafe to send the holy Angel from heaven. who mae keef), cherish, pro tect, visit, and defend all who are assembled in ihis place. Through Christ our Lord. A men.

EASTER SUNDAY: MASS

159

cession before to-days Mass. We insert them here, feeling assured that they will interest our readers, and assist them to enter more fully into the spirit of the great solemnity, for which our forefathers made them serve as a preparation. We shall find them replete with the same enthusiasm that inspired the author when he composed the Vexilla Regis, and the hymn of the holy chrism: there is the same bold and energetic, almost harsh, diction, the same piety, the same richness of poetry and sentiment. The beautiful chant, to which this hymn was sung, is still extant.

EASTER SONG

Salve, festa dies, toto vene rabilis ~vo;

Qua Deus infernum vincit,
et astra tenet.

Ecce renascentis testatur
gratia mundi,
Omnia cum Domino dona
redisce suo.

Repeat. Salve, festa dies.

Namque triumphanti post
tristia tartara Christo,

Undique fronde nemus, gra Inina fore favent.

Salve, festa dies.

Legibus inferni oppressis,
super astra meantem,

Laudant rite Deum lux, p0-
ins, arva, fretum.

Salve, festa dies.

Qui crucifixus erat Dens,
ecce per omnia regnat;

Hail thou festive, ever ven erable day! whereon hell is conquered and
heaven is won by Christ.

Lo! our earth is in her spring; bearing thus her wit ness that. with her
Lord, she has all her gifts restored.

Repeat. Hail, thou festive.

For now the woods with their leaves, and the meadows with their
flowers, pay homage to Jesus triumph over the gloomy tomb.

Hail, thou festive.

Light, firmament, fields and sea, give justly praise to the God that
defeats the laws of death, and rises above the stars.

Hail, thou festive.

The crucified God now reigns over all things; and
cuncta every creature to its Creator tells a prayer.

Hail, thou festive.

iafermc

luminis

PA5CHAL TIME

Dantque creatori creata precem.

Salve, festa dies.

Christe salus rerum, bone conditor, atque redem ptor;

IJnica progenies ex Deitate Patris.

Salve, festa dies,

Qui genus humanum cernens mersum esse profundo,

Ut hominem eriperes, es quoque factus homo.

Salve, festa dies.

Nec voluisti etenim tantum te corpore nasci,

Sed caro quie nasci pertulit, atque mon.

Salve, festa dies.

Funenis exsequias pateris, vita~ auctor et orl)is.

Intrans mortis iter, dando salutis ôpem.

Salve, festa dies.

Tristia cesserunt

vincula legis,

Expavitque chaos

ore premi.

Salve, festa dies.

Depereunt tenebne (hristi fulgore fugatie,

£ternte noctis pallia crassa cadunt.

Salve, festa dies.

Pollicitam sed redde fidem precor, alma potestas,

Tertia lux rediit, surge se pulte meus.

Salve, festa dies.

O Jesus! Saviour of the world! Loving Creator and Redeemer! Only-begotten Son of God the Father!

Hail, thou festive.

Seeing the human race was sunk in misery deep, thou wast made Man, that thou mightest rescue man.

Hail, thou festive.

Nor wouldst thou be con tent to be born; but being born in the flesh, in the same wouldst thou suffer death.

Hail, thou festive,

Thou. the author of life and of all creation, wast buried in the tomb; treading the path of death, to give us salvation.

Ilail. thou festive.

The gloomful bonds of hell were broken; the abyss shook with fear, as the light shone

~~i)° its brink,

Ilail, thou festive.

The brightness of Christ put darkness to flight, and made to fall the thick veils of ever lasting night.

Hail, thou festive.

But, redeem thy promise, I beseech thee, merciful King! This is the third day; arise, my buried Jesus!

Hail, thou festive.

M

EASTER SUNDAY: MASS

161

Non decet, ut viii tumultu tua membra tegantur,

Neu pretium mundi vilia saxa premant.

Salve, festa dies.

Lintea tolle, precor, sudaria linque sepulchro;

Tu satis es nobis, et sine te nihil est.

Salve, festa dies.

Solve catenatas inferii carceris umbras,

Et revoca sursum, quicquid ad ita ruit.

Salve, festa dies.

Redde tuam faciem, videant ut secula lumen,

Redde diem, qui nos, te moriente, fugit.

Salve, festa dies.

Sed plane implesti remeans, pie victor, ad orbem;

Tartara pressa jacent, nec sua jura tenent.

Salve, festa dies.

Inferus insaturabiliter cava guttura pandens,

Quod rapuit semper, fit tibi praeda, Deus.

Salve, festa dies.

Evomit absorptam trepide fera bellua plebem,

Et de fauce lupi subtrahit agnus oves.

Salve, festa dies.

PASCA. TIME I.

'Tis not meet, that thy Body lie in the lowly tomb, or that a sepulchral stone should keep imprisoned the ransom of the world.

Hail, thou festive.

Throw off thy shrouds, I pray thee! Leave thy winding-sheet in the tomb. Thou art our all; and all else, without thee, is nothing.

Hail, thou festive.

Set free the spirits that are shackled in limbo's prison. Raise up all fallen things.

Hail, thou festive.

Show us once more thy face, that all ages may see the light! Bring back the day, which fled when thou didst die.

Hail, thou festive.

But thou hast done all this, O loving conqueror, by returning to our world: death lies defeated, and its rights are gone.

Hail, thou festive.

The greedy monster, whose huge throat had swallowed all mankind, is

now thy prey, O God!

Hail, thou festive.

The savage beast now trembling vomits forth the victims he had made,
and the lamb tears the sheep from the jaw of the wolf.

Hail, thou festive.

The preparations completed, the cantors intone the majestic melody of the Introit. Meanwhile, the pontiff, accompanied by the priests, deacons, and other ministers, advances in procession to the altar-steps. This opening chant is the cry of the Man-God as He rises from the tomb: it is the hymn of Jesus' gratitude to His eternal Father.

INTROIT

In the Collect, the Church proclaims the grace of
162

PASCHAL TIME

Rex sacer, ecce tui radiat pars magna triumphi,

Cum puras animas sacra la vacra beant.

Salve, festa dies.

Candidus egreditur nitidis exercitus undis,

Atque vetus vitium purgat in amne novo.

Salve, festa dies.

Fulgentes animas vestis quoque candida signat,

Et grege de niveo gaudia pastor habet.

Salve, festa dies, totoque venerabilis invo;

Qua Deus infernum vincit et astra tenet.

Resurrexi, et adhuc tecum sum, alleluia: posuisti super me manum
tuam, alleluia:

mirabilis facta est scientia tua. Alleluia, alleluia.

Ps. Domine, probasti me et cognovisti me: tu cognovisti sessionem
meam et resurrectionem meam. ~. Gloria Patri. Resurrexi.

O King divine! lo! here a bright ray of thy triumph, the souls made pure
by the holy font.

Hail, thou festive.

The white-robed troop comes from the limpid waters; and the old
iniquity is cleansed in the new stream.

Hail, thou festive.

The white garments symbolize unspotted souls; and the Shepherd
rejoices in his snow-like flock:

Hail, thou festive, ever-venerable day~ whereon hell is conquered and
heaven is won by Christ.

I have risen, and am as yet with thee, alleluia: thou hast stretched forth
thy hand to me, alleluia: thy knowledge is become wonderful. Alleluia,
alleluia.

F. Lord, thou hast tried me, and known me: thou hast known my sitting
down and my up-rising. ~. Glory, &c. I have risen, &c.

EPISTLE

God commanded the Israelites to use unleavened bread when they ate the Paschal Lamb; hereby teaching them, that, before partaking of this mysterious food, they should abandon their sins, which are signified by kaven. We Ohristians, who are called to the new life which Jesus has created for us by His Resurrection, must, henceforth, be intent on good works, as the unleavened bread wherewith we must receive the Paschal Lamb, our Easter banquet.

EASTER SUNDAY: MASS

163

immortality, which our Redeemers victory over death restored to mankind. She prays that her children may ambition the glorious destiny thus won for them.

COLLECT

Deus, qui hodierna die per (Inigenitum tuum, ~eterni ~atis nobis aditum, devicta morte, reserasti: vota nostra, quae perveniendo a spiras, etiam adjuvando proseguere. Per eundem.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

I. Cor. I.

Fratres, expurgate vetus fermentum, ut sitis nova conspersio, sicut estis azy mi. Etenim Pascha nostrum immolatus est Christus. Ita que epulemur, non in fermento veteri, neque in fermento malitiae et nequitiae:

sed in azymis sinceritatis et veritatis.

O God, who, on this day, by thy only-begotten Son's victory over death, didst open for us a passage to eternity; grant that our prayers, which thy preventing grace inspireth, may by thy help become effectual, Through the same, &c.

Lesson of the Epistle of Saint Paul the Apostle to the Corinthians.

I. Cor. V.

Brethren: Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our pasch, is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Hec dies quam fecit Dominus: exsulemus et letemur in ea.

~. Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia eius.

This is the day which the Lord hath made: let us be glad and rejoice therein.

~. Praise ye the Lord, for he is good: and his mercy endureth for ever.

The Alleluia-Verse expresses one of the motives we have for rejoicing: a banquet is prepared for us! Jesus is our Lamb. He was slain; now He is living:

slain, that we might be redeemed by His Blood; living, that we may share His immortality.

Alleluia, alleluia.

t. Pascha nostrum im molatus est Christus.

Allcluia, alleluia.

t. Christ, our Pasch, sacrificed.

The better to encourage her chillren to be glad, the Church adds to her ordinary chants a hymn full of enthusiastic admiration for her risen Jesus. It is called a Sequence, because it is a continuation of the Alleluia.

164

PASCHAL TIME

The Gradual is formed of those joyous words, which the Church untiringly repeats in all her Offices of this solemnity of the Pasch. They are taken from the 117th Psalm. Joy, on such a day as this, is a duty incumbent on every Christian, both because of the triumph of our beloved Redeemer, and because of the blessings that triumph has won for us. Sadness would be a criminal protestation against the grand things, wherewith God has graced us through His Son, who not only died, but also rose from the grave, for us.

GRAPIAL.

SEQJENCE

is

Victima~ pasebali laudes Immolent christiani.

Let Christians offer to the Pasclial Victim the sacrifice of praise.

The Church gives her preference to-day to the Evangelist ~t. Mark, who was a disciple of St. Peter, and wrote his Gospel at Rome, under the eye of this prince of the Apostles. It was fitting, that on such a festival as Easter, we should, in some manner, hear him speaking to us, whom our divine Master appointed to be the Rock of His Church, and the supreme pastor of all, both sheep and lambs.

GOSPEL

At that time: Mary Magda len, and Mary the mother of

EASTER SUNDAY: MASS

165

Agnus redemit oves:

Christus innocens Patri Reconciliavit peccatores.

Mors et vita duello

Conflixerere mirando:

Dux vita~ mortuus

Regnat vivus.

Dic nobis. Maria,

Quid -idisti in via?

~epulcliruin Christi vi ventis:

Et gloriam vidi resurgentis. Angelicos testes,

Sudarium et vestes.

Surrexit (hristus spes

inca:

Priededet vos in Galilwam.

Scirnus (liristum surre xisse

A mortuis vere

Tu nohis victor Rex, misc rere. Ameii, Alleluia.

Sequentia saiicti Evangelii secundurn tlarcuin.

Cup. X[[].

Tn illo fempore: Maria Magdideiie. et Maria Jacobi,

The Lamb hath redeemed the sheep: the innocent Jesus bath reconciled sinners to his Father.

Death and life fought against each other, and won drous was the duel: the King of life was put to death; yet now he lives and reigns.

Tell us, O Mary! what sawest thou on the way?

I saw the sepulchre of the living Christ; I saw the glory of him that had risen.

I saw the Angels that were the witnesses; I saw the winding-sheet and the cloth.

Christ. my hope, bath risen! He shall go before you into Galilee.

We know that Christ hath truly risen from the dead. Do thou, U conqueror and King! have mercy upon us. Amen. Alleluia.

Sequel of the holy Gospel ac cording to Mark.

(h XVI

He 18 ri8en: He is not here! The Corpse, laid by the hands of them that loved their Lord, on the slab that lies in that cave, is risen; and, without removing the stone that closed the entrance, has gone forth, quickened with a life which can never die. No man has helped Him. No prophet has stood over the dead Body, bidding it return to life. It is Jesus Himself, and by His own power, that has risen. He suffered death, not from necessity, but because He so willed; and again, because He willed, He has delivered Himself from its bondage. O Jesus! Thou, that thus mockest death, art the Lord our God! We reverently bend our knee before this empty tomb, which is now for ever sacred, because, for a few hours,

166

PASCEAL TIME

et Salome, emerunt aromata ut venientes ungerent Jo- sum. Et valde mane una sabbatorum, veniunt ad mo numentum, orto jam sole. Et dicebant ad invicem:

Quis revolvat nobis lapidem ab ostio monumenti? Et re spicientes viderunt revolu turn lapidem. Erat quippe magnus valde. Et introeun tee in monumentum, vide runt juvenem sedentem in dextris, coopertum stola candida, et obstupuerunt. Qui dixit illis: Nolite expa vescere: Jesum qu~ritis Na zarenum, crucifixum: sur rexit, non est hic; ecce locus ubi posuerunt eum. Sed ite, dicite discipulis ejus, et Pc tro, quia pra~cedit vos in Galil~am: ibi eum videbitis, sicut dixit vobis.

James, and Salome, bought sweet spices, that coming they might anoint Jesus. And very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side clothed with a white robe: and they were astonished. Who saith to them: Be not afraid: you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples and Peter, that he goeth before you into Galilee: there you shall see him, as he told you.

EASTER SUNDAY: MASS

167

Ps. xxix. 6.

it was the place of Thy abode. Behold the place where f/de,ij l(iUf Him! Behold the winding-sheet and bands, which remain to tell the mystery of thy having once been dead! The Angel says to the women: Ye seeh Jesus of Nazareth, who was cruel- fled! The recollection makes us weep. Yes, it was but the day before yesterday, that His Body was carried hither, mangled, wounded, bleeding. Here, in this cave, from which the Angel has now rolled back the stone,in this cave, which His presence fills with a more than mid-day brightness,stood the afflicted Mother. It echoed with the sobs of them that were at the burial, John and the two disciples, Magdalene and her companions. The sun sank beneath the horizon, and the first day of Jesus burial began. But the prophet had said: In the evening weeping shall have place; and in the morning gladness. This glorious, happy morning has come, O ~Jesus! and great indeed is our gladness, at seeing that this same sepulchre, whither we followed Thee with aching hearts, is now but the trophy of Thy victory! rllhy precious wounds are healed! It was we that caused them; permit us to kiss them. Thou art now living, more glorious than ever, and immortal. And because we resolved to die to our sins, when Thou wast dying in order to expiate them, Thou willest that we, too, should live eternally with Thee; that Thy victory over death should be ours; that death should be for us, as it was for Thee, a mere passage to immortality, and should one day give back, uninjured and glorified, these bodies which are to be lent for a while to the tomb. Glory, then and honour, and love, be to Thee, O Jesus! who thdst deign not only to die, but to rise again for us!

The Offertory is composed of the words, wherein David foretold that the earth would tremble, whei~

Terra tremuit et quievit, durn resurgeret in iudicio Deus, ahleluia. The earth trembled, and was silent, when God arose in judgment, alleluia.

Suscipe, qmusumus Dorni ne, preces popuhi tui cum oblationibus

hostiarum: ut paschahibus initiata myste riis, ad ~ternitatis nobis medelam, te operante, profi ciant. Per Dominum.

Receive, O Lord, we beseech thee, the prayers of thy people, together with the offerings of these hosts: that what is con secrated by these paschal mys teries, may, by the help of thy grace, avail us to eternal life. Through, &c.

168

PASCRAL TIME

the Man-God arose. This earth of ours has not only witnessed the grandest manifestations of Gods power and goodness, but, by the sovereign will of its Maker, has been frequently made to share in them, by preternatural movements.

OFFERTORY

The whole assembly of the faithful is about to partake of the Paschal banquet; the divine Lamb invites them to it. The altar is laden with the offerings they have presented. The holy Church, in her Secret, invokes upon these favoured guests the graces, which will procure for them the blissful im mortality, whereof they are about to receive a pledge.

SECRET

At the papal Mass, during the middle-ages, while the pontiff recited the Secret, the two youngest car dinal-deacons came forward, vested in white dal matics, and stood at each end of the altar, with their faces turned towards the people. They represented the two Angels who kept guard over our Saviours tomb, and announced to the holy women that He had risen. The two deacons remained in that posi tion until the pontiff left the altar at the Agnus

EASTER SUNDAY: MA~SS

169

Del, in order to receive the holy Communion on the throne.

Another impressive custom was observed at Saint Mary Majors. When the Pope, after breaking the Host, addressed to the faithful the wish of peace, with the usual greeting of Pa~ Domini sit semper vobiscurn, the choir did no~ answer the usual Et elm spiritu tuo. It was the tradition, that St. Gregory the Great was once officiating in this church on Easter Sunday, when, having sung these words, which bring down the Spirit of peace on the assembled people, a choir of Angels responded with such sweet melody, that the singers of earth were silent, for they feared to join in the celestial music. The year following the cantors awaited the angelic response to the words of the pontiff: the favour, how ever, was never renewed, but the custom of not answering the Et corn spuitu tao was observed for several centuries.

The moment has at length come for the faithful to partake of the divine Banquet. It was the practice in the ancient Church of Gaul, to chant the following solemn appeal to the people, who were about to re ceive the Bread of life. The music, wldcli accom panied the Antiphon. is most

impressive and appro priate. Me give the words, as they will assist the devotion of the faithful.

INVITATION OF THE PTO)PLE TO COMMUNION

Venite popuhi ad sacruin Come, (I) ye people, to the et immortale mysterium. et sacred tuid nnmortal mystery!

hbamen agendum. Come and receive the sacred libation!

Cum timore, et fide acceda- Let us approach with fear

1 It was sting in cathedral churches even a ~ter the introduction of the Roman Liturgy into irance by Pepin and Charleningne. It was not entirely discontinued until the List rentury came with its unsanc tioned and ever to be regretted innovations.

mus manibus mundis, pccni tentim munus communice inus, quoniain piopter nos Agnus Dci Patris sacrifi cium propositum est.

Ipsum solum adoremus, ipsum glorificemus: cuin Angelis clamantes, alleluia.

Pascha nostrum irnmola ttis est Christiss, alleluia:

itaque epulimur in azvmis sinceritatis ct veritatis. Al leluia, alleluia, alleluia.

Christ, our Pasch, is immo lated, alleluia: therefore, let us feast on the unleavened bread of siincerity and truth. Alleluin, alleluia, alleluia.

170 PASCHAL TIME

and faith, and hands undefiled. Let us unite ourselves with Hint who is the reward of our repentance, for it is for us that the Lamb of God the Father offered himself in sacrifice.

Let us adore him alone, and glorify him, singing with the Angels, allelnia.

While the sacred ministers are distributing the divine Food, the Church celebrates, in her Commu nion-Anthem, the true Paschal Lamb, which has been mystically iml)dolofe(l on the altar, and requires, from them who receive it, that purity of soul, which is signified by tlle unfl~(uened loead, under whose accidents the reality lies hid.

COMMFNION

The latt prayer made by the Church for them that have received their God, is, that the spirit of fraternal charity, which is the spirit of our Paseh, may abide in them. The Son of God, by assuming our nature in the mystery of the Incarnation, has made us to be His brothers; by shedding His Blood for us upon the Cross, He has united us to on o another by the bond of the redemption; and, by us resurrection, He has linked us together in one glorious immortality.

POSTCOMMUNIQN

Spiritum nobis, Domine, Pour forth on us, () Lord, tua~ charitatis infunde: sit the spirit of thy love; that quos sacramentis paschtli- those whom thou hiaist filled

bus satiasti, tua facias pieta- with the Paschal Sacrament, te concordēs.
Per Dominum. may, by thy goodness, live in
perfect concord. Through, &c.

The pontiff then gives his blessing to the people. They leave the House of God, to return thither for the Vespers, which most solemn Office will conclude the magnificent functions of our solemnity.

At Rome, the Pope descends from the throne, wearing his triple crown, lie ascends the sedia ge.statoria, which is borne on the shoulders of the servants of the palace, and is carried to the great nave. Having reached the appointed place, he descends and humbly kneels down. Then, from the tribune of the cupola, are shown by priests, vested in their stoles, the wood of the true Cross, and the Veil, called the JTeron ici, on which is impressed the face of our Redeemer. This commemoration of the sufferings and humiliations of the Man-God, at the very moment when His triumph over death has been celebrated with all the pomp of the Liturgy, eloquently proclaims the glory and power of our risen Jesus, and shows us how faithfully and how lovingly He fulfilled the mission He had so graciously taken upon 1-limseif, of working our salvation. It was on this very day, that lie Himself said to the disciples of Emmaus: Thus it behoved Christ to suffer and to rise again from the dead the third day.¹ The Christian world, in the person of its supreme pastor, hereby pays its homage to the sufferings and glory of its Redeemer. The pontiff then resumes the triple Crown, and is carried, on the sedia, to the balcony, where he gives the papal benediction to the people assembled in the piazza of Saint Peters. We have already described this solemn rite.²

1 St. Luke xxiv. 46.

See Fassiontide: Maunday Thursday, page 359.

PASCHAL TIME

Formerly, when the Lateran palace was the papal residence, and the Station of Easter Sunday was held at Saint Mary Majors, the sovereign Pontiff, vested in a cope, and wearing the tiara, went to the basilica on a horse eaparisoned in white. After the Mass, he proceeded to the banquet-hall, called the ~/iiclio lam Leonianum. It was built by St. Leo III. and was decorated with mosaics representing Christ, St. Peter, Constantine and Char leruagne. A repast was pre pared, to which were invited, as guests of the pontiff, five cardinals, five deacons, and the first in dignity (the 1-rimiceeias,) of the clergy attached to the church of St. John Lateran. Near to the Popes own table, a seat was prepared for a twelfth guest, the prior, called basilicarius. The Paschd Lamb was then served up, laid on a rich dish. The Pope blessed it, and thus signified that the severe law of abstinence was at an end. He himself cut it into

portions and sent one to each of his guests; but first of all he cut off a small piece, and gave it to the basiliearius, saving to him what would have scented a harsh allusion, but for the words that followed: What thou hast to do, do quickly! But what was said as a condemnation, I say to thee as a parion The repast began with joyous conversation ; but, after some time, the arch deacon gave a signal, and a deacon began to read. The papal choristers were afterwards introduced, and sang such of the favourite sequences as the Pope called for. This done, the choristers kissed the feet of the pontiff, who gave to each of them a cup full of wine from his own table; and each received a piece of money, called a besajif, from the treasurer.

Our object in mentioning such customs as this, is to show our readers the simple manners of the middle- ages. The custom of blessing and eating lamb on Easter Sunday still continues, though, in many instances, it conveys very little meaning. For those

EASTER sfl DAY: MASS

173

who, from idle pretexts, have scarcely observed a days abstinence during the whole of Lent, the Paschal lamb is a reproach. rather than a consolation. We here give the blessing as a completion to our Easter rites. The venerable prayer, used by the Church, will take us back in thought to other ages and prompt us to ask of God that He will grant us a return to the simple and practical faith, which gave such soul and grandeur to the every-day life of our Catholic forefathers.

BLESSING OF THE PASUHAL LAMB

Deus, qui per famulum tu inn Moysen, in libratioae populi tui (IC Egypto, agnum occidi jussisti in similitu dinem Doraini nostri ,Jesn Christi. et utrosque pestes dosinorum de sanguine ejus denit agni perungi prlecepi sti: ita benedicere, et sanctificare digneris bane urea turam carnis, quani sios f a mali tui ad laud eat tuani surnere desidramus, ~ re surrectiuncul ejusdciu Donn ni nostri .J esa Christi. Q ui tecum vivit et regnat in stc cula sa-culorum. Amen.

() God. who, on the deliver ance of thy people from Egypt, dijest command, by thy ser vant Moses, that a lamb should lie slain as a type of our Lord Jesus Christ. and didst ordain that both side- posts of the houses should be

sPrinkled with its blood:

vi uchsafely also to bless and sanctify this creature of flesh, which we thy servants desire to eat for thy glory, and in honour of the Resurrection of the same Jesus Christ, our Lord. Who liveth and reign eth with thee, for ever and ever. Amen.

The law of Lent forbids not only flesh-meat, but also eggs. It is only by a dispensation that we are allowed to eat them during that holy season of penance. The Churches of the east have strictly maintained the ancient discipline on this point, and no dispensation is admitted. Here again,

the faithful show their joy, by asking the Church to bless the eggs that are to appear at their Easter repast. The following is the prayer used for this blessing.

Subveniat, qu~sumus Do mine, tu~ benedictionis gra tia huic ovorum creatur~:

ut cibus salubris fiat fideli bu8 tuis in tuarum gratia rum actione summentibus, ob resurrectionem Domini no stri Jesu Christi. Qui tecum vivjt et re~nat in s~ucula s~ culorum. Amen.

We beseech thee, O Lord, to give the favour of thy blessing to these eggs; that so they may be a wholesome food to thy faithful, who gratefully take them in honour of the Resurrection of our Lord Jesus Christ. Who liveth and reigneth with thee, for ever and ever. Amen.

174

PASCHAL TIME

BLESSING OF THE PASCHAL EGGS

Yes, let our Easter repast, blessed as it is by our mother the Church, be one of joy, and add to the gladness of this great day! The Feasts of religion should always be kept as feasts by Christian families: but there is not one, throughout the year, that can be compared to this of Easter, which we have waited for so long and in such sorrow, and which has at length comes bringing with it the riches of Gods pardon, and the hope of our immortality.

AFTERNOON

The day is fast advancing, and Jesus has not yet shown Himself to His disciples. The holy women are overpowered with joy and gratitude at the favour they have received. They have told it to the Apostles, assuring them that not only have they seen Angels, but Jesus ilimseif ; that He has spoken to them; that they have kissed His sacred feet. But all their assurances fail to convince these men, who are oppressed with what they have seen of their Masters Passion. They are cruelly disappointed, and their disappointment makes them deaf to every thing that speaks of consolation. And yet, we shall soon find them laying down their very lives in testi mony of the Resurrection of that Master, whose name and remembrance is now a humiliation to them.

EASTER SUNDAY: AFTERNOON

175

1 ~ Luke, xxiv. 21-24.

We may form some idea of their feelings, from the conversation of two who have been spending a part of the day with them, and who themselves were disciples of Jesus. This very evening while returning to Emmaus, they thus express their disappointment: We hoped that Jesus would have re deemed Isreal: and now besides all this, to-day is the third day since these things were done. Yea, and certain women also

of our company afrighted us; who, before it was light, were at the sepulchre; and not finding His Body, came, saying that they had also seen a vision of Angels, who say that He is alive. And some of our people went to the sepulchre, and found it so as the women had said; but Him they found not. How strange, that the resurrection of which Jesus had so often spoken to them, even in the presence of the Jews, does not recur to their minds! They are still carnal-minded men, and the awful fact of His death stifles within them every idea of that new birth, which our bodies are to receive in the tomb.

But our risen Jesus must now show Himself to these men, who are to preach His divinity to the furthest ends of the world. So far, His manifestations have been made to satisfy His affection for His blessed Mother, and His infinite love for those souls, that had done all in their power to testify their gratitude towards Him. It is now time for Him to provide for His own glory; at least so it would seem to us. But no; having rewarded those that love Him, He would now show the generosity of His Heart; and then, after this, proclaim His triumph. The apostolic college, of which every member fled at the hour of danger, has seen its very head so forgetful of his duty as to deny his divine Master. But, from the moment when Jesus cast upon His disciple a look of

176

PASCHAL TIME

1 St. Mark, xvi. 1.

reproach and pardon, Peter has done nothing but shed bitter tears over his fall. Jesus would now console the humble penitent; tell him, with His own lips, that He has pardoned him; and confirm, by this mark of His divine predilection, the sublime prerogatives, that He so recently conferred upon him in the presence of all the other Apostles. As yet, Peter doubts of the resurrection; Magdalenes testimony has not convinced him; but now, that his offended Master is about to appear to him, his faith will acknowledge the grand mystery.

We have already heard the Angel sending Jesus message by the three women: Go, said he, tell His disciples and Peter that He goeth before you into Galilee. Why this express mention of Peter, but that he may know, that although he has denied Jesus, Jesus has not denied him? Why is he not, on this occasion, mentioned before the others, except to spare him the humiliation of the contrast between his high position and the unworthy conduct he has shown? But this special mention of his name tells him that he is still dear to Jesus, and that he will soon have an opportunity of expiating his sin, by expressing his regret and repentance at the very feet of his ever loving, and now glorified, Master. Yes, Peter is tardy in believing; but his conversion is sincere, and Jesus would reward it.

Suddenly, then, in the course of this afternoon, the Apostle sees standing before him that divine Master, whom, three days previously,

he had beheld bound and led away by the servants of Caiphas. This Jesus is now resplendent with light; he is the conqueror, the glorious Messias: and yet, what most affects the Apostle, is the ineffable goodness of this his Lord, who comes to console him, rather than to show him the splendours of His resurrection. Who could

RASTER suNDAY: AFTERNOON

177

PA~li. TIME I.

St. Luke, xxii. 32.

N

describe the interview between the penitent and his offended Master; the sorrow of Peter, now that he finds himself treated with such generosity; the loving pardon which comes from Jesus lips, and fills the Apostles heart with Paschal joy? Blessed be Thy name, O Jesus! who thus raisest up from his fall him whom Thou art to leave us for our chief pastor and father, when Thou aseendest into heaven!

It is, indeed, just that we adore the infinite mercy which dwells in the Heart of our risen Jesus, and which he shows with the same profusion and power, as during His mortal life: but let us also admire bow, by this visit, He continues in St. Peter the mystery of the unity of the Church, a mystery which is to be perpetuated in this Apostle and his successors. At the Last Supper, Jesus spoke these words to him, in the presence of the other Apostles:

I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren. ~ The time is now come for establishing Peter in this faith which is never to fail: Jesus gives it to him. He Himself instructs Peter: He makes him the foun dation of His Church. In a few hours hence, He will manifest Himself to the other Apostles; but Peter will be present with his brethren. Thus, if Peter receive favours not granted to the rest, they never receive any but he has a share in them. It is their duty to believe on Peters word: they do so. On Peters testimony, they believe in the Resurrection, and proclaim it to others, as we shall soon see. Jesus is to appear likewise to them, for He loves them; He calls them His brethren; He has chosen them to be the preachers of His name throughout the world:

but He will find them already instructed in the faith of His resurrection, because they have believed Peters testimony; and Peters testimony has effected

178

PASCHA~L TIME

1 St. Luke, xxiv. 34.

2 1. Cor. xv. 5.

in them the mystery of that unity, which he will effect in the Church to the end of time.

Jesus apparition to the prince of the Apostles rests on the authority of

St. Lukes Gospel and St. Pauls first Epistle to the Corinthians.² It is the fourth of those that took place on the day of the resurrection.

THE EASTER VESPERS

The Evening-Office, called on that account Vespers, has brought an immense concourse of the faithful to the church. We continue our description of to-days Services as they were formerly celebrated, in order that our readers may the more fully enter into the spirit of the Feast. The solemn administration of Baptism having ceased to form an essential part of the Easter functions, the ancient rites which had reference to it, and especially those used during the Vespers, have fallen almost universally into disuse. We will endeavour to give an idea of them, by blending the ancient ceremonies with those that are now in use, and which, in most places, are the same as those of other solemnities throughout the year. It was not so eight hundred years ago. The bishop vested in his pontifical robes, and accompanied by all the clergy, went to what we should now call the rood-screen, which was richly decorated, and on which stood the crucifix. Here the cantors intoned the Kyrie eleison, which was repeated nine times. Immediately after this, began the Vespers. The Antiphons of the Psalms were not the same as those we now sing, and which are taken from the Lauds. Of course, we only give the latter.

ANI. Angelus autem Dominus. Et descendit Dominus in celum, et Dominus descendit de caelo; accedens revolvit lapidem, et ibi ibat ad lapidem, et ibi ibat ad lapidem, et ibi ibat ad lapidem.

[Contents - Paschal Time](#)

[Contents - The Liturgical Year](#)

[Liturgia Latina Index](#)

TIME AFTER PENTECOST - CONTENTS

Preface

Preface to volume two

Preface to the final volume

THE TIME AFTER PENTECOST

I. The History of the Time after Pentecost

II. The Mystery of the Time after Pentecost

III. Practice for the Time after Pentecost

IV. Morning and Night Prayers for the Time after Pentecost

V. On hearing Mass, during the Time after Pentecost

VI. On Holy Communion, during the Time after Pentecost

VII. On the Offices of Tierce, Sext, and None, during the Time after Pentecost

VIII. On the Office of Vespers for Sundays and Feasts, during the Time after Pentecost

IX. On the Office of Compline, during the Time after Pentecost

PROPER OF THE TIME

Dissertation on the spirit and action of the Proper of the Time after Pentecost

FEAST OF THE MOST HOLY TRINITY

Tierce

Mass

Sext

None

Vespers

MONDAY after Trinity Sunday

TUESDAY after Trinity Sunday

WEDNESDAY after Trinity Sunday

First Vespers of the Feast of Corpus Christi

THE FEAST OF CORPUS CHRISTI

Matins

Lauds

fieliee

Mass
Procession
Sext
None
Second Vespers

FRIDAY within the Octave of Corpus Christi
SATURDAY within the Octave of Corpus Christi

SUNDAY within the Octave of Corpus Christi
Mass
Vespers

MONDAY within the Octave of Corpus Christi
TUESDAY within the Octave of Corpus Christi
WEDNESDAY within the Octave of Corpus Christi
THURSDAY, the Octave of Corpus Christi

THE FEAST OF THE SACRED HEART OF JESUS

THIRD SUNDAY after Pentecost
Mass
Vespers

FOURTH SUNDAY after Pentecost
Mass
Vespers

SUNDAY after Pentecost
Mass
Vespers

SUNDAY after Pentecost
Mass
Vespers

SUNDAY after Pentecost
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Vespers

SUNDAY after Pentecost

Mass

Vespers

TWENTY-FOURTH AND LAST SUNDAY after Pentecost

Mass

Vespers

THIRD SUNDAY after Epiphany

Mass

Vespers

FOURTH SUNDAY after Epiphany

Mass

Vespers

FIFTH SUNDAY after Epiphany

Mass

Vespers

SIXTH SUNDAY after Epiphany

Mass

Vespers

PROPER OF THE SAINTS

THE LITURGICAL YEAR

BY THE VERY REV. DOM PROSPER GUÉRANGER, ABBOT OF
SOLESMES

THE TIME AFTER PENTECOST

PREFACE.

With this Volume, we have opened to us the second part of the LITURGICAL YEAR, and we begin the long period of the *Time after Pentecost*. It treats upon the Feasts of *the most holy Trinity*, of *Corpus Christi*, and of *the Sacred Heart of Jesus*. These three Feasts require to be explained apart. Their days date with dependence on Easter; and yet, they are detached, if we consider their object, from the Moveable Cycle, whose aim is to bring before us, each year, the successive, and, so to speak, historic memories of our Lords Mysteries. They come close upon the sublime drama, which has, by the gradual presenting to us the facts of our Redeemers History, shown us the divine economy of the Redemption; they come immediately after, and give us a deep and dogmatic teaching; a teaching which is a marvellous synthesis, taking in the whole body of Christian doctrine.

The Holy Ghost has come down upon the earth, in order to sanctify it. Faith being the one basis of all sanctification, and the source of love, it was Faith that the Holy Spirit would make the starting-point of his divine workings in the soul. To this end, he inspires the Church, which has sprung up into life under the influence of his impetuous breathing, to propose at once to the Faithful that doctrinal summary, which is comprised in the three Feasts immediately coming after Pentecost. The Volumes following this will show us the Holy Spirit continuing his work, and, on the solid foundations of the Faith he established at the outset, building the entire superstructure of the Christian virtues.

This was the idea which the Author of the LITURGICAL YEAR was busy developing in the second part of his work, when death came upon him; and the pen that had begun this Volume, was put, by obedience into *his*, who now comes before the Faithful, begging their prayers upon the arduous task he has undertaken, of continuing the not quite finished work of his beloved Father and Master. Yes, we beg of them to beseech our Lord, that he himself will vouchsafe to bring to a successful termination an undertaking that was begun for his honour and glory, and has already produced so much fruit in the souls of men.

BR. L. F., O.S.B.

SOLESMES, May 10, 1879.

[Contents - The Time after Pentecost](#)

[Contents - The Liturgical Year](#)

[Liturgia Latina Index](#)

THE LITURGICAL YEAR

**BY THE VERY REV. DOM PROSPER GUÉRANGER, ABBOT OF
SOLESMES**

THE TIME AFTER PENTECOST

PREFACE TO VOLUME 2.

The second volume of the Continuation now presented Faithful concludes the LITURGICAL YEAR, at least that portion which is called the Proper of the The Feast of Easter, owing to its having an months range for the variation of its day, each year, the position of the Sundays after by the same number of days; so that it is impossible to put anything like a concurrence these Sundays and the Proper of Saints.

We intend, therefore, to give the Feast of Saints, occurring between June and December, in a separate Volume; for whose completion we venture to ask the prayers of our readers. It is to their prayers that we attribute the blessing, which God has given to this work; these alone have given us courage and confidence in the task imposed upon us.

Whilst thus thanking them, we think it right to tell them how we now, more than ever, stand in need of their assistance. We are exiled from our Monastery by the men who have assumed the reins of government; they have thought fit to discover a social danger in the life and labours of Monks who celebrate the divine mysteries of the year, and spend their time in endeavouring to sanctify their own souls and those of others: in all this, our rulers have seen such peril for our country, that they have violently torn us from our cells and our choir. Thanks to a generous hospitality accorded us by friends, we are enabled to write these lines from Solesmes, but not from our dear Abbey, where resides alone, in his tomb, under the shadow of his own loved Library and Church, the venerated Author of the LITURGICAL YEAR.

[Contents - The Time after Pentecost](#)

[Contents - The Liturgical Year](#)

[Liturgia Latina Index](#)

THE LITURGICAL YEAR

**BY THE VERY REV. DOM PROSPER GUÉRANGER, ABBOT OF
SOLESMES**

THE TIME AFTER PENTECOST

PREFACE TO THE FINAL VOLUME.

THE LITURGICAL YEAR, begun sixty years ago, is at length completed. The five hundred thousand volumes that have passed through the press before the conclusion of the work, bear ample testimony to its popularity. Our Lord seems to have imparted to it a large share of the blessings merited by Dom Guérangers great labours for the Church.

In the most filial devotedness to this holy Church, in absolute obedience to the Vicar of Jesus Christ, we fulfil the duty that would have been so gratifying to our illustrious Father, and declare once more that we unreservedly submit all and every the fifteen volumes of this work to the representative of God on earth. *To praise, to condemn, to reprove, all that the sovereign See of Peter praises, condemns, and reproves*, will ever be, according to the tenour of its Constitutions, the cherished maxim of the Benedictine Congregation of France.

We have yet another duty to fulfil with regard to our readers; to thank them for their prayers, which have enabled us, *in angustia temporum*, to bring to its term the task imposed upon us by obedience twenty five years ago. In return we promise, as in justice bound, ever to remember them before God. We beg of them not to cease from affording us their valued assistance, until the day when we shall be united with the Church triumphant, in the measure it has been granted us to identify ourselves with her on earth in prayer and in love.

Fr. L. F. O.S.B.

Solesmes, November 22nd, 1900.

[Contents - The Time after Pentecost](#)

[Contents - The Liturgical Year](#)

[Liturgia Latina Index](#)

THE LITURGICAL YEAR

**BY THE VERY REV. DOM PROSPER GUÉRANGER, ABBOT OF
SOLESMES**

THE TIME AFTER PENTECOST

CHAPTER THE FIRST.

THE HISTORY OF THE TIME AFTER PENTECOST.

The Solemnity of Pentecost and its Octave are over, and the progress of the Liturgical Year introduces us into a new period, which is altogether different from those we have hitherto spent. From the very beginning of Advent, which is the prelude to the Christmas festival, right up to the anniversary of the descent of the Holy Ghost, we have witnessed the entire series of the Mysteries of our Redemption; all have been unfolded to us. The sequel of Seasons and Feasts made up a sublime drama, which absorbed our very existence; we have but just come from the final celebration, which was the consummation of the whole. And yet, we have got through but one half of the year. This does not imply that the period we have still to live is devoid of its own special mysteries; but, instead of keeping U~ our attention by the ceaseless interest of one plan hurrying on its completion, the sacred Liturgy is about to put before us an almost unbroken succession of varied episodes, of which some are brilliant with glory, and others exquisite in loveliness, but each one of them bringing its special tribute towards either the development of the dogmas of faith, or the furtherance of the Christian life. That years Cycle will thus be filled up; it will disappear; a new one will take its place, bringing before us the same divine facts, and pouring forth the same graces on Christs mystical body.

This section of the Liturgical Year, which comprises a little more or a little less than six months, according as Easter is early or late, has always had the character it holds at present. But, although it only admits detached solemnities and Feasts, the influence of the ~noiecb~ portion of the Cycle is still observable. It may have as many as twenty-eight, or as few as twenty-three weeks. This variation depends not only upon the Easter Feast, which may occur on any of the days between the 2~nd of ~iareli and 25th of April, inclusively; but, also, on the date of the first Sunday of Advent, the opening of a new Ecclesiastical Year, and which is always the Sunday nearest the Kalends of December.

In the Roman Liturgy, the Sundays of this series go under the name of Sundays after Pentecost. As we shall show in the next Chapter, that title is the most suitable that could have been given, and is found in the oldest Sacramentaries and Antiphonaries; but it was not universally adopted by even all those Churches which followed the Roman Rite; in

progress of time, however, that title was the general one. To mention some of the previous early names:- in the Comes of Alcuin, which takes us back to the 8th Century, we find the first section of these Sundays called Sun~lajis after Pentecost; the second is named Weeks after the Feast of the Apostles (post Natale Apostolorum,); the third goes under the title of Weeks after Saint .Laurence (post Sancti Laurentii,); the fourth has the appellation of Weeks of the Seventh Month (September); and, lastly, the fifth is termed Weeks after Saint Michael (post Sancti Anyeh,), and lasts till Advent. As late as the 16th Century, many Missals of the Western Churches gave us these several sections of the Time after Pentecost, but some of the titles varied according to the special Saints honoured in the respective dioceses, and which were taken as the date-marks of this period of the Year. The Roman Missal, published by order of Saint Pius the Fifth, has gradually been adopted in all our Latin Churches, and has restored the ancient denomination to the Ecclesiastical Season we have just entered upon; so that the only name under which it is now known amongst us is, The Time after Pentecost (post Pentecosten.)

[Contents - The Time after Pentecost](#)

[Contents - The Liturgical Year](#)

[Liturgia Latina Index](#)

THE LITURGICAL YEAR

**BY THE VERY REV. DOM PROSPER GUÉRANGER, ABBOT OF
SOLESMES**

THE TIME AFTER PENTECOST

CHAPTER THE SECOND.

THE MYSTERY OF THE TIME AFTER PENTECOST.

That we may thoroughly understand the meaning and influence of the Season of the Liturgical Year upon which we have now entered, it is requisite for us to grasp the entire sequel of mysteries, which holy Church has celebrated in our presence and company; we have witnessed her Services, and we have shared in them. The celebration of those mysteries was not an empty pageant, acted for the sake of being looked at. Each one of them brought with it a special grace, which produced in our souls the reality signified by the Rites of the Liturgy. At Christmas, Christ was born within us; at Passiontide, He passed on and into us his sufferings and atonements; at Easter, he communicated to us his glorious, his untrammelled life; in his Ascension, he drew us after him, and this even to heavens summit; in a word, as the Apostle expresses all this working, *Christ in us*, but, in order to give solidity and permanence to the image of Christ formed within us, it was necessary that the Holy Ghost should come, that so he might increase our light, and kindle a fire within us that should never be quenched. This divine Paraclete came down from heaven; he gave himself to us; he wishes to take *us* into himself, and take our life of regeneration entirely into his own hands. Now, it is during the period called, *the Pentecost*, the *Time after Pentecost*, that there is signified and expressed this regenerated life—*which* is to be spent on the model of Christ's, and under the direction of his Spirit.

Two objects here offer themselves to our consideration: the Church and the Christian soul. As to holy Church, the Bride of Christ, filled as she is with the Paraclete Spirit, who has poured himself forth upon her, and, from that time forward, is her animating principle, she is advancing onwards in her militant career, and will do so till the second Coming of her heavenly Spouse. She has within her the gifts of Truth and Holiness. Endowed with Infallibility of Faith and Authority to govern, she feeds Christ's flock, sometimes enjoying liberty and peace, sometimes going through persecutions and trials. Her divine Spouse abides with her, by his grace and the efficacy of his promises, even to the end of time; she is in possession of all the favours he has bestowed upon her; and the Holy Ghost dwells with her, and in her, for ever. All this is expressed by this present portion of the Liturgical Year. It is one wherein we shall not meet with any of those great events which prepared, and

consummate~1 the divine work; but, on the other hand, it is a season when holy Church reaps the fruits of that holiness and doctrine, which those ineffable mysteries have already produced, and will continue to produce, during the course of ages. It is during this same season, that we shall meet with the preparation for, and, in due time, the fulfilment of, those final events which will transf~rm our ~1others irlilltant life on earth into the triumphant one in heaven. As far, then, as regards holy Church, this is the meaning of the portion of the Cycle we are Cornmenciflg.

As to tlie fait}iful soul, whose life is but a compen-
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~ua~ or the Church, lier progress, during the ~ielriod which 1s
opcned to her after the Pentecos-
a feasts, should Le in keeping with that of our corn- on ~1other. Tho
soul should live and act according to that Jesus, who has united himself
with lier by mysteries she has gone through; she should governed by the
Holy Spirit, whon~ she has rece~

4

Gal. iv. 19.

The sublime episodes, peculiar to this second ~01 of the year, will give her an increase of light life. She will put unity into these rays, w though scattered in various directions, emanate frc one common centre: and, advancing from brightness brightness, she will aspire to being consummated in him whom she now knows so well, and whom death will enal}le her to possess as her own. Should it not te the will of God, however, to take her as yet to himself, she will begin a fresh year, and live over again those mysteries which she has already enjoyed in the foregoing first halves of the Liturgical Cycle, after which, she will find herself, once more, in the season that is under the direction of tho HoLy Gbost; till at last, her God will summon her from this world, on the day and at the liour which he has appointed from all eternity.

Between the Church, then, and the So~1, during the time intervening from the descent of the (liViflO Paraclete to the consummation, there is this differencethat the Church goes through it but once, whereas the Christian soul repeats it each year. With this exception, the analogy is perfect. It is our duty, therefore, to thank God for his providing thus for our weakness, by means of the sacred Liturgy, whereby he successively renews within us those helps, which enable us to attain the glorious end of our creation.

Holy Church has so arranged the order for reading the Books of Scripture during the present period, as to express the work then

accomplished, both in the Church herself, and in the Christian soul. For the interval between Pentecost and the commencement of August, she gives us the Four Books of Kings.

111 Cor. iii. 18.

They are a prophetic epitome of the Church's history. They describe how the kingdom of Israel was founded by David, who is the type of Christ victorious over his enemies, and by Solomon, the king of peace, who builds a temple in honour of Jehovah. During the centuries comprised in the history given in those Books, there is a perpetual struggle between good and evil. There are great and saintly kings, such as Asa, Ezechias, and Josias; there are wicked ones, like Manasses. A schism breaks out in Samaria; infidel nations league together against the City of God. The holy people, continually turning a deaf ear to the Prophets, give themselves up to the worship of false gods, and to the vices of the heathen; till, at length, the justice of God destroys both Temple and City of the faithless Jerusalem: it is an image of the destruction of this world, when Faith shall be so rare, as that the Son of Man, at his second Coming, shall scarce find a vestige of it remaining.

During the month of August, we read the Sapiential Books, - so called, because they contain the teachings of Divine Wisdom. This Wisdom is the Word of God, who is manifested unto men through the teachings of the Church, which, because of the assistance of the Holy Ghost permanently abiding within her, is infallible in the truth.

Supernatural truth produces holiness, which cannot exist, nor produce fruit, where truth is not. In order to express the union there is between these two, the Church reads to us, during the month of September, the Books called Hagiographic; these are, Tobias, Judith, Esther, and Job, and they show Wisdom in action.

At the end of the world, the Church will have to go through combats of unusual fierceness. To keep us on the watch, she reads to us, during the month of October, the Book of Machabees; for there we have described to us the noble-heartedness of those defenders of the Law of God, and for which they gloriously die; it will be the same at the last days, when power will be given to the saints, to stand with the Saints, and to overcome them.

Apoc. xiii. 7.

Apoc. xxii. 17.

The month of November gives us the reading of the Prophets: the judgments of God impending upon the world which he is compelled to punish by destruction, are there announced to us. First of all, we have the terrible Ezechiel; then Daniel,

who sees empire succeeding empire, till the end of all time; and, finally, the Prophet, who for the most part, foretells the divine chastisements, though the latest among them proclaim, at the same time, the near approach of the Son of God.

Such is the Mystery of this portion of the Liturgical Cycle, which is called The Time after Pentecost. It includes also the use of green Vestments; for that colour expresses the hope of the Bride, who knows that she has been intrusted, by her Spouse, to the Holy Ghost, and that he will lead her safe to the end of her pilgrimage. St. John says all this in those few words of his Apocalypse: The Spirit and the Bride say: Come! 2

[Contents - The Time after Pentecost](#)

[Contents - The Liturgical Year](#)

[Liturgia Latina Index](#)

THE LITURGICAL YEAR

**BY THE VERY REV. DOM PROSPER GUÉRANGER, ABBOT OF
SOLESMES**

THE TIME AFTER PENTECOST

CHAPTER THE THIRD.

PRACTICE FOR THE TIME AFTER PENTECOST.

The object which this Church has in view by her Liturgical Year is the leading the Christian soul to union with Christ, and this by the Holy Ghost. This object is the one which God himself has in giving us his own Son, to be our Mediator, our Teacher, and Redeemer, and in sending us the Holy Ghost to abide among us. It is to this end that is directed all that aggregate of Rites and Prayers which we have hitherto explained: they are not a mere commemoration of the mysteries accomplished for our salvation by the divine goodness, but they bring with them the graces corresponding to each of those mysteries, that thus we may come, as the Apostle expresses it, to the age of the fulness of Christ's reign.

As we have elsewhere explained, our sharing in the mysteries of Christ, which are celebrated in the Liturgical Year, produces in the Christian what is called in Mystic Theology, the Illumination, in which the soul gains continually more and more of the light of the Incarnate Word, who, by his examples and teachings, renovates each one of her faculties, and imparts to her the habit of seeing all things from God's point of view. This is a preparation which disposes her for union with God, not merely in an imperfect manner, and one that is more or less inconstant, but in an intimate and permanent way, which is called the Illumination. The production of this Life is the special work of the Holy Ghost, who has been sent into this world that he may maintain each one of our souls in the possession of Christ, and may bring to perfection the love whereby the creature is united with its God.

Eph. iv. 13.

In this state, in this Illumination, the soul is made to relish, and assimilate into herself, all that substantial and nourishing food which is presented to her so abundantly during the Time after Pentecost. The mysteries of the Trinity and of the Blessed Sacrament, the mercy and power of the Heart of Jesus, the glories of Mary and her influence upon the Church and souls—all these are manifested to the soul with more clearness than ever, and produce within her effects not previously experienced. In the Feasts of the Saints, which are so varied and so grand during this portion of the year, she feels more and more intimately the bond which unites her to them in Christ, through the Holy Spirit. The eternal happiness of Heaven, which is to follow the

trials of this mortal life, is revealed to her by the Feast of all Saints; she gains clearer notions of that mysterious bliss, which consists in light and love. Having become more closely united to Holy Church, which is the Bride of her dear Lord, she follows her in all the stages of her earthly existence, she takes a share in her sufferings, she exults in her triumphs; she sees, and yet is not daunted at seeing, this world tending to its decline, for she knows that the Lord is nigh at hand. As to what regards herself, she is not dismayed at feeling that her exterior life is slowly giving way, and that the wall which stands between her and the changeless sight and possession of the sovereign Good is gradually falling to decay; for, it is not in this world that she lives, and her heart has long been where her treasure is.

st. Matth. vi. 21.

St. John, iii. 16.

Thus enlightened, thus attracted, thus established by the incorporation into herself of the mysteries, wherewith the sacred Liturgy has nourished her, as also by the gifts poured into her by the Holy Ghost, the soul yields herself up, and without any effort, to the impulse of the divine Mover. Virtue has become all the more easy to her, as she aspires, it would almost seem, naturally, to what is most perfect; sacrifices, which used, formerly, to terrify, now delight her; she makes use of this world, as though she used it not, for all true realities, as far as she is concerned, exist beyond this world; in a word, she longs all the more ardently after the eternal possession of the object she loves, as she has been realising even in this life, what the Apostle describes, where he speaks of a creature being one spirit with the Lord by being united to him in heart.

Such is the result ordinarily produced in the soul by the sweet and healthy influence of the sacred Liturgy. But if it seem to us, that, although we have followed it in its several seasons, we have not, as yet, reached the state of detachment and expectation just described, and that the life of Christ has not, so far, absorbed our own individual life into itself, let us be on our guard against discouragement on that account. The Cycle of the Liturgy, with its rays of light and grace for the soul, is not a phenomenon that occurs only once in the heavens of holy Church; it returns each Year. Such is the merciful design of that God, who so loved the world, as to give it his Only Begotten Son; of that God, who came not to judge the world, but that the world may be saved by him.⁴ Such, we say, is the Design of God; and holy Church is but carrying out that design by putting within our reach the most powerful of all means for leading man to his God, and uniting him to his sovereign Good; she thus testifies the earnestness of her maternal solicitude. The Christian who has not been led to the term we have been describing in the first half of the Cycle, will still meet, in this second,

with important aid for the expansion of his faith and the growth of his love. The Holy Ghost, who reigns, in a special manner, over this portion of the year, will not fail to influence his mind and heart; and, when a fresh Cycle commences, the work thus begun by grace has a new chance for receiving that completeness, which had been retarded by the weakness of human nature.

1 Cor. vii. 31. 2Ibid vi. 17.

St. John, iii. 17.

[Contents - The Time after Pentecost](#)

[Contents - The Liturgical Year](#)

[Liturgia Latina Index](#)

THE LITURGICAL YEAR

**BY THE VERY REV. DOM PROSPER GUÉRANGER, ABBOT OF
SOLESMES**

THE TIME AFTER PENTECOST

PROPER OF THE TIME.

The Liturgical Season, over which presides the Spirit of sanctification and love, has commenced its career amidst the brightness of a light which is new, both for the Church and the christian soul. The weak eye of our intellect, veiled by the protecting cover of faith, has ventured to gaze on the deep things of God [1 Cor. ii. 10]; in the midst of the eternal relations which. make up the holy Trinity, we have been enabled to discern those sublrne links which exist between each of the Divine Persons and man, nothingness though he be by his own origin. Then, too, we have been given to know Him who is Eternal Wisdom; this Wisdom is the Incarnate Word; and the time for mans coming to know that Wisdom was the Feast of the Eucharist; it was through the revelation then made known to him of the divine love for mankind, that rrian understood why it was that the world had been created. Beyond these grand teachings given to us by the bright Festivals, first of Trinity Sunday, and then of Corpus Christi, we had the Sacred Heart of Jesus repeating to us, and summing up in itself, all tliese mysteries; that Divine Ileart was revealed to us as the source of supernatural life, as the organ of praise, as the centre where the love of God for man, and the love of man for God, were united. All this has filled the whole earth with the magnificence of the supernatural order.

It was with these three bright mysteries, as celebrated by the Church immediately after Pentecost Sunday, that the reign of the 11oiy Ghost was begun for us this Year of Grace. Our Emmanuel himself, during the years of his sojourn upon our c~irth, had not shed such light as this upon us. Triie, our Emmanuel was himself tho Light ;1 and the 11oly Uhost, far from revealing to us any new dogmas, did but remind the world of the truths taught it by Ilim who is ever the truc Master and Teacher ofhis Church.3 How then, is it, that tlie light becomes doubly strong immediately that this Jesus of ours leaves us? How comes it, that the Holy Ghost, who was not to speak of himself,4 no sooner descends upon us, than we are enabled to see the heavenly mysteries with such intensified clearness? Let us master the lesson involved in all this.

Yes, the Holy Ghost is not to speal~ of 1iirns~f, and yet he teaches divinely.~ It is from the Word that he receives what he tellstothisearth ofours ;6 hehearkens to that Word, and will say the same things himseif7 but he will say them in his own way.

The Eternal Word is the one only word; it had spoken from the very commencement of creation; its varied utterances had filled the whole

heard; its di- vine teaching had been heard, day telling it unto day, and night unto night.⁸ And yet, this almighty voice⁹ of Wisdom, which penetratetli into tlie botton-i of t1~e deep,[°] was but too frequently allowed to speak unnoticed. Th~ light shone in the darkness, but the darkness would not be removed, as the Church re- minded us during the Season of Advent, when the four weeks of those wintry and dark days told us how man, for four thousand years, had abased the very light of his reason, by making it serve to put out the light of the divine Word which God had been givirig him. During all this long period, the Word had

st. John, viii. 12. St. John, xvi. 13. ~ Ps. xviii. 3.

2 Ibid. xiv. 26. 5Ibicl. ~ Wisd. xviii. 15.

~ [bid. xiii. 13..St. Matth. 6Ibid, 14. ~° Ecclus. xxiv. 8.

xxiii. 8-10; xxviii. 19, 20. ~ Ibid. 13. 11 St. John, i. 5.

12 Rom. i. 18-23.

PROPER OF THE TIME.

97

sought, though in vain, to put tbe imprint of himself u~ou the successive generations ; that period trans.

aud he came down upon earth, there to take up his abode, and eonverse with men,² and, with his own lips, to give to the world the unreserved³ heavenly message of light and truth. The children of Adam heard with their own ears, and saw with their own cve~, and touched with their very hands, tho word of life,⁴ the Word mado Flesh.⁵ And yet, eveu with all thi~ condescension and intimacy, even tho very men who enjoyed most of hi~ presence,those men who were selected to become the messengers of his word,⁶_ who were to be his heralds and his witnesses to the iiations,~ even they failed to take in the light of that kingdom of God, which shone so strongly, so directly, upon them.⁸ Yes, even for these future sowers of the Word in the souls of men,⁹ our Emmanuel, during his mortal life among them was always a hidden God; ¹⁰ he was a Word not understood by them.¹¹ He lovingly complains of all this, when wishing them farewell at the Last Supper !~ But, if we rightly apprcciate that complaint, it was not so much a re- proach inado to his Disciples, as an earnest prayer offered to his Father,³ beseeching him to send down that creatirig Spirit,¹⁴ who alone could transform those hearts, rid them of their innate weakness, and fill them, as the Church expresses it,~ with the warmth of the Word. For, tliere is the secret of success,the ineom- parable teaching of the Spirit of love. How universal and how grand soever was the manifestation of him- self, offered to the minds of men by the Word ; ~ how

Ileb. i. 1, 2; xi. 3. 6 St. Luke, i. 2. St. Luke, xviii. 34.

Baruch, hi. 35. Acts, i. 8. 84. John, xiv. 9.

St. Jolin, xv. 15. ~ St. Lukc, viii. 10. 13 Jbid. 16.

1. St. John, i. i. ~ Ibid. 11. ~ Is. ciii. 30.
~ St. John, i. 14. ° Is. xlv. i5. 13 Hymn for Matins
16 St. John, i. 9. of Whit-Sunday.

VOL. XI. H

98

TIME AFTER PENTECOST.

intimate and familiar soever were the conversations of our Emmanuel with those whom he had graciously selected as his Friends, yet, in both cases, the truth made no way beyond the outside; the Teaching went no further than the exterior; like the material sun, the reflection of the eternal Light was but on the surface, it did not penetrate into the depths of inner souls. The Holy Ghost, on the contrary, like an impetuous stream, flowed into man's heart, bringing with himself, into the innermost recesses of the creature, substantial and living Truth. The Man-God had foretold this to his disciples. He had said to them: These things which I have spoken unto you, whilst abiding with you, the Paraclete will testify to you more efficaciously, for he will not only convince you; but shall be in you.⁴ The truths which you could not believe now, you shall have from Him; He will lead you into the whole truth. ~

It is the office of the Holy Ghost to act, rather than to speak. He is, so to say, less intent on proclaiming the truth, than on the realising it, by sanctification, in the Church and in the soul. The Spirit, says St. Cyril of Alexandria,⁶ has a marvellous school of life for the Saints: he does more than speak; he produces knowledge by an efficient demonstration, that is, he passes on to the creature what belongs to God; he makes us partakers of the divine nature.⁷ Not only, therefore, does he purify the senses, and cleanse the interior eye from its imperfections; but, moreover, in virtue of that sanctifying action, which is his special attribute, he establishes, in the very midst of the regenerated creature,⁸ that kingdom of God whose hidden excellencies were declared by Jesus to the as yet ignorant

1 St. John, xv. 15. ° Ibid. xvi. 12, 13, 1 St. Pet. i. 4.

~ Ps. xlv. 5. justify the righteous. ~ St. Luke, xvii. 21.

St. John, xiv. 25. G In Johan. Lib. x. c. St. John, i, 18.

Ibid. 17. xi., parable.

PROPHET OF THE TIME.

9.9

fishermen of Galilee. No sooner has the Holy Ghost done his work in the soul, than all doubt, all gross ignorance and error, are at an end. The only obscurity left is that of Faith, which, as yet, sees little, but knows, and possesses, by the Spirit, the gifts of God. Man thus renewed, comprehends, as the Apostle assures us, what is the breadth, and length, and height, and depth, of the teachings of our Emmanuel; for it is Christ himself who, through the Paraclete, dwells in our hearts,

and fills them with the fulness of God.⁴

St. Cyrii admirably developes all this, in the Treatise we have already quoted. Amongst other things, he says, that as the sweet fragrance of a flower which makes itself felt to our senses, seems to be doing nothing else but telling us about the flower itself, so the Holy Spirit, when he leads us to the plenitude of Truth, does nothing else than infuse into us the mystery of Christ. The silent operation of the Paraclete is ever revealing to our mind, and applying to our soul, the power and hidden mysteries of the Incarnation. He is the Spirit of Truth ; ~ but what is the Truth, but Christ himself,⁶ who, in his person and his perfections dwells, through the Holy Ghost, in holy souls? The Incarnate Word, in his visible presence, has been taken from among us; we are no longer to see him, during our sojourn here ; ~ but all this is for no other purpose than to manifest himself to our souls, it is the manifestation the best becoming a God. When, therefore, our Lord tells us,⁸ and when his Apostles repeat the announcement,⁹ that he is going to teach us all things by the Holy Ghost, we must not suppose that he is hereby intended ~ to pass us on to some other Master than himself.

1 Cor. ii. 12. Ibid. 2 Cor. v. 16.

2 ~t. Pet. i. 4. St. John, xiv. 17. 8 St. John, xiv. 26.

~ Eph. iii. 16-19. 6 Ibid. 6. Eph. i. 17; iii. 16.

1 00

TIMOTHY PENTECOST.

No; according to the promise he made us. lie dwells in pure souls; ILC reveals himself to them in an un speakable manner; lie, as their Heiul, directs them in all their ways; only, he does all this by his Spirit. For the Spirit is the author of sanctification ; and what is this Sanctification but the transformation of a creature into the Image of Him who saith unto us: Be ye like me, because I the Lord your God am like me?² Now the Image of God, the one perfect and beautiful Image, the divine Seal which impresses on our souls a likeness of the Fathers face,³ this Image ~e, this Seal, is the Eternal Son of that Father. He is the Word of his Father; and that Word, in his sacred Humanity, sanctified himself,⁴ together with us, and for us, he sanctified ~, with the Holy Spirit, the temple of his indwelling.⁵ With and by that Spirit, he transforms us, from this, fitness into holiness, from the type and model of his sacred Humanity ;⁶ he is born again and grows in each of us,⁷ by the incorporation of the mysteries of his deifying Life.⁸

Christians! you were made sad, a few days back, on hearing of the speedy departure of your Jesus ;° learn, now, that your sadness must give place to joy, for this Emmanuel of ours, though he has ascended up into heaven, has not left our earth. Jesus ~ Olirist yesterday, and to-day, and the same for ever.¹⁰ He is the one sole object of the Fathers good-pleasure

he is the one sole worthy instrument of Gods glory and being this, he

centres into his own unity the divine plan for the sanctification of the elect. So far, then, is the glorious Pentecost from being the separating us from Jesus our divine exemplar and guide,
St. John, xiv. 21. St. John, xvii. 19. 2 Cor. iii. 18.
Lev. xix. 2. 1st id. ii. 21. Gal. iv. 19.

Ps. iv. 7.

8 S. Cyril Alex. In Johan. lib. i, ix, x, xi; De Trinit. Dial iv, v; et alibi passi~.

° St. John, xvi. 6. ~ Heb. xiii. 8. i~ St. Matth. xvii. 5.

PROIEa OF THE TIME.

11 01

by means of the Coming of the Holy Ghost, the very contrary is the result; for the Paraclete only earns union this earth, in order that he might make all the closer the union between the Head and the Members; he came, that he might, by Faith and Love, make us one with him, who Alone is HOLY, as he alone is Lord, and alone Most High, together with the Father and the Holy Ghost, for ever and ever ! ~
Now, let us think on what the Church's Liturgy is with regard to all this. We have passed one half of the Church's year; we have had, from Advent, up to this present day, all those several Seasons, or Times, which we have celebrated with her; and what have they all been but so many ascensions (as the Psalmist calls them, 2) so many steps, gradually leading up to that summit of perfect justice, where the holiness of Christ's Church has been consummated ~ in the UNION. Though an humble daughter of earth, yet did the Son of God, even from the day of eternity, 3 love and desire her beauty. 4 This does not mean, that any single individual of the fallen human family, which had to form the Members of this Bride of Jesus, could ever, of himself, contribute to the Church a loveliness in any way worthy of the King, but it means, that the King himself, Jesus, the Sun of Justice, who had gratuitously set his heart on this his chosen one, had resolved to deck her brow with his own charms. It was by this his own anticipated gratuity, that he found in her that sublime perfection of likeness to the heavenly Father, ~ which, being the essential beauty of the Word himself 7 was, for that very reason to constitute the sanctity of the favoured race, that his merciful love

~ The Hymn Gloria in Jerem. xxxi. 3. ~ St. Matth. v. 48.

esceisis. ~ Ps. xlv. 12. Wisd. vii. 26.

Ps. lxxxiii. 6. Malachi~h. jv. 2.

102

TIME AFTER Pli~TiC)5T.

had called to himself from the desert mountains of the Gentiles. Thus was to be fully verified that saying of the Apostle, that the Spouse is the fulfilment and glory of God, that the Bride is the glory, the Spouse, and that both of them are one, because they both harmonise in the one same

divine plan.³

Yes, the Gentile world, the ~cuaen,~ woman despised by the Synagogue, the h/ack inhabitant of the parched deserts of Ethiopia,ⁱ she is, one day, to be trans-^oformed, by grace, into the true daughter of the Father, and become the Bride of his Son. Such an adoption, and such a Nuptial Union, would depend, in part, on the consent of the cli()sen one; and not only her consent would be required, but she would also have to do something towards her winning her honours, iiy labouring for them. The Liturgy expresses and achieves all this. First of all, there was the Season of Advent; it was a Time of expectation and struggle; it corresponded to what is called the PUR-

GAT]XE WAY~ the Son of God was then cleansing the human race from its defilements; he was removing out of her way the obstacles which kept her down. Then followed those rich Seasons of the Church, in which Jesus, the Divine Spouse, offered himself to mankind as their ~iel,~ and Light,~ and Guide,^o all for the purpose of bringing them up to the divine ideal which they were to reproduce in their own

/ living. It is called (i) the ILLtMINArIvJ~ W~Ay. During those mystic Seasons, Jesus showed himself to his

Church by again treading the ro~jei ~tay⁹ of his mysteries. He took her after him in the fragrance of his footsteps,^o from Bethlehem to the Jordan; from Mount Quarantine to the Cross on Calvary's top, and thence to the glorious Sepulchre. In each stage

Cantic. iv. S. Cantic. i. 4, 5; iv. 8 Ib~d.

1 Cor. xi. 7. S ; Soph. iii. 10. ~uii. xxi. 22.

Ibid. 11. ~ Exod. xxv. 40. 10 Cantic. i. 3.

~ 1 Kings, ii. 5. St. John, viii. 12.

PROP~R OF THE TIME.

103

of his life in ~terie~, he so (ieOI~i ilii1iriitid 011 the C]iurch the divine likeness of this ~acred Humanity, that she stood before him as the new Eve, taken i.~ut of the ~Jian-God, and formed of his substance. The Lord (~od, the Eternal Father is rejoiced that the new Adam is no longer alone; he has ~oil the l,cllei like unto li/insc~f, which neither earth nor heaven had been able to give Him. The first Adam did not so ardently love her whom he deigned to bless offliis j~fesi, as the Word did that glorious Gturch, his Bride, who hath neither ~pot nor ~ike, but is all beautiful with his holiness upon her. She has no life of her own; the only life she can henceforth possibly live is the life of her divine Spouse.⁴ That Life has been worked into her by the stupendous power of the Mysteries celebrated by her in the previous Seasons of the divine Liturgy ;let Pentecost come, let the breath of the sanctif~ing Spirit make itself felt upon her, and Jesus and his Church will be one spiri,t,b one body.⁶ The departure of the Man-God in his triumphant Ascension,~ was not an abandonment of his

Church. On the contrary: desirous to accomplish the mystery of divino Cien with her, which had been so long in preparation, he returned as the Psalmist expresses it, on the wings of the winds,8 to that sanctuary of the Godhead where, from the Father and the Son, there proceeds the Third Person, the Spirit of Love. Ycs, he had ascended into heaven, that he might send this Spirit upon the children of men, and send him directly from his eternal source.9

That Spirit came down; the annals of holy Church then began their course on earth, for it was then alone, thanks to the permanent and intimate Union of

Z ~ ii ~ ~ ~ 1 Cor. xi. 8, 9. Cantic. viii. 14.

1/id. 1 ~ 20. ~ I/jil. vi. 17. 8 Ps. ciii. 3.

Eph. v, 25-27. Ejh, i, 23. ~ St. Joh 11, XVI. 7.

Cantic. vi. 8.

Coloss. iii. 3.

Gal. ii. 20.

104 THIR TI ~ 1E AFTER 1ENTECOST.

which this Holy Spirit is the cause, that she could begin to receive, from her divine Head Jesus, more rest and life. Were the Union transient, were it to fail for a single instant, the incomparable Bride of the Son of God would be separated from that Spouse of hers; and thus forfeiting the principle and reason of her existence, she would cease to be. From all this, it follows that not only the Purgative and the Illuminative Ways were needed as preparations, and were provided by the Liturgy from Advent till the Ascension inclusively, but over and above these, and as the sequel to this, the Union of the Church was essential to the Church, and is achieved by the Holy Ghosts guiding her through it, in what is called the Time after Pentecost. That highest Way, the Union, ~ is not only essential to the Church, but it belongs to her alone, for it is her privilege and her secret, as Bride of the Incarnate Word. Consequently, it is only by the Christians uniting himself with the Church, it is only by his being a member of this one Bride of Christ Jesus, that he can, by thus living himself with Christ in God,2 reach those high degrees of divine charity, where Jesus so masters the powers of mortal man, that, even here below, they derive from him their whole movement and life.3 And again, there is not a single one among the baptised, who, by the mere fact of his being thereby incorporated in the Church of Christ, may not be led to a greater or lesser degree of that inner life of Union. As to the fact of there being few who enjoy the privilege offered them, it comes from the fault of the majority's inconsistent or feeble correspondence with grace.

And here, we are not expressly speaking of those exceptional favours, which form the special object of the MYSTIC THEOLOGY. Favours of that kind produce those extraordinary states, which are of heaven, PROPER OF THE TIME.

Ibid. xV. 2.

2 Cor. xii. 4.

rather than of earth. In such states, the Spirit of God is not merely treating the favoured souls as tho Scripture describes, where it speaks of the eagle enticing its young ones to fly to the mountain-top,-- He seems impatient of the tedious exile; suddenly carries off the astonished and passive soul, and leads her, through unknown paths, right up to the throne of God. There, standing on the shore of the crystal sea of light which inundates the Blessed, she is ravished with the music of heaven.³ At times, there is something more exquisite than is granted to such a privileged soul; God takes her to himself-- and speaks to her mysterious words, and ineffable secrets; and, when she returns to herself, she is all inebriated with love, and impressed with the divine communications wherewith she has been intrusted, and which human language is too poor to hold or utter. By far the noblest and sublimest pages of the Church's history are those which relate the lives of the Saints; and they abound with instances of favours like these; they manifest to us creatures, that the great Creator is Master to prove, when it pleases him, the independence and the power of his love. And yet, he has not promised any mortal such marvellous favours as these. Though they are not so rare as the world supposes, they are, nevertheless, beyond and above the normal and ordinary development of the Christian Life.

Whilst thus recognising these extraordinary results of Union produced by the Spirit of God in some few of the Church's children, let us reverently pass them by, to speak on that perfection which constitutes the very essence of the Union. What, then, is that perfection? It is divine charity, reigning as master in the soul of one that has been baptised.

Deut. Xxxii. 11.

2 Apoc. iv. 6.

1 06

TIME AFTER PENTECOST.

1 st. Matth. iv. ~3.

2 1~id v. 48.

1~oin. i. 7.

1Jeh. iii. 14.

Let us recall to mind, how, in the presence of the crowds that had come together to hear his words, our Lord Jesus proclaimed, from the Mount, the supernatural vocation of all to perfection² and holiness.³ Did he not distinctly tell us, by that, that the way--which leads to divine Union, understood in this its true meaning, was open to all? for it is divine Union, thus understood, that alone produces perfect holiness. Sex, or age, or condition, are not obstacles to this divine Union,

provided the soul in question~ is really desirous of developing the heavenly germ that is in her, and is faithful to grace. There is no Christian, who, if thus rightly disposed, may not ascend from the lower degrees, where hope and fear are in the ascendancy, and reach the perfect love of God. And what is this, but Union? What is it, but an assimilation with Him, whom our faith tells us should be, now, at once, even in this life, the One object of our desires and thoughts? If such a soul as that be taught, by Faith alone, the glorious relations which grace is meant to produce between her and Her God, those relations, though not perhaps felt and relished as is the ease in those mysterious communications of which we were just now speaking, are none the less real, and may even be more substantially intimate, than those of others. The higher or lower degree of divine Union does not depend on the various and always incomplete manifestations, which God may vouchsafe to grant a soul in this world; no, it results from the more or less perfect, and constant unification of the soul with the divine will; and this is brought about by the progressive possession of justice, and by the exercise of the Christian virtues. Thus God sometimes withholds those mystical favours from his most faithful and dearest servants; and it is not difficult to imagine a generous soul, that has never trodden any but the

iron path (JF THE TIME).

107

2 Cor. xi. 13-15. Ribera~ lib. iii. c. 15.

ordinary path~, and yet may be found dearer to the heart of the Man-God, in the next world, than many others who, in the days of their mortal life, may have been considered as his special favourites, by reason of the exceptional favours bestowed upon them.

As to those, then, whose Union with Christ is that of devoted love kept up by Faith, alone, they have all the greater need of keeping close to the Church; from the very fact of their not enjoying the direct light and caresses of their Lord. Let them go on courageously, taking comfort from the thought, that

if the Way they are pursuing is more fatiguing, it is ~ also more secure. The Church, alone has had the

promise made to her of not going wrong whilst journeying along the paths, where precipices abound, and on which the spirit of darkness is ever busily setting snares. Let us, then, keep hold of our Mother's hand, as we proceed in the Unitive Way of this Time after Pentecost; for, in any a soul has been allured into misery by the deceitful appearance of a spirituality, which promised things far above the common. Wo to the soul, that pretends to extraordinary results of divine Union by systems which alienate her from the Church! She talks of having special lights from heaven, whereas she is but the dupe of Satan who can put on the appearance of a bright angel. Let her retrace her steps, and recover the

beaten path; let her return to her Mother; let her learn from the scaphic St. Tercsa, that the essential condition of a Christians winning fii~ours from Christ is the being a true Dughter of tlie ClloicJi,a title so dear to the Saint, that, when on the point of dcath, slie made it the subject of her warmest thanks to God.²

If our holy Mother the Church has sometimes to lament ovr souls, that would have been models of generosity had they but followed hei guidance, but

108

TIME AFT~R PENTECOST.

2 Cor. xi. 13.

2 Ibid. 2.

Ibid. i St. Pet. i. S.

~ PROV. xxxi. 10.31. 6 Acts, i. 9.

who, allowing themselves to be led astray, as Eve was by t.he serpent, have taken false views, and fallen froni the sirnplicity that is in Christ,¹ what a much m()re frequent cause of her grief is the sight of those countless Christians who utterly disdain the divine call to Union? some from tepidity, some froni sloth, some from false hnmility? and all saying, that the low standard of Christiau life which they take, is all that God has any right to expect from them! God has put into the Churchs heart tliose two deepest and strongest affections which he has created,he has given her the tendcrness of a Mother and tho vehe- ment love of a Bride. Imagine, then, wiiat must be her zeal, and how intense lier desire, to win over the whole world to her Jesus, and teach thei liow to at- tain Union with him! Like st. Paul, she is jeaiious ui(Ji ciit~nejealousy,² as she thinks of all those millions of (~hristians, who undervalue the sublime vocation to which they are all created; on those children of hers whom she cannot induco to rise above cart.hly goods, and yet these Christians are her own members by Baptism ! She grieves at seeing how her Jesus is treated by the indifference or the half-hearted love of these sluggish members, who yet make up somo part of that Body, which she was told to present as a chaste virgin to Christ.

O holy Cliurch of Christ, thou art a model for thy children ! Thou art the valiant EVoman of the Scripture,for it is thy Faith alone that keeps up thy Union with thy Divine Spouse ; and this glorious .Lainp of thine shall not be pu(out, dark as is the nigJit of the world. Like ourselves, thou hast to love without seeing.~ It is now ten days since our Em- manuel disappeared in a cloud ;⁶ lie has sent from heaven the Spirit, who was to animate the Bride he

PLIOPER OF THE TIME.

109

Eph. v. 25.1 Pet. Ps. xliv. 3.

i.18, 19. ~ Ps. xxiii. i.

had formed for himself ; he would have the Spirit of Love, who

proceeds from him, be the soul of this flesh of his flesh.² Love became thy life, O Church Jesus! and yet, He, towards whom thou wast irresistibly drawn, withdrew himself from thy sight. In place of the Beloved One, they were mortal men, commissioned by Him to receive thee at thy Birth, who had to transmit to thee the Testament of his Alliance, and the dowry of the Blood which had redeemed thee, ~ and all the priceless pledges of Divine Union. These Apostles, these Messengers of thy Spouse, who had been eye-witnesses of his works, yet, at the time, understood them so imperfectly; his chosen Friends who had, at first, no idea of his heavenly designs, with what humble devotedness, with what enthusiastic fidelity, now that they have been enlightened and inflamed by the same Holy Ghost, do they not impart to thee all the exquisite secrets entrusted to them by Jesus, and tell thee all about the most beautiful among the sons of men! ~ Dear Church, not a single word of theirs escaped thee. The sacred pageantry of thy Liturgy, wherewith thou each Year celebratest the Mysteries achieved by the Man-God, is proof enough of how thou hast made the memories of thy Spouse become the very life thou livest. But, thanks to the omnipotent grace of the Holy Ghost who ever dwells within thee, the life here below is not merely the charm of the remembered magnificences of thy Jesus Mysteries; those magnificences, by thy celebration, of them, become thy realities, for it is not in name only that thou art Spouse of the Jesus who worked all those Mysteries. The Holy Ghost, by thy inspired Liturgy, puts into thy possession the whole dower of thy Spouse's Works. Beautiful land! where the Seed, the Word of the Father, is all thickly sown! The whole of that land belongs to the Lord! ~ Gen. ii. 7.

Ibid. 23.

110

TIME AFTER THE PENTECOST.

1 Ps. lxxxv. 5,

St. Matt. xxii. 36.40.

Land of beauty, thy ceaseless fertility, which all these ages have not impaired, is evidence enough that thy Beloved, though he has fled away to the everlasting hills, is still thy Sun of Justice, and that even from behind the cloud where he is hid, he darts straight upon thee his life-giving rays.¹

It is this permanent fact of the Union between Christ and his Church, it is the fruit-bearing existence of his Church throughout all ages, that the holy Liturgy signifies by the long months of the Time after Pentecost. No wonder that this last season of the Liturgical Year is as long, and frequently longer, than all the others put together; because, it has for its object, first, the real life of the Church which she is living, and will live, till the end of time, and secondly, that reign of love which is intended to absorb the whole life of every Christian during his sojourn on

earth. It is in this Season of the Time after Pentecost that Jesus wins the end towards which all his previous labours and Mysteries had been directed, that is, the Union of Members with himself their Head, Union which is to be produced by the persevering action of the Holy Ghost. It is by this longest Season that Incarnate Wisdom gets fuller possession of mankind, and produces in them more abundant fruits for his eternal Father. It is the Season when the seed of the Word, which had been so unstintedly sown by the previous Mysteries, is now producing, perhaps a hundred fold. Love is in its fullest Season, and makes its power tell, in the souls of the Faithful, by Prayer, and Suffering, and Action. Yes, that third result, Action, is imperative; for there is nothing so impossible for genuine love, as false quietude. Such absurd pretence of habitual reposing in God without working for him, is a dangerous

1 Cor. vi. 15-17. ~ St. Luke, viii, 8. Eccl. xxi. 26.

Plik) 1ER OF THE TIME ~ IES.

111

Eph. iv. 13-15.

system, for, under the pretext of letting nothing be in the soul but Love, the powers of the soul get clogged; the action of the Holy Ghost is paralyzed; and, sooner or later, it will seem to a soul who adopts such a spirituality, that the exercise of the most indispensable virtues is a distraction, and, therefore, an imperfection. Perfect love, when it enters a soul, rules all lower faculties; that is quite true; but far from crushing, or even indiscreetly using them, it makes each one of them more vigorous, and each one tends to make love itself more intense. Because of all this, therefore, the Time after Pentecost is the longest Season of the Liturgical Year; and the Church, during that most precious Time, will be filling her children with this manifold doctrine, which is included in the action of the Holy Ghost, who is governing us in the Unitarian Way, and is gradually forming in each of us the „perfect man, even unto the measure of Christ himself.

Moreover, this latter portion of the Liturgical Year teaches us, that, from the very fact of the Holy Ghosts leading the Church to divine Union, all her labours tend to one result: that one result is RELIGION, or Worship of God. The Liturgy is the worthy and official expression of the Church's Worship of God; and happy we, who have made that Liturgy our guide in the Ways which lead to God! As it is with the Church herself, so must it be with us her children, the virtue of RELIGION characterises every degree made towards divine Union.

As where charity rules the seven great Virtues, there supernatural movement and life is most vigorous, so, when all the acts of virtue, prompted by love, have the glory of God for their aim, (and this is RELIGION,) there is the most unequivocal proof that the Holy Ghost has worked Union in that soul; the

TIME AFTER PINTECOST.

degree is in proportion with the degree wherein the soul is advanced in Religion. Religion was the life of Jesus upon earth; and it is so now, for he is the eternal High Priest, ever offering Sacrifice to the Trinity. So, then, if we have attained to any degree of true Union with Him, wrought in us by the Holy Ghost, we must have a corresponding degree of RELIGION within us. The Apostle tells us, that the Holy Spirit is joined to the Lord, and is one Spirit with Him.² We repeat it: the seeking to give glory to the Blessed Trinity, is the characteristic feature of a soul united with Christ Jesus.

The Church being united to Him necessitated her making RELIGION (or, what is the same, Worship,) be the very essence of her existence. Those magnificent celebrations of her Liturgy, joined with the perfect integrity of her Faith, will ever distinguish her, amidst the countless sects that lay claim to truth, as the True Bride of, and the truly United to, Jesus. Hence, the Temple, where God is most solemnly worshipped by the adorable Sacrifice and its accompaniment, its preparation, its sequel, of the choral service of Divine Office, the Temple consecrated to God is the Church's home. If she leave it for a time, it is only to bring back with her more and more worshippers. It is there that she convenes her children to join her in celebrating the mysteries wrought by our Lord, or in honouring His Blessed Mother, or the Angels, or the Saints. It is there she becomes the joyful Mother of children to her Spouse; there she blesses them with the gifts, and enlightens them with the truth, imparted to her by that same Lord of hers. And as she made his House be their happiest dwelling during their life, so, after their death, she would (if men did not interfere with her wishes) have them rest in peace under the shadow of those consecrated walls.

1 Cor. xv. 28. 2 Ibid. vi. 17.

PROPER OF THE TRIUMPH.

I

Among the souls whom God has intrusted to the Church's care, there are some who are so taken with admiration at her ceaseless voice of praise, breathing forth all over the world her adoring love of her Spouse's works and mysteries and perfections, that they aspire to do in like manner, and keep) uninterrupted company with their Mother, who is ever in search of the Beloved; they will do as she does, that is, have but one thought, and one occupation, and one ambition, divine Union and a life of perfection. The Mother gives them a hearty welcome; she admits them into her closest intimacy; she gladly and unreservedly imparts to them all her own secrets of how best to please, and how soonest find, their same beautiful Lord. And because they are thus filled with her spirit, the spirit of RELIGION, she distinguishes them from all

the rest of her Sons and Daughters by the grand title of RELIGIOUS. The world cannot understand them.³ The life they lead is such a puzzle to them that live a life of very different occupations,⁴ that it creates a habit of irritation against these men and women who thus live RI~LIGIoN. The irritation makes them watchful to discover imperfections; or it makes them ingenious in putting forward theories about the Religious State which would minimise its excellence; or it will make them pull down Monasteries, and disband the Monks and Nuns who live there wasting (!) their lives in the worship of God, in RELIGION towards him! All this is quite natural. But these RELIGIOUS are one of the most unmistakeable manifestations of the Church's Union with Christ; and, for that very reason, no human power can deprive her of that manifestation. She, by being Bride of Christ, is one Body with him;⁵ that Body exists only⁶ for the purpose of being Cantic. iii.1; v. 8-16. 1 Cor. x. 14. ~ Gen. ii. 24.

2 Ibid. 17. Cantic. xii. 2-4. 6 Heb. x. 5-14.

VOL. XI.

114

TIME AFTER~ PENTECOST.

1 Cor. x. 31.

offered his Sacrifice of complete homage to the Eternal Father; and the Church fulfils all this fully and unreservedly in those whose whole being, by the Vows they make, and the sublime consecration given to them by the Church, is absorbed into the ~r,IGIoN and perfect oblation of Christ Jesus the Eternal High Priest.

Though all Christians do not, and can not, lead the life of RELIGION in the perfect and untrammelled way that we have been just describing, yet are they all called upon, if they would enter heaven, to attain to such a degree of Union with Christ, as will make them his true and real Members. Now, that Union, even supposing it to be the lowest degree, unites them to the Man-God, who is Victim and Priest, and whose Oblation is the highest worship that can be given to the Most High God. It is RELIGION. The Apostle teaches us, that this Union with the Incarnate Word is absolutely requisite for salvation.¹ That Union began when we were baptised, when, as the same Apostle says, we not only put on ~ C/rist, but we were ingrafted into Him as the great Immolated, which the sacred text expresses by the words i.~i the likeness of His Death.³ The unction of the Chrism, given to us the moment after Baptism, attests the existence, in all the Baptised, of the Kingly priesthood,⁴ which gives them a share in the Oblation (the RELIGION) of the High Priest, our Lord Jesus Christ.

These truths form the basis of the moral teaching contained in the Epistles of Saints Peter and Paul. For them, as the purest and sublimest teaching, the science of Christian life is summed up, as might be expected, in our seeking God's glory;⁵ in RELIGION and in the

SACRIFICE of the Head, passed on to his Members; so that, his worship becomes shared in by

Rorn. viii. 29, 30. ~ Ibid. 5.

.2 Ibid. vi. 3. 1 St. Pet. ii. 2-9.

PROPER OF THE TIME.

115

them. Let us again think of the meaning of that anointing in Baptism, which gives to every Christian the impress of the Great High Priest Jesus: it implies the share Christians have in the SACRIFICE, the BELIGION of Christ; it enables them to transform into a sharing in Christ's eternal JIHTOLOCAUST all their victories over sin, and all their sacrifices, and all their virtuous acts, here on earth. So that the newly-baptised Christian who is just born to the supernatural life, could say, as Christ did on his first coming into this world, that he had received his Body only for the one purpose of immolating it to God's glory.¹ The Christian is told by St. Paul, that he, too, must present his body (~ living sacrifice, as a service, a worship, due unto God.² Rendered, as he thus is, a sharer in the Priesthood of the ~ian God, he must remember what is the purpose of that participation. honour: it is, as St. Peter shows him, that he make his good works be so many ~itual sacrifices offered unto God by Jesus Christ, and, therefore, acceptable.³ Those same two Apostles teach us that we Christians are, also, living stones ~ of the Temple built by the Holy Ghost on the corner-stone. Nay, that we ourselves are Temples, and, as such, we should resemble our Lord, in this, as in all other things; now He, in his sacred Humanity, was the sanctuary of the adorable Trinity.⁴ A Temple should be what its name implies; therefore, adoration, prayer, praise, and the great Sacrifice above all, should be uppermost in our thoughts, and should tell upon our whole conduct. If BELIGION be not the very atmosphere of ourselves, who are God's Temples, the divine Majesty who dwells in them would be justly displeased.

Heb. x. 5. ~ Eph. ii. 20-21. ~ St. Benedict, H.

Rorn. xii. 1. 6 Ibid. 22, Rule ch. 52.

~ 1 St. Pet. ii. 5. ~ Heb. ~ 17. 10 J Cor. iii. 16.

~ Ibid. 4, 5. ~ St. John, ii. 21.

11(i

TIME AFTER THE PENTECOST.

But, what is it that makes us sanctuaries of the Divinity? It is the coming into us of the Holy Ghost. What puts upon us the sublime obligation of glorifying and carrying God in our bodies,¹ is the reign of the Paraclete within us. If any one love me, said our Lord, my Father will love him, (that is to say, will give him that Holy Spirit who is Love); and we will come into him, and dwell with him, and he will dwell in us.² The promise was formal; it was fulfilled on the day of Pentecost. The Holy Spirit, proceeding from the Throne ~ filled with the divine stream,³ which

flows, together with him, from the sacred heart of Jesus, filled, I say, the Baptistery where the Church, in the person of the three thousand neophytes, was awaiting her own birth. The three divine Persons came down upon that first baptismal font; and, whilst the water was yet moist on these first converts of the Spirit of Christ, there descended upon them what the sacred Liturgy enthusiastically terms, an inundating grace of the Deity. ° Blind and poor as they were before, they then were enriched with light and love. Not only was the mystery of the Trinity made known to the world; but, by the all-efficacious formula of holy Baptism, the Trinity took up its abode in those regenerated creatures, making them all and each, as St. Augustine says, its true Temple.^{1°} Nothing, therefore, could be more natural, than for the Feast of the Holy Trinity to be placed immediately after that of the glorious Pentecost. No sooner would the Church, wakening into life, feel within her the divine indwelling, than she would prostrate herself in grateful adoration before that thrice-holy God, who thus deigned to fill her with

1 Cor. vi. 20. ~ Ps. lxiv. 10. ~ Resp. of St. Fcr.

1 St. Jolin, iv. 12, 13. 6 St. Jolin, xix. ~4: aft. Pent.

~ Jolili, xiv. 23. iii. 5; vii. 37. 39 10 St. Aug. Epist. 157.

~ Resp. of 2nd Fer. ~ Act~, ii. 41. e~i~ 57.

aft. Pent. ~ St. Natth. iii. 16, IT.

101~ER OF THE TRINITY.

117

St. Jolin, xvii. 17, 19. 1~. xv. 10; St. Mark, i. 24.

~ Ainong Others, ~t. Cyril, in Johan, lib. x. c. 10.

his infinite Majesty. Later on, she would be led to enrich her Year with a Festival, whose doctrinal light and teaching would so admirably harmonise with the rest of her Liturgy.

If that Festival of Trinity rightly followed Pentecost, it, with equal appropriateness, preceded the one of Corpus Christi, for the manifestation of the three divine Persons, and the creatures acknowledgment of the homage it owes to the adorable Unity, really preceded the Union, in the Sacrament of Love, between Christ and his Church. The Feast of the Eucharist would, from the very fact of its following that of Trinity, tell the Bride that the glorification of God, One in three Persons, was to be the fruit jointly expected from the divine Nuptials. The children of the Church, invited so high up by divine Wisdom, though from their own merits, would now clearly understand, why it was that our Lord did not wish to give himself to his servants, except in the very celebration of that Sacrifice, which gives infinite glory to the Blessed Trinity. The Union which was to exist between the Church and her divine Spouse was to be on this condition, that the holiness of the Son of Man was to be communicated to that Church, whom he chose for his Bride. Let us give respectful attention to certain most mysterious words recorded by the Evangelist

as having been addressed by Jesus to his ~ather. Fatlzer, said he, sanctzfy in. tlie Trntltz, them zvlzoin tlzou gcaest iize; sancti/q tltein in the Truth, icliich zs thq Wod; fur /1 isfor //zeiiz tlzat Iclo Scinc/zJq ni// se?f, t/zctt they, also, inay be suizctz.tied in t/ze T~t/i. What means this? that Jesus, who is sanetity itself,² and is the source of scmct:tiy to all oreatures, should speak of sanctifviiig Himself? Tlie Fathers of the Church³ expiain it as being the consecration of the Sacrifice, by which Jesus, who is the great High Priest, gives to God, in tho name of the whole world, the infinite homago which is due to infinite Majesty. In human language, as also in the inspired Scriptures,¹ Jzatic and Sanctity are one and the same. If, f.hen, infinite ~ is one witli infinite Justice, is not the essentially sanctified and sanctifyingAct, that Sacrifice of the Son of Man, which so loudly proelaims, and so amply, yea so infinitely, satisfies THi RIGHT OF Gon, the eternal .Riglzt, whence all other Rights dcrive their existence, the RIGHT which is the origin of all justice?

118

Acts, iii. 14.

Rom. iii. 26.

Hel). ~t. 10.

4 Ib~d. x. 14.

Sacrifice, then, thus scznctzfqing the Eead³ and the Members,⁴ is also the consuinnation of Union between Christ and his Church. With this before us, we shall have no difficulty in understanding, how it i~ that the Holy Sacrifice, in its imposing and simple unity, should be the very centre and soul of a Season, which signifies, and celebrates, and gives ever new perfection to, that divine union. ~e must not expcct to find, in the series of the Sundays after Pentecost, that con- nexion of dramatic dcsign, that interesting gradation, working up to some fixed Day of a Mystery, as was the case in the preceding periods of the Liturgical Year. In those other Seasons, the Church was in search of her divine Spouse; she was appioaching closer to him by the gradual celebration of his several mysteries, each celebration did its glorious share in the work of incorporating her with him; till at lengt.h, being all transformed into him, there was nothing to prevent t.he longed-for Union. True, it was precisely then, that the Man-God bid himself from her view, and seemed to be lcaving her for further probation; but, that was the very time when he sent the HoLy Ghost upon the earth; and he, the Spirit, revealed to the Church the sense of the word spoken by the Divine Spouse in the Canticle: Tili tlze day l~reak, untlzc sliadows retire, 1 icill go to tlze .11!ount of myrrh, ~11zd (0 tlie Hiil offianl~incense.¹

1 19

Cantic. iv. 6. Eph. i. 23.

Cantic. ii. 16, 17.

Cantic. iii. 4.

Right well has the Church taken all in. She has fixed her abode on the .1Itount of Sacrifice; and there has she mingled the inyirlz of her sufferings, and the frankincense of her worship, with tiie homage paid to the Trinity by the great High Priest, her Jesus. It is there that the julness of Glzrist is «filled2 by her par- taking of it; thero she receives, day by day, an in- crease offruitfulness. Having there found Him whom her soul loved so ardently, she lzolds him fast,3 and will never leave the happy place he had flxed for the meeting. The day will. come, when she is to flee with Him~ to tlze mountaizzs, where the flowers of heaven blend their fragrance with that of the eternal llolo- caust; but, even now, love predominates and triurnphs; for, though the bright land of heaven seems so far away, yet from the Hills of her exile, where the Man- God continues his Sacrifice, tho Chureh may, iu all truth, say to her divine Spouse: .JI// Beloved is rnine, ancl 1 arn lzis, till tlze Day break, ancl tlze slzadows re- tire.5

We thought it a rieecessity to offer these considera- tions to our Rader, in order to give him a clearer idea of the importance of this Liturgical Season, and enable him to thoroughly understand its spirit. We may now resume our explanation of the Liturgy for this time after Pentecost; our last Volume ended with the Third Sunday. The work of sanctification carried on by the Holy Ghost in the souls of men, and his ceaseless operations in the Church at large, would have provided us with abundant matter of instruction for each day of each of these twenty-four weeks.

The Liturgy itself would have suggested admirable daily reflections, for we could have taken them from the Epistles and Gospels which, for a long time, were assigned to nearly every feria of this portion of the Year. But this would have obliged us to make our Volume as large again as it is. We shall, therefore, confine ourselves to an explanation of the Mass for each Sunday. The present usage of the Latin Church sets us the example; for, dating from the 16th Century, she prescribes, as a general rule, that should a feria, on which a saints feast is kept, occur during the week, the Sundays Mass is to be simply repeated. In order to supply the Faithful with suitable reflections for each of the weeks after Pentecost, we have taken the suggestion thus offered by the practice and rubrics of the Church for this holy Season, and have made our commentary on the several portions of the Sundays Liturgy somewhat longer than will be found in the previous Volumes of the Work.

[Contents - The Liturgical Year](#)

[Liturgia Latina Index](#)